

Gal 11 0.9
ΘΥΣΙΑΣΤΗΡΙΟΝ,

Not. VEL Cawilym
Pherbath
SCINTILLA ALTARIS.

PRIMITIVE DEVOTION,
IN THE
FEASTS and FASTS
OF THE
CHURCH of ENGLAND.

By EDWARD SPARKE, D.D.
Chaplain in Ordinary to His MAJESTY.

Laudate Dominum in Sanctis. Psal. 150. 1. Hieron.

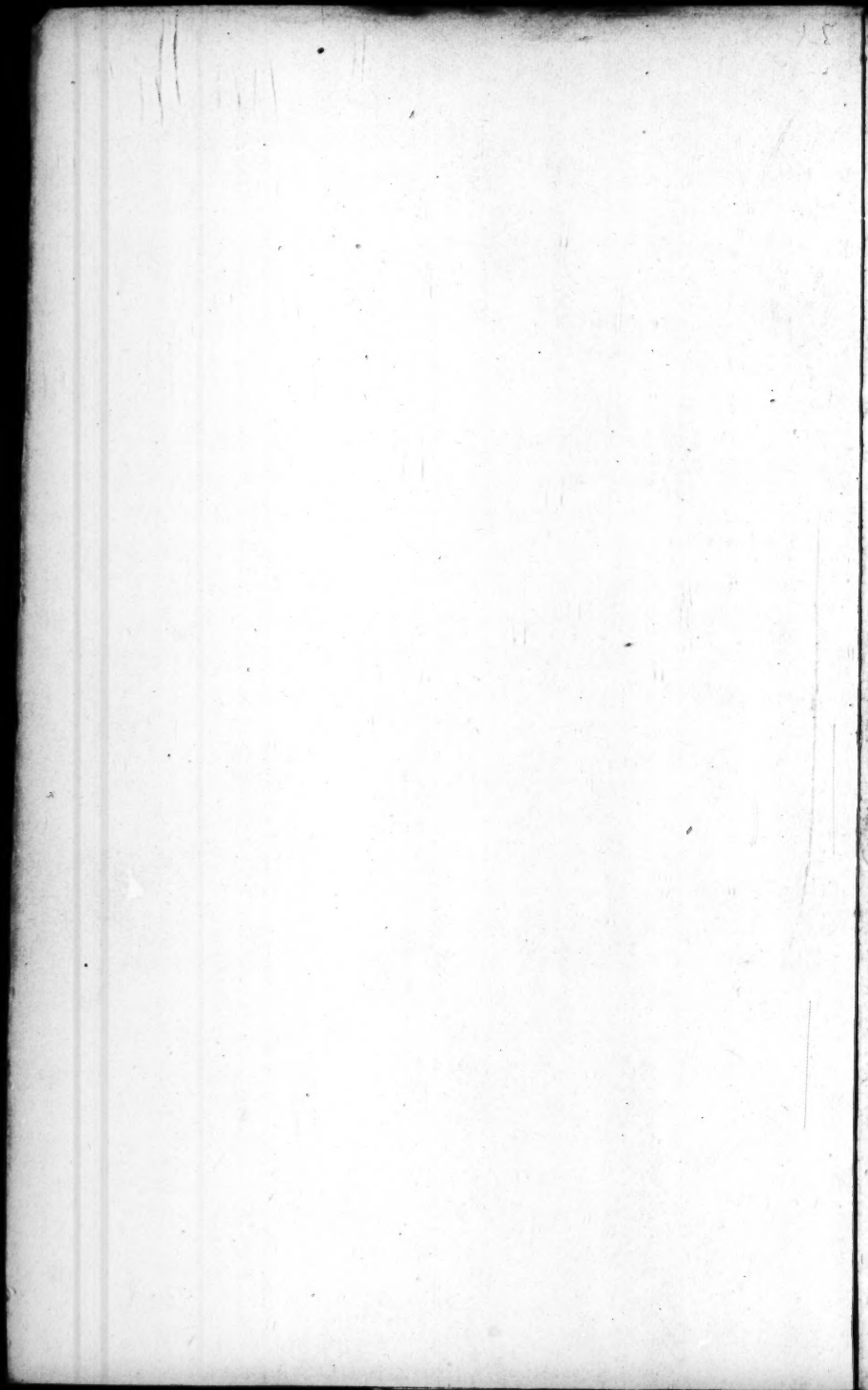
Non habituri sunt Deum Patrem, aut Christum Fratrem, qui non habent Ecclesiam Matrem. S. Aug.

Τὸ χεῖναι μὲν, καὶ τὸ ἰδεῖν. Chrysost. de Parab.

The *Fourth Edition*, with Additions upon the
Three grand *Solemnities* last annexed to the *Liturgy*:
Consisting of *Prose, Poems, Prayers, and Sculptures*, on the several Occasions.

LONDON

Printed by *J. Fleisher*, for *Hen. Brome*, at the
Gun in *Ivy-lane*, 1666.



857. b. 13.





This but the Cage the Jewell further Looke,
 The Sparke indeed the Dimonds in his Booke
 Wherewith Adorne thy Soule, untill it shine
 With Grace and Glory like these Sparkes divine.

Gal 11 0.9
ΘΥΣΙΑΣΤΗΡΙΟΝ
Job. VEL. Canticum
Phaerbo
SCINTILLA ALTARIS.

PRIMITIVE DEVOTION,
IN THE
FEASTS and FASTS
OF THE
CHURCH of ENGLAND.

By EDWARD SPARKE, D.D.
Chaplain in Ordinary to His MAJESTY.

Laudate Dominum in Sanctis. Psal. 150. 1. Hieron.
Non habituri sunt Deum Patrem, aut Christum Fratrem, qui non
habent Ecclesiam Matrem. S. Aug.
Τὸ χεῖναι μὲν, καὶ τὸ ἡδύ. Chrysostr. de Parab.

The *Fourth Edition*, with Additions upon the
Three grand *Solemnities* last annexed to the *Liturgy*:
Consisting of *Prose, Poems, Prayers, and Sculptures*, on the several Occasions.

LONDON

Printed by *J. Fleisher*, for *Hen. Brome*, at the
Gun in *Ivy-lane*. 1666.

2017-11-11

PRIMITIVE DEVOTION

FEASTS

CHURCH OF ENGLAND

EDWARD BERRY
ST. MARTIN'S



Votum Authoris

SS^z. T P I A' Δ I.

DA, Pater, *æthereas Tu qui moderaris*
babenas,

Omen virtutis Nomen adesse meum ;
Scintillam accendat Cœlesti Lampade Chri-
stus,

Ut crescant Populo Lumina tensa suo.
Ventilet igniculum divinâ Spiritus Aurâ,
Aucta suis Flammis unde sit Ara Dei.

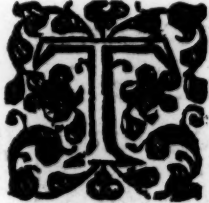




T O
The most Excellent M A J E S T Y
O F
C H A R L E S the II.

By the *Grace of G O D*, K I N G of
Great Britain, France and Ireland,
Defender of the Faith, &c.

Great S I R,

 H E *All-ruling Providence* having turned our Captivity (in *Your Majestie's Return,*) we may not be altogether like them that Dream, but also take down our Harps from the Willows, and Sing some of the grateful Songs of Sion : nor can those Heavenly Aires be properly Devoted unto any but *Your Sacred Majesty, as being (under God) the happy Orpheus that hath set us in Tune again, out of a woful Discord.* Indeed This

The Epistle Dedicatory.

Piece, representing somewhat of the *Pieties* of the Church of England, doth by peculiar Obligation kneel to the Patronage of the Faith's Defender; which Your Majesty hath so Eminently approv'd Your Self both abroad and at home, (by rather hazarding Your Temporal Crowns, then letting any Importunity take away Your Spiritual one) that God hath now been pleased to adde even Your own Kingdoms also, to Your first seeking His. And He having thus turned the Hearts of the Children to the Fathers, Your Royal Goodness will indulge Your Loyal Subjects the Liberty of contending in Love and Duty, and, after such a long Obstruction, to vent some Streams of their Affection: Among whom, Your Orthodox and steady Clergy (not with the least Arden- cy, though but with S. Peter's Present, neither Silver nor Gold, but such as they have) Congratulate Your happy Regress to Your Native Kingdoms: Our Pens, like

our

The Epistle Dedicatory.

*our Persons, running to rare Objects, without
Regard of Dress or Ornament, full of Ex-
pectation and Desire.*

—Nec displicuisse meretur,
Festinat, *Cæsar*, qui placuisse Tibi.

*Your Majesties Return being like the wel-
come Dove after a stormy Deluge, bring-
ing the Olives of a Dry Victory, and fruit-
ful Peace. O may Your Foot therefore find
Rest and Safety, Fixation and Felicity: may
You be ever Dear to God and Man, since,
like the Rescued Ark, You bring back Bles-
sings to the House of Obed-Edom, nay to
the Loyal Hearts of all the Three Great Na-
tions: Your bright Approach being like
the chearing Sun, Returning to Benighted
Mortals; chasing the Shades of Heresie
and Anarchy, with Beams of Light and
Order, Religion, Laws, and Government:
Yea, like the Sun in his sweet Vernal Tro-
pick, visiting the Bewintered Earth, and
metamorphosing our Dirt and Frosts and
Shows,*

The Epistle Dedicatory.

Shows, into a Spring of Flowers and Fruits, of Joys and Comforts ; such as (I confess) are ready here to swell my Paper, as well as my Heart, with Joy and Thankfulness. But You (Great Prince) that can with such abundant Clemency pardon Crimes of Malice and Defection ! will much more these Redundancies of Duty and Affection ; which yet Modesty forbids further Divertisement, adding onely the due Gratitude of Praier, That Your Daies and Honour, like the Sun coming forth of an Eclipse, may be the more Splendid and Illustrious through the World, untill Your Lasting Felicities be Crown'd with Everlasting, and Your Temporals advanced to Eternals. The Hearty Praier of

(SIR)


Your Majestie's most faithful,
though meanest, Servant at the Altar.

E D. SPARKE.

THE
PREFACE:
TO

The LEGITIMATE Issue
OF
The Church of ENGLAND,
Grace and Glory.

Best of Christians,

UR Holy Mother the Church Catholick hath scarce had, at any time, a fairer, or (in these latter times) a sadder Daughter than the Church of England! Sin and War having lately reduc'd her unto that of Job, * My Harp is turned into Mourning, and mine Organ into the voice of them that weep! As pious Hooker long since prophetically applied the Date of Man unto her, out of Psal. 90. Her Daies of Strength and Glory were threescore years and ten; but being so strong as to reach fourscore years, her Strength is now (alas!) become Labour and Sorrow!

And

* Versa est
in Luctum
cithara,
&c.
Job 30. 31.
In Eccl.
Pol.

Psal. 90. 10.

Ætas Pa-
rentum
peior A-
vis! &c.

The Preface.

Prov. 1. 6,
20. & 23.
22.

Tibi jejuna-
vit, tibi
comedit,
tibi vigi-
lavit, tibi
dormivit.
Bern. de.
Matre.
Prov. 30.
17.

Psal. 173. 5.

* Like the
Stork to
return na-
tural Af-
fection.

Gen. 49.

And yet you know, 'tis the Cry of Wisdom in her Streets Prov. 1. Forſake not the Law of thy Mother (*her whoſome Inſtitutions.*) Deſpiſe not thy Mother when ſhe is old; Prov. 6. Meaning doubtleſs, both the Spiritual and Corporal Mother. And certainly that Curſe of Solomon will light on all that do ſo unto either, Prov. 30. The Ravens of the vallies ſhall pick out their Eyes! I, and that Curſe of David too, Let that right Hand forget its Cunning, and the Tongue cleave to the Roof of that Mouth, which prefers not Jeruſalem both in their Mirth and Sorrows! *Filial Duty is ſo ſtrong an Obligation; that though the Debt be ſtill a paying, yet is it alwaies due, and ever payable; but then more eſpecially, when Perplexities begirt the Parents, then** *ἡ ἀρχή* is a Statute of Nature. And that (*I hope*) will Shield this Piece of my Obedience from all imputed Arrogance (as to ſo high an undertaking) that while ſo many of the Churches worthier Sons Circled her Bed of Languiſhment, as ſometime Jacob's numerous Progeny did his, (*with interchange of Praiſers and Bleſſings*) that I alſo kneeled among them, tending a feeble Kid, when others have
presented

The Preface.

presented Her with Venison: yet This
 also being Savory Meat, I hope will not
 prove nauseous to her sober Servants,
 while she is but like to her great Spouse
 and Master, whom * S. Ambrose (in an
 holy Meditation) brings in making his
 Last Will and Testament in Form and
 manner following: Father, into thy
 hands I commend my Spirit, to the Jews
 I give my Body, to the penitent Thief
 Paradise, to the Church I give my self
 Spouse, to my Apostles I bequeath per-
 secution, and my Cross unto all Christi-
 ans! Now Christ's Will must be perfor-
 med, and his Legacies truly have been
 paid exactly, both to Her and Hers.
 That being said to each one, what once
 to Her great Champion Constantine,
 Under This Banner only canst Thou
 hope for Victory, and by the Cross to
 become more then Conqueror. And
 yet is she as conspicuous in her Persecu-
 tion, as ever in her prosperous condi-
 tion: The Church (you know) was as
 visible when Christ suffered on Mount
 Calvary, as when He shined on Mount
 Tabor. Let not then her Adversaries
 Triumph in her Miseries; though what
 was said of some part of the daies of Sa-
 muel,

* Judaeis
 Corpus, Pa-
 tri com-
 mendo Spi-
 ritum, Ec-
 clesia Spon-
 sum, Pœ-
 nitenti
 Paradi-
 sum, Apo-
 stolis Per-
 secutio-
 nem, Chri-
 stianis
 Crucem.
 S. Ambros.

Εὐ τῆς
 vic. Vic.
 Const.
 Euseb.
 Rom. 8. 37.

The Preface.

1 Sam. 3. 1. *muel, might have been too truly said, some part of ours, that the Word of God was precious in those Daies, for there was no open Vision. Had it been precious for Estimation, it had been their Happines, and would be ours: but the Reason added sowres the case, speaking it precious onely in respect of Deprivation; For there was no open Vision! And whether This were more an History of the Jewish Church, or a Prophecy of ours, I leave to serious Apprehensions; who consider the Daily Sacrifice long taken away from among us, the Sacrifice of Publick Praier! the strange Liberty sometime indulged unto All, and Truth it self oft forced into Corners! too many, (acted by a Spirit of private Interest and Ambition) doing what was good but in their own Eyes onely, as it was then in that same Anarchy of Israel! that we were fain to adde unto that Part of our Litany, (and I fear may still do so) from Pride, Vain-glory and Hypocrisie, from Envy, Hatred and Malice, and from all uncharitable Men of the late Munster-Principle, Good Lord deliver us. I say, the Insolencies were lately such, toward all Degrees and Functions, (especially the*

*Vide Al.
Rossæi
ΠανσιCet.
av.*

The Preface.

the Sacred) as filled good men with sad Apprehensions, that God was Removing of our Candlestick! (as indeed what else could be expected, while Men were putting out their own Lights so fast, and the Dragons tail pulling the brightest Stars down from their Orbs?) These Prodigious made me * then fix my Thoughts upon this Argument, The Pieties of the Church of England; desirous to rake up some Sparks of that holy Fire in this same small Repository, to help re-kindle the Church-Incense, whenever God should please that Religion should return, and his Servants sing with Gratitude that song of Sion, (as, blessed be his Name, we have seen the time) When the Lord turned again the captivity of Sion, &c.

* Anno
Domini
1652.

Psal. 126.
1, 2.

Meantime, therefore, in a Wilderness of Sin and Error, I presented the people of God with this same Conduct unto Canaan; wherein, as they might find somewhat of the Cloud, to shade their Apprehensions; so (I hope) so much of the Fire also, as to warm and enlighten their Devotions: Piety being the main Business of Christians, and holy Books some of the best Conservatories, and most permanent Assistants of it.

Among

The Preface.

*Among which, This endeavoured
keep in mind some shadows of our Christ
an Tabernacle; the three Constitutive
parts thereof somewhat resembling the
three choice Reserves of the other: The
Disquisitions so far like the Tables
the Law, as pointing out our Duty both
to God and Man; while the Poems (as
a sense) are like the Manna, not altogether
unpleasant to the relish of the Pious
Taster; and the Praiers chearfully as-
milating the Rod of Aaron, (while they
seem dead and dry) Budding into Hope
and Blossoms, into Fruits and Blessings
or with more easie Metaphors they may
be Allegorized to the three Ornaments of
Aaron's Garment; The First unto his
Brest-plate, whereon is Holiness to the
Lord; the Second to his Bells, the
Chime to Divine Worship; and the Third
to his Pome-granates, that send forth
sweet favour. The Discourses I will
like the Candlesticks of the Sanctuary
the Poems like the Lamps; and the Pra-
iers like the Altar-Fire that was never
be extinguished: that as the Prophet Dani-
el (captivated in Babylon) daily looked
toward Jerusalem, and praied oft toward
that Temple which he was deprived of*

Deut. 10.
5.

Exod. 16.
33.
Num. 17.
10.

Dan. 6, 10.

The Preface.

So might good Christians also (of the more regular persuasion) daily (through these paper-windows) reflect upon the Church of England, that absolutest * Platform of Religion that ever recommended Christianity to the World: (if either golden Matter in Doctrine, or vertuous Mean in Discipline, may be any Arguments of Excellence) whose Liturgy is not more venerable for Antiquity, then desirable for Piety; furnished with Prayers and suffrages extensive to all Persons, Times, and Accidents; adorned with significant Decencies, and freed from all really Superstitious burthens; though nothing sublunary can be so constituted, as to be beyond all the Cavils of Irrationality, of Ignorance, Ambition, Avarice and Envy: All which I would have know, that whatsoever is here written in Honour of the Church of England, is (like the Fervor of some faithful Lover) penn'd meerly out of Amours to her Native Beauties; and not with any mercenary Quill, courting her Rewards or Grandeur, (if that may sweeten any towards Her:) the Author being farre enough from the danger of that * Curse, Matt. 6. 2. of being in the number of

* See the last Will and Testament of A. B. Abbot.

* Matt. 6. 2.
Non in E-
orum nu-
mero qui
acceperunt
Mercedem
nec cla-
mans, O
ingrata
Patria!
Noverca
Ecclesia!
Etsi satis
Fidelis,
parum for-
sunam.

The Preface.

those that have received their Reward;
Heb. 11. 26 *content with Moses's Prospect, Heb. 11.*
εἰς τὴν μετὰ τοῦ θανάτου, Looking to that
Recompence of Reward hereafter.

I say, this Book was but a faithful
Perspective, through which to loak back
upon that fair, though then clouded, Ob-
ject, communicating Solomon's words
in season, (which in attentive Ears are
Prov. 15.
23. & 25.
11. *the best Pendants) as Apples of Gold in*
pictures of Silver, (i.) Devotions sui-
ted to all Opportunities, adapted to all
holy Passions and Occasions: so that if
common Calamities (at any time) be-
came our over-hasty Voiders, and took
away our corporal Feasts before we Tasted
them! yet here might we be merry at
our Spiritual Viands, and the continual
Feast of a good Conscience: or if (at
Prov. 15.
15. *t'other side) we were reduced (through*
any Exigents) to inforced Abstinence,
yet might we learn hence to improve se-
cular Indigencies into Religious Fasts,
and thereby truly make Vertues of
Necessities, and Advantages of Wants.

And thus doth our good Mother-
Prov. 31.
15. *Church (like Solomon's good House-wife)*
provide for her Children and Servants,
and distributing their portions in due
season:

The Preface.

season: *and why is not our Spiritual (like our Corporal) Diet, more healthy at set times, and proper seasons? and so it is certainly to all but unsound Stomachs, or some froward Children! You know the rarity of all Viands is exalted by their season, and these Meditations perused on their due Solemnities, (Circumstance will advance the Substance) and both mutually advantage one another. Adde but your Candor then to mine Endeavours, and (in a good sense I hope) sufficient to each day will be the Travail thereof: yet to the principal Solemnities, more plentiful provisions, and larger entertainments for the Articles of Faith: and yet all such, as lead Rational people to the Church of England, and (perus'd opportunely) will make full Offices of Devotion, and but easie Tasks for the whole Circle of the Year.*

Matt. 6. 34.

Nor is this Treatise seasoned for Times onely, but for Persons also, and their severall Inclinations, (so far as general Apprehension can conjecture.) Some serious Gravities are for the * Utile, the profitable weight of style and matter, whom chiefly I wish satisfied in the † Disquisitions: while others of a more airy

* Τὸ Χρησιμον, τὸ ἡθικόν, τὸ ἄγε δόξ. † sic appellata, quia veritatem inter varias Scēlas disquirunt & vindicant.

The Preface.

and youthful Genius are for the Jucundum, the fluency and sweetness of Phansie and Expression; to whom I commend not, but commit the Poems, since (as our English Nightingale sweetly chants it)

Herbert in
his Church-
Porch.

*A Verse may take him that a Sermon
flies,
And turn Delight into a Sacrifice.*

*Especially if read Candidly, and not by
a weak or partial * Fidentinus.*

* *Quem recitas, meus est,
O Fidentine, Libellus;
Sed malè dum recitas,
incipit esse tuus.*

Martial. l. 1. Epigr.

*And lastly, some few o-
thers, of a more Seraphick
Elevation, are for the Bo-
num, for the Spiritual good*

*of fervent Praier; to whom I heartily
Devote the sacred Oraisons, Collects
and Ejaculations, that, like zealous Jacob,
they may obtain a Blessing by such holy
wrafflings. As to the Sculptures, I shall
need say the less of them now, as being
not Essential to my Work, but onely
Ornamental to the Book; (as Pourtraicts
of particular Relations are to Houses)
and yet that they have here the just Apo-
logy of Antiquity, * useful as to History
and Illustration, though not for any Wor-
ship or Adoration. Thus have I sincerely*

* *Quoad
Historiam,
non quoad
Cultum.
Ut Ecclesia
primitiva.*

aimed

The Preface.

aimed to profit or please all, (though few must look to hit that mark) by satisfying some of the more Christian Temper, and by praying for others who will not be pleased: wherein if I shall have the happiness to please my heavenly Master, and some of his good servants, I may, with Saint Paul, set the less by Mans Judgment; the work it self will be a recompence, an ample satisfaction.

*Ipsæ Labor
Merces.
1 Cor. 4. 3.*

The design (I confess) hath much encouraged me, being Noble and Sublime, quite opposite to what was said of * Claudian, that he was oppressed with the Barrenness of Argument; This rather dazzling with the lustre of it; a Theam worthy the Quill of the most Towing Eagle, the Pen of the most Learned Gamaliel, and not to be passed over with so dry a Foot, with such a flying Pencil, as Some but lately have attempted: yet I hope its brightness nothing sullied (here) with sordid or neglective Hands. 'Tis Ambition enough for me to reach but at that Character which Saint Paul mentions, (i.) a Workman that needs not be ashamed: For withall, considering the End and Object of this Treatise, viz. not onely those few politer Spirits, but

** Poetarum
ingeniosissimus, Ignobilitate
subjecti
oppressus.
Scaliger
de Claudiano.*

*Στέφανος
σταυρὸν
ἐξοστὴν
ἀνεπαί-
σχυτον
ἐξασκῶν
τῷ θεῷ.
2 Tim. 2.*

The Preface.

* Οὐχ ὅτι
 ἡαρίεν-
 τες, ἀλλ'
 ὅτι πολλοί.
 Arist. Eth.
 l. i. (as the * Philosopher calls them) the
Many, the Multitude that need Instructi-
on; This made me content to bury Re-
putation in an humble style, to dismiss
curled Metaphors, and let quaint Alle-
gories go play; hoping the Book may
prove so much more profitable, by how
much it is the more intelligible.

* Meant
 onely at
 first for a
 Κειμήλιον
 (i.) a kind
 of private
 Monu-
 ment to
 lie by Re-
 lations.
 † Anno
 Dō. 1652,
 & 1660, &
 1663.

And this is but a just Account of
what took off the modesty of my first in-
*tentions, from onely private * Relatives,*
to this same bolder enterprize of Publick
Good: whose former † Editions having
found some candid entertainment among
the Pious and Judicious, hath rendred
me again the more exorable to another
Impression; together with Additions
on the Three last Solemnities, that so the
Attendance on the Liturgy might be
compleat at least as to all the parts of it.
Wherein I have took such care to make it
useful, that I have been less solicitous
to make it beautiful; yet such as knew
the Child before, will easily discern how
it is grown, and, I hope, no less advan-
taged in Erudition. Then for a close, let
us exchange a Praier, (Author and Rea-
der) that the Omnipotent would send it
forth into a Blessing, into a Blessing on
both

The Preface.

both parties; that the one may read to his own benefit, and not to any others prejudice, remembering that of Salvian, It is a less guilt not to read Holy things, then to violate what we have perused: and pray also that this Sparke may grow into a Flame, by kindling of anothers Taper, and that God may be glorified in all; that He may be glorified in us all here, and all of us with Him hereafter. So beginneth He his part of the Apprecation, that is

Minor reatus est sancta non legere, quam lecta violare, Salvian.

Thine Affectionate Ser-

vant in Christ Jesus,

ED. SPARKE.

The Preface.

P O E M { for the }
 { Preface. }

Heroick Souls, who never did forsake
Your *Mother-Church* in Griefs, but durst par-
Her *Bleeding Innocence* ! by this you know (take
That solid Joys from *well-born Sorrows* flow.
Prosperity deludes, 'tis *Suffering* crowns
The *patient* Soul, which short-liv'd *Pleasure* drowns,
At *lowest* then chear up dejected *Clay* ;
The longest *Night* ends in a wish'd-for *Day*.
Deign, best of *Mothers*, from your meanest Son
T'accept these *Fruits* of dear *Affection* ;
Rather these *Leaves*, till he can render more,
When *Gratitude*'s proportioned with *Store*.
Where could he so deservedly bestow,
Had he ought worth a Present, as to throw
Himself and *Labours* at thy Feet ? whose *Breast*
Hath *Nurs'd* us with *Celestial Food* and Rest.
And yet some *peevish Brats* disloyal prove,
Slighting *Maternal* and all *Filial* Love !
Kicking, like *Jesurun*, when they should kneel ;
Requiting a kind *Parent* with fierce *Steel* !
And with that barb'rous *Monster*, would dissect
Their *Mothers* Bowels, thence their *State* erect !
Too many of such *Vipers* force complaint,
And in the Letter make Thee *Militant* !
Indeed thus art *Thou* to the *King* of *Kings*
A Faithful *Spouse*, by his trac'd *Sufferings* !
Who *Tortures* did ev'n from his own endure,
And what's more strange, for his *Tormentors* Cure !
So that but like their Lord his *Servants* are,
Who in his pierced *Head* and *Members* share !

The Preface.

All waiting on *Thee* in *Red Liveries* here,
That *They* may one day in *White Roabs* appear,
And thus our Life, like Thine's, a double warr,
Sometimes a *Corp'rall*, still a *Ghostly Jarr* ;
The *Dragon* vomiting a *Floud* of woes
Against our *Mother* in her teeming Throes !
The *Thracian Crescent*, and the *Eagle's Claws*,
Home-foxes, and wild *Boars* thine *Anguish* cause !
And yet thy little *Flock*, through *Lions* aid,
Have their past *Fights* with future *Palms* repay'd.
And in mean time, *Heav'ns Bride*, asslake your Grief,
Success hath brought your *Tears* an *Handkerchief*,
And though some *Dorrs* their Duty not retain,
The *Best* are yours, and your *Sun* shines again.
Yet grant your *Emblem* were a waining *Moon*,
And that *Eclipsed* too a while, yet soon
Shalt thou be cloathed with the glorious *Sun*,
And be as bright, as here Thou seemedst dun ;
Crown'd with the sparkling *Jewels* of the *Sky*,
Thy *Footstool* then, all *Mutability* ;
While thy *Malignant self-conceited Foes*
Shall be sequestred to contrary *Woes* !

Thine *Institutes* are *Pearls* so highly rare,
That all the *World* hath none that may compare ;
Which some misconstr'ing Fastned over-hard,
The *Chain*, by *Rupture* of the string, was marr'd !
And while blind *Zeal* swept loose ones out of *Door*,
I recollected some from off the *Floor*,
Wip'd, and new strung them. Readers, be not those
That *Gemms* for want of valuation lose !
For the *Grand-Jeweller*, at his *Return*,
Will such as know to prize them, most Adorn.
Our *Church* a Garden, such (for stately *Bow'rs*,
Fountains and *Walks*, delicious *Fruits* and *Flow'rs*)

As

The Preface.

As might the second *Paradise* been styl'd ;
But *Rooters* breaking in, all soon was spoyl'd !
Yet in that *Wast* did I some *Slips* obtain,
And set them in this *Nursery* again ;
Till *Heav'n*, its proper *Gard'ner*, should restore,
And make the *Plants* re-flourish as before.
You then as *Bees*, here, not as *Spiders* act ;
Pure *Hony*, and no *Venom* thence extract.
This was like *Isai's* Vineyard, of such Care,
That *Engaddi* might not with ours compare ;
So Fenc'd, and Prun'd, and Watered, that more
Could scarce be super-added to the store.
Yet ah ! those worst of *Foxes*, *Schism* and *Hate*,
Pluck'd off her *Grapes*, and laid her *Desolate* !
Till the *Vine-Dresser*, *God*, again did rear,
And made the *Branches* more for *Bleeding* bear.
Meantime, here's rescu'd *Clusters* of that *Vine* :
Pay not in *Dregs*, what you receive in *Wine*.

You *Candid Hearts* that chance these *Numbers* see,
From all *variety* of *Faction* free,
Neither too full, nor empty, of your selves,
Through *Pride*, or *Ignorance*, (no *Bias'd Elves*,
But men of *Christian Mean*) that can lay by
Both *Prejudice* and *Partiality* ;
Your *Hands* and *Eyes* are welcome ; else *avant*,
For *musty Casks* the wholsom'st *Liquor* taint !
Then act the *Christian Reader*, while I write
To raise the *Minde*, not please the *Appetite* ;
Unscru your *Expectations*, never look
For *Folio-Lengths* in an *Octavo-Book*.

P R A I E R

The Preface.

P R A I E R { for the }
 { Preface. }

O Infinite Wisdom, who hast vouchsafed all parts of thy Creation a Rule of Guidance and Direction, for the several ends and services to which thou hast ordained them; so that the Sun knoweth his Arise, and the Moon her Going down; the Oxe knoweth his owner, and the Ass his Masters Crib; the Birds know their Notes of Praise, and the young Ravens how to call upon thee: all Creatures know the Laws of their Obedience unto Thee, and thy Tenant, Man; that he much more might own and render Duty to Thee, his Landlord and Creator: To which end, Thou hast afforded him a double Rule; one Natural, engraven in his Heart, in the Principles of Knowledge, Equity and Gratitude; the other Supernatural, in thy written Word and holy Ordinances: to which adde (we beseech thee) both Grace and Industry; that while all other pieces of thy Workmanship triumph in the constancy of their Original Obedience, the Top of thy Creation may not swerve, that Mankind may be of Regular and Sober Life; and that especially all Christian men may move within the Sphere of thy Commands, and their own Conscience, both as to the Affirmative and Negative Precepts of thy Law, both as to Thee and thy Vicegerents; towards both whom Obedience is better then Sacrifice, and Rebellion as the sin of Witchcraft! And therefore here we bless thee, O Lord, by whom Kings reign, that thou sufferest us no longer to lie under the sad effects of no King in Israel! But that, as for our Sins thou tookest away our King in thy Wrath,

The Preface.

Wrath, so now thou art pleased to restore one in thy Mercy, to these distracted, and almost self-destroyed Nations. O make the Blessing mutual both to Prince and People, that as thou hast brought Him like Gold out of the Furnace of Affliction, He may be the more precious unto Thee, and the more highly valued by his People. And as thou hast been pleased (in succeeding Generations) to build thy Church upon the holy Patriarchs, Prophets and Apostles, (Christ Jesus himself being the sole Foundation;) so alwaies be thou a Sun and a Shield, a Light and Defence unto her: Let thy Wisdom guide her, thy Love enflame her, thy Grace enlarge her, thy Bounty enrich her, thy Blessings felicitate her throughout all Ages.

And as her Enemies shall any where arise against her, there also let her God arise, and her Enemies, his Enemies be scattered, scattered like the Chaff before the wind, before they can proceed to any act against her, even in the proud imaginations of their hearts.

Let there be such an happy commerce of Equity and Vigilance, of Duty and Affection, between both Governours and People, that all serving thee in their several stations to the Common good, we may no more return unto Folly; knowing that there is a National measure of Sin, beyond which thou wilt not spare! and O suffer us not to fill it up again, as did those cursed Amorites. But since there is also a National measure of Repentance, which thou hast promised to accept, O Lord, vouchsafe us Grace to perform that, and crown thine own gifts with Mercy and Compassion; that we may decline the Precipices of Sin on either hand, both those of Avarice

The Preface.

rice and Prodigality, those of Ignorance and Curiosity, those of Pride and Pharisaical Humility, those of Ambition and Disloyalty, those of Sacrilege and Profanation: that like St. Paul's good marksmen, aiming at thy Glory, and the benefit of Souls, we may serve Thee and Thine here in our Generations, and hereafter praise thee to Eternal Ages. Amen, Amen.

{ The Collect for the fourth } { Sunday after Epiphany. }

O God which knowest us to be set in the midst of so many and great dangers, that for Mans frailness we cannot alwaies stand uprightly; grant to us the health of Body and Soul, that all those things which we suffer for Sin (by thy help) we may well pass and overcome, through Iesus Christ our Lord. Amen.

In Scintillam Altaris.

NON igitur cunctis cessere Altaribus Ignes :
*En Scintilla micans, qua rapto fomite sursum
Tendit, & Ætheream aspirans feliciter Arcem
Corda rapit secum : Nam quò, Mens enthea, quò me
In sublime trahis ? Videor radiantis Olympi
Æternos penetrâsse Aditus, atque intima Cœli
Atria dispositis lustrâsse ornata Trophæis.
Ordine stant longo, monstrâtque Insignia Fati
Quisque sui. Fustes videor Gladiosque minates
Cernere, & indomito rorantem Sanguine Serram ;
Temporâque æthereâ cunctis incincta Coronâ.
O Decus ! O Proceres Cœli ! fortésque Tribuni
Christiadum ! quæis cana Fines Ductoribus usa
Immensi extremas Orbis penetravit ad oras !
Hac, licet infelix & vix sanabilis, Ætas
Immemor haud penitus vestrî est, meritósque Laboras
Polluto saltem cupimus transmittere Seclo.
Iste DEUM natum Liber edocet, atque subactâ
Morte triumphantem, & tandem in sua Regna reuocatum.
Ergò, vera DEI Soboles ! Spes Unica Mundi !
Et Cœli Jubar imensum ! quem Tartara nigra
Victorem sensere, videt nunc altus Olympus !
Cerne Tuos, quàm nunc miserando Turbine vexat
Impia Gens, quali insultat Phanaticus Oestro ;
Et miserere, DEUS, Lassósque his eripe Flammiis !
Sed Tibi (Vir summe) interea, pro Munere, Grates
Indocti Doctique, & tota Ecclesia debet.
Proventus beet Agricolam, & perduret in Ævum
Ista salutaris revocato Historia Vulgo.*

D. WHITFORD.

Upon

Upon the Author, and his Work.

When the rude *Vulgar*, in their headlong rages,
Pull'd down those *Sacred* things which former
Did hold *inviolable*; they began (Ages
To level *Times*, and *Places*, and next *Man* :
Laid wast those *Daies* which our *Grand* sober *Sires*
Hallow'd, to warm their *Zeal* by heav'nly fires :
Dispark'd the *Churches*, and to *Barns* did give
Pow'r to contest for the *Prerogative*.
When the *Church-daies* they with success decrī'd,
And bark'd at those which Heav'n had sanctifi'd ;
'Twas time to write, when *Daies* to *Saints* assign'd
Were all degraded, and the *Lord's new-coyn'd*.
Our *Author* (like the wiser few) stood still,
Observes, admires, and lets them take their fill ;
And now, in milder temper, he begins
T'assert those *Truths* which their blind rage call'd *Sins*.
'Twere madness, in a *whirl-wind*, to resist
With any *Argument* but *Club* and *Fist*.
Thus God, when all things were i'th *Chaos* hurl'd,
Did first make *Light*, and then he form'd the *World*.
The *Author* so, with imitating *Art*,
Informs the *Judgment* first, then moves the *Heart*.
Not like the *Pseudo-Levites* of this season,
That Preach all *Use*, without *Ground*, *Proof*, or *Reason*.
His *Prose* so *sinewy*, and yet so smooth,
His *Verse* so full of *Rhyme* and *Reason* both,
His *Praiers* so heav'nly, and his *All* so good,
Makes him at once admir'd, yet understood.
The *Poet's* Character he hits aright,
And does at once both profit and delight.

The

The ancient *Method* He doth well repair
 In this *Design*, a *Sermon*, *Psalms*, and *Praier*;
 May this *Work* thrive, that after-Times and we
 May keep one *Festival* to's Memory,
 And *Bonfires* make, from whose undying flame
 Shall rise bright *Sparks*, t'immortalize his *Name*.

ALEX. BROME.

An Hymn on these Sacred Solemnities.

LARGE Soul, that doth three Parts in One combine,
 Historian, Poet, Orthodox Divine;
 Whose Heav'n-directed Pencil hath design'd
 Three sacred Prospects for each pious Mind!
 On choice and various Needle-work, behold
 The SPOUSES Vest embroid'ed o're with Gold;
 Damask'd with Figures, which like Gems do shine;
 Each Figure graceful is, each Gem divine.
 This SPOUSE so glorious; that ev'n Queens her Sight
 Admire, astonish'd with her Heav'nly Light.
 Magnetick BRIDE, attract the Good and Wise
 To practise This, the best of Liturgies; (SPOUSE,
 Where we, with You, the BRIDE-GROOMS love-sick
 May daily consecrate our Prai'rs and Vows
 To CHRIST, to Annuate our Course aright,
 Rapt through the Zodiack of th' APOSTLES Light
 Whereby we antedate ANGELICK Blifs:
 All sublunary Glories vail to THIS.
 May therefore Hands and Hearts these Pages turn,
 Till Nature sleeps in Dissolution's Urn!

By BENEVOLENT

1 2 3 8 6 5 4 7 9

On the worthy Work of my respected Friend,
EDW. SPARKE, D.D.

When Pious *Aſa* with his Fathers ſlept,
How ſolemnly his Funerals were kept?
A curious Bed's contriv'd by Arts devices,
Fill'd all with *Indian* Gums, *Arabian* Spices.
This Bed the Caſe, wherein his Corps, the Jewel,
Are for the *BURNING made the precious fuel. ^{*2 chro.}
As if that *Aſa's* Body did aſpire ^{16. 14.}
To meet his Soul, and mount up in that fire.
Dead Saints, dead daies now put into their Urn.
See here a ſweeter, brighter flame doth burn,
Kindled from holy SPARKS, whence doth ariſe
No ſmoak to hurt, ſave onely envious eyes.
Whiſt my admiring Muſe at diſtance ſtands,
Deſiring at this Flame to warm her hands;
Wherewith emboldned, nearer ſhe preſumes
To ſteal a Sent of theſe thy ſweet Perfumes.
But I recant my words, and pardon crave,
That I compar'd thy Book unto the Grave
Or Urn of Saints; for by thy Pen's perfection,
Saints are not buried, but have Reſurrection.
The cozening Witch, in counterſeit diſguiſe,
Made but a ſeeming Samuel to riſe,
(Whom cunningly ſhe did with mantle hide,
To cloak her cheat, which elſe might be eſpide:)
But who will not thy worthy Work applaud?
No falſhood here, no forgery or fraud;
Thou really doſt from the duſt retrieve,
And make not one, but All Saints to revive.
Yea by the pains which Thou on them expend^e.
Eaſter doth riſe, Aſcenſion Day aſcends.

The

Thy Poetry is pleasant, Pictures fine,
Thy Prose profound; but oh, the Praiers divine.
Thus hast thou pleas'd us in every part,
Our Fancies, Judgments, with our Eyes, and Heart.

T. F.

To his worthy Friend the Author.

B Right shining *SPARKE* of consecrated Fire,
That dost pure Incense at the Altar burn,
Thy quickning *Flame* doth sacred *Heat* inspire,
And makes our Souls on the right *Axis* turn:
How is the World beholding to thy *Light*,
To draw it forth of a *Cimmerian* Night?

Nay, *Heav'n* it self thy Debtor is: For blest
Immortal *Tenants*, highly memoriz'd
By Ages held the purest and the best,
Would soon grow obsoleted and despis'd,
Did not thy hallow'd *Muse*, with *Raies* divine,
Make them, like *Sol* in his Meridian, shine.

Flora displaies not more Varieties,
Red-cheek'd *Pomona* brings not more Delight,
(When most enamell'd each in Child-bed lies)
To charm the Senses of *Taste*, *Smell*, and *Sight*,
Then here occur (in party-Vesture deckt)
Profit and *Pleasure* to the *Intellect*.

Star-gazers all, you may be freely bold
T'expunge our *Saints*; This Calendar will do.

You

You write in *Red*, Our Author writes in *Gold*:

You write but *Names*, He, *Names* and *Natures* too.
Your first of *Jane* must a fresh Model see;
But This will last to bless'd Eternity.

H. D E L A U N E.

In Opus Eruditum Authoris ingeniosissimi.

Crudeli lacerare manu pia viscera Matris
Infelix studuit Nequitiae soboles!

Omine felici sanavit vulnera Sparkus,
Non passus Tumulo saucia membra dari.

Hic petit Antiquos veris ornare Coronis
Vates, Angelicos & celebrare Choros.

R. D U K E S O N, D. D.

Ad Amicum suum Authorem, *EDVARDUM SPARKETIUM*.

Adsint Romani, colit & quicunque Novatum,
Inspiciant, tua Scripta legant, Collecta revolvant;
Libri divini flammam dum Murmure cingunt,
Corda sua Antiquo inspirentur lumine vero:
Quarendo Nodos, fiat Laqueentur ut ipsi,
Rete tuo Antiquo, Passo, captare Novellos.

Eodem ad Authorem.

DUM pia, dum profint, tutò tua Scripta peragrent :
Non rapidos curent Ventos, qua Folia spargant
Cumae Vatis, nec curent Festa Nefastos.
Omnigeni venti, conspirent Flamina vulgi,
Non Poesin sacram, nec Sanctos urere possunt.

P E T. V O W E L.

On my Worthy Friend Dr. SPARKE his
Learned Book.

A Brood of *Legendary Saints* of old
Were hatch'd in heads of *Monks* both bald & bold;
Some *Saints* in Nature ne're had face or features,
But onely were their wild *Inventors* Creatures;
As Mountain-like St. *Christopher* thy Glory,
No Mole-hill yet of *Truth* in all the *Story*.
Sure *hard* his face who told such lies so oft;
But who *believes* them, sure his head is soft.
Fiction of *Saints* ne're coyn'd so great a store;
But *Faction* in our Age hath *Minted* more;
Commend themselves, and there is half their *Trade*;
Condemn all others, then the *Saint* is made.

But here my *Friend* presents a *Noble Breed*
Of *Ancient Saints*, such as were *Saints* indeed:
And yet *These Saints* in these our *Iron times*,
When *Piety* and *Learning* both were *Crimes*!
Have had their *Feasts* and *Fasts* put down out-right,
And all their *Daies* extinct in *Envious night*!
Onely the *faithful Fairs* did them retain;
Exil'd the *Church*, i'th' *Town* they do remain,

But

But O how much doth *This thy labour* merit !
In these *dead Daies* Thou put'st a quickning *spirit* :
For us *Thou* writ'st, for us *Thou* rak'st this *Toyl* ;
To make us see, *This SPARKE* doth spend his *Oyl*.
Live *Learned Pen*, converse with *Men* below
Some *Forty Winters*, until *Ages snow*
Candy thy Reverend Locks, and make them look
White as thy *Soul*, and *Paper of thy Book*.
But when that *Bankrupt Nature* shall deny
To pay more *Moisture*; and when *thou must dye*,
Mount *gallant Soul*, with *Saints in Bliss* survive,
Whose *Rites thy Pen* did in *sad Times* Retrive.

THO. FULLER.

To his Reverend Friend Dr. SPARRE, on
his pious and learned Book.

THE *Times* are chang'd, and the misguided *Rout*
Now tug to pull in what they tumbled out ;
And with like eagerness the *Factions* *Cue*,
Who *Ruin'd* all, are now expos'd to view ;
Their *Vizor's* off, and now we plainly see
Both what they are, and what they aim'd to be.
Now they *repent* (though late) and turn to you
Of the *old Church*, that's *constant*, *pure*, and *true*.
Thanks to such *Lights* as you are, who have stay'd
In that firm *Truth* from which they fondly *stray'd* ;
Endur'd *Reproach* and *Want*, all violent *Shocks*,
Which *roll'd* like *Billows*, while you stood like *Rocks*,
Unmov'd by all their *fury*, kept your ground
Fix'd as the *Poles*, whiles they kept *twirling* round ;
Sub-

Submitted to all *Rage*, and lost your *All*,
Yet ne're comply'd with, or bow'd knee to *Baal*.
You *Preach'd* for love of *Preaching*, with desire
T'*instruct* and to *reform*, while *pay* and *hire*,
Which made them *Preach*, were ta'ne away from you ;
You still march'd on, and led the People through
That *Wilderness* of *Error*, into which
Those (*Ignes fatui*) tempted by the itch
Of *Pride* and *Change* had led them. When the *Times*,
Env'ing your *worth*, voted your *Sermons* Crimes,
And rowl'd a Stone upon your Mouths, for fear
Truth should find out a *Resurrection* there ;
Then from the *Press* You piously did shew
What, why, and how, we should *believe*, and *know*,
And *pray*, and *practise* ; made it out to us,
Why our *Church-Institutes* were *these*, and *thus*,
And *how* we ought t'*observe* them, so that we
May *find* them that which of themselves they be,
Commands, and *Comforts* : This, Sir, we do find
Perform'd by the rare *Issue* of your minde.
Your pious and your *profitable* Lines
Present a *Treasure* beyond golden Mines;
Which though one Age can't *Prize* enough, you'l be
Renowned unto good *Posterity*,
And all that *know*, or read you ; since you do
Supply the *Pious* and the *Learned* too
So well, that both must say, to you they owe
What good they *practise*, and what good they *know*.

Al. Br.

The

The COMPILERS of
The Common-Praier-Book of the
CHURCH of England were,

- Doctor
- CRANMER, Arch-Bishop of *Canterbury*.
 - GOODRICK, Bishop of *Ely*.
 - SKIP, Bishop of *Heresford*.
 - THIRLBY, Bishop of *Westminster*.
 - DAY, Bishop of *Chichester*.
 - HOLBECK, Bishop of *Lincoln*.
 - RIDLEY, Bishop of *Rocheſter*.
 - MAY, Dean of *St. Pauls*.
 - TAYLOR, Dean of *Lincoln*.
 - HEYNES, Dean of *Exeter*.
 - REDMAN, Dean of *Westminster*.
 - COX, King EDWARD'S *Almoner*.
 - M. ROBINSON, Arch-Deacon of *Leiceſt*.

Hoyle's Reformation page — 16
Menſe Maio 1549.

Anno Regni Edwardi Sexti tertio.

Hardly can the Pride of thoſe Men that ſtudy
Novelties allow former Times any ſhare or
degree of Wiſedom or Godlineſs.

King CHARLES Meditat. 16. upon the Ordi-
nance againſt the Book of Common-Praier.

A

A Catalogue of the Feasts and Fasts, according to the Order of the Church, and the Method of this Book.

C hristian Solemnities		St. Matthias Day	373
<i>in general</i>	pag. 1	<i>The</i> Annunciation	388
Advent Sunday	15	St. Mark's Day	400
<i>The</i> Nativity of Christ	32	St. Philip and Jacob	407
St. Stephen's Day	61	St. Barnabas Day	418
St. John Evangelist	76	St. John Baptist	426
<i>The</i> Innocents Day	90	St. Peter's Day	446
Circumcision	106	St. James's Day	459
Epiphany, or <i>Twelfth Day</i>	121	St. Bartholomew's D.	469
<i>Ashwednesday</i>	144	St. Matthew's Day	477
<i>The solemn Fast of Lent</i>	160	St. Michael Arch-Angel	487
Palm-Sunday	177	St. Luke's Day	502
<i>Good-Friday</i>	188	St. Simon and Jude	512
Easter Day	218	All-Saints Day	522
Ascension Day	244	<i>Upon the Fifth of Novem-</i>	539
Whitsunday	265	<i>ber</i>	
Trinity Sunday	287	<i>Upon the Thirtieth of Janu-</i>	562
<i>The Lords Day in Gene-</i>	300	<i>ary</i>	
<i>ral</i>		<i>Upon the Nine and Twen-</i>	583
<i>Rogation Week</i>	316	<i>tieth of May</i>	
St. Andrew's Day	328	<i>The</i> Doxology	601
St Thomas Day	339	<i>The Recommendation of the</i>	
<i>Conversion of St. Paul</i>	352	<i>Book to the Authors Re-</i>	603
<i>The Purification</i>	363	<i>lations</i>	

M.
Psalm 9,
18.
E.
34, 126,
150.

UPON

Christian * Solemnities in

General

Rejoycing wth such as kept Holy day



1 And y^e third day there was a Marriage
in Cana of Galilee
2 And both Jesus was called and his
Disciples etc.
3 And w^{hen} they wanted Wine etc.
4 Jesus saith unto y^e first y^e water pots
5 When y^e ruler of the Feast had tasted
6 But thou hast kept y^e best Wine 'til now.
10:2

DISQUISITION I.



OD hath so done his marvellous works
(saith David) that they ought to be
had in remembrance, Psalm. 111. both
his works of Mercy and of Justice; to
which two are all his other Attributes reducible.

B

They

I

M.

Exod. 16.

John 2.

H.

2 Chron. 8.

1 Cor. 14.

* Solemnities

ab eo quod

solet in An-

no esse, dici-

tur. S. Aug.

Serm. 186.

de Temp.

Christian Solemnities.

* Quorum
magnitudo
non sinit
excidere.
l. de Ben.

Heb. 2. 1.

Prov. 25. 11.

Verba Sapi-
entum.
Eccles. 12.
11.

Acts 2. 37.

* *Confes.*
Helv. c. 24.

They ought indeed with just persons, as the just are with Him, to be had in *everlasting Remembrance*: and however *Seneca* saith, that there are some * *Benefits*, whose very bulk and Magnitude permits not them to slip out of Minde (as one might well think of *Election*, *Creation*, *Redemption*, *Preservation*) yet our Memories, as the Apostle speaks, are so apt *παράπτεσθαι* to run out like Sieves (for so it signifies, though Translated to let slip) and Sieves (you know) retain the coarsest Bran, and let go finest Flour; (as we let go *Solidities*, and minde *Levities*) and therefore hath the Christian Church, in a most prudent Piety, constituted set Times, and solemn *Anniversaries* of Devotion; some whereof, being *Festivals*, are gratulatory as to his Miracles of Mercy; and others, being *Fasts*, are Alarms unto *Penitence* and *Humiliation*, reflecting on his Acts of *Justice*: this wholesome variety sweetly complying with the weakness of mans Nature, by the refreshment of interchanged Services, which, in some sense, will make the yoke easier, and the burthen lighter. Now then, shall all things have their appointed Time (as the Wise man speaks) and not *Devotion*? which, sure, should rather have a share in all times whatsoever. Certainly, 'tis Christian good manners, to give, not onely Place, and Person, but also the Time its due; considering that of the Wise man, Prov. 25. *A word fitly spoken, is like apples, &c.* These are, especially, those words of the Wise, Eccles. 12. *that are as goads and nails fastened by the Masters of Assemblies*, by which men are most excited unto good; and, for evil, soonest pricked at the heart, Acts 2. And in affairs of this nature, what is loosely left to be done, at any Time, (by sad experience we see) is orderly performed at no time. For, albeit Religion be not tied to Time*; yet can it not be planted or exercised, without a due

due dividing or allotting out of Time for it : and forasmuch as it is kindly, to gather all fruits in their seasons ; so too is it for the Church of God to consider each of his great Benefits, even in the day * wherein it was wrought (as near as can be imagined :) and therefore it is well ordered by the true Churches, ancient and modern, to solemnize the memorial of Christs main *Actions* and *Passion*, with the imitable vertues of his Saints and Martyrs, upon Set-times, and annual revolutions ; lest haply (in a while) those Persons and Things be utterly forgotten, that ought *to be had in everlasting remembrance*. And certainly, this is one wholesome sense of the Apostles *καὶ ἐφ' ὧν δαεῦ-
οντες*, *Rom. 12. serving the Time*, for so the old Greek Copies read it, and not *τῷ κυρίῳ*, as the latter. To which end, saith St. *Augustine*, God hath designed *weekly*, and his Church *annual* * *Commemorations* of the Mysteries, Means, and Witnesses of our Redemption ; to preserve a Solemn Memory of those high Benefits, which either by Himself, or by any of his blessed Instruments, God hath bestowed upon Mankind. Not that we should luxuriate in *Festivities*, (as some do) dedicating Dayes even to fictitious Saints, that never were men, or had a name, but in mistaken Calendars ; as it is doubted by the two grand Supporters of the Heterodox persuasion, *Bellarmino* and *Baronius*, whether there were ever any such man as St. *George*, or such a woman as St. *Katharine*. The first doth acknowledge that they worship certain Saints whose stories are uncertain, reputed the Legend of St. *George* Apocryphal, for all 'tis used in the *Missal* : and *Baronius* confesseth as much of *Quiriacus* and *Fulitta* (to say nothing of their St. *Christopher* and others) declaring plainly, that their Acts were written either by Fools, or Hereticks. So that they seem much

* χροῖν τῶ ὁρίῳ
ἐν τῇ καίρῳ,
καὶ καίρῳ ἐν
τῇ χροῖνι *
πολύς. Hīp-
pō.

Rom. 12.11.

* *De Civ.*
Dei, lib. 1^o.
cap. 4.

Lib. de Bea-
titudine
Sanctorum.
cap. ult.
Eccles. An-
nal. Tom. 2.
ad Annum
190;

Rom: 14.

23.

1 Cor. 8.4.

a Dr. Sut-
cliff exami-
nat. of Rom.
cap.7.

b Non Mar-
tyres Domi-
ni, sed

Mancipes

Diaboli. Dr.

Abbot Anti-

pol. p. 3.

in danger of two places of Scripture, that worship
such, *Rom. 14. Whatsoever is not of faith, is sin:*
and *1 Cor. 8. An Idol is nothing in the world;* and
will hardly come off from self-condemnation, and
flat Idolatry. And whether this, or that other ob-
ject of their worship be the worst, I leave to the
Readers judgement, that Divisie such as never
were holy men, as the *a* Pagan souldier that
pierced the side of Christ, by the name of *Longi-
nus*; the Millenarian *Papias*, *Becket*, *Sanders*,
Garnet, &c. most or all of which stand Sainted in
the *Tiberine* Calendar, (I may say with one, *b* *No
Martyrs of the Lord*; though in charity I adde not,
Vassals of the Devil) till the crowd is so great, that

*Et tot templa Deum Romæ, quot in urbe sepulchra
Heroum numerare licet.*

Till Rome as many Deities prefers,

As she hath Heroes shrin'd in Sepulchres.

the whole Yeare
hath too few dayes
to be devoted. But
confining unto
truth and mode-

c Domini
passio, resur-
rectio, & a-
scensio in cæ-
lum anni-
versaria so-
lemnitate ce-
lebrantur.

*Epist. infra
dicta.*

d Festa quæ
vel ab ipsis
Apostolis,
vel generali-
bus Conciliis
instituta, à
toto terra-
rum orbe
servantur.

*Epist. 118.
ad Januari-
um.*

e εἰς τῶν προσηληκόπων μνήμην, καὶ τῶν μελλόντων ἀσκησιν.
Ecc1. Hist. l. 4. c. 14. f Sancti non servitute, sed charitate honorandi; imitatione,
non adoratione. *Durandus.*

ity, we understand here such Solemnities as *St.
c Austin* speaks of: Which either by the Apostles
themselves, as those concerning *d* Christ; or by
general Councils instituted, as those concerning
the Apostles, are observed throughout the Chri-
stian world: and all these in their proper seasons,
(as near as can be aim'd at by Mortality) the
substance clothed with the Circumstances of the
Performance. And as on these good grounds, so
likewise for good ends we celebrate them: Not
onely as *e* a memorial of the Dead (saith *Eusebius*)
but for an holy imitation of the Living: (would all of
Durandus his side were as ingenuous in that.) *f* The
blessed Saints are not to be honoured with any
worship, either of Invocation, or Adoration;
but onely with love, and the charity of Imitation:

which

Christian Solemnities.

5

which indeed calls on us, to look both on their moral Actions, and their holy Passions; sending us also to Prayer and Fasting, and other duties of Mortification: wherewith (beside the set and solemn times of devout Abstinence) most of these Festivals are to be attended; both these Solemnities (as it were) making up the Soul a pair of Angels wings, much furthering her flight to heaven, and even grounded on the Law of Nature; to regulate piously those two reigning Passions, of our Joy and Sorrow, with which all the actions of our life are mixed; so that whatever we can do, or may be done unto us, still the sequel is one or other of the said Affections, and our Life according. Wherefore the Church of Christ (that most absolute and perfect School of Vertue) hath by the special direction of Gods Spirit, hitherto inured men from their infancy, partly with dayes of Festival exercise, for the framing of their Joy; and partly with Times of a contrary sort, for the regulation of their Grief: by both These (I say) consecrating the whole life to God. That some might no longer scandalize Religion (at one side) for a spirit of Melancholy, and an Asinine patience; we have our solemn Feasts, wherein we abound both with Spiritual and Corporal chearfulness: and lest at other side, they redargue us of Idleness and Riot, our Fasts injoyn us holy Exercises, charitable Abstinence and Humiliation, that so in neither of them we be like fond Israel, to proclaim a Holy-day to *Jehovah*, and worship a Calf. And here it must ever be remembered, that the intent of the Church, in these her holy Solemnities, is not onely to inform us in the Mysteries which are commemorated; but also, and that chiefly, to conform us thereby unto Christ our Head, and his glorious Members, which is the sum and substance of all our Celebrations.

Exod. 32.

Phil. 3.

* Η παρ' ἡ-

μα πρᾶγ-

μασία ἐ

δωρία ε

ἐνεκα ὅ

ἵν' εἰδω-

μεν τί ἐστιν

ἡ Ἀρετή

σκεπόμε-

θα, ἀλλ'

ἵν' ἀγαθοὶ

ζηνώμεθα.

Eth. l. 2. c. 2

a Eccles. Hist.

lib. 7. cap.

19.

b Conci'.

Carth. 3. c.

47.

c Celebrate

Sanctorum

Natalitias,

Eccl.

S. Aug. in

Psal. 88.

Chrysost.

Hom. 66. ad

pop. Anti-

och.

Lib. 4. Ep. 5.

Euseb. Eccl.

Hist. l. 4. c.

15.

Colof. 2. 16.

d Celebramus

passiones

Martyrum,

Eccl.

e Quorum

saluberrima

est authori-

tas. Loco

præcitato.

f Gal. 14.

brations. Συμμορφόμεν^o is the Apostle's word of exhortation, *Phil. 3. Conformable unto him.* If not thus affected by them, we neither approve our selves of the number of his Followers, nor of his lively Members, nor dutiful Children to our Mother Churches Institutions; as *Aristotle* saith of the study of Vertue, 'Tis not for speculation onely, but for practice chiefly, and * transaction: not that we might seem to contemplate what Vertue is, but that we might be rendred Good Men by it; and so these well improved, will be multiplied Advantages to Devotion: A Christian practice, I know not whether of more Piety or Antiquity; *a Eusebius* telling us, how *Dionysius* Bishop of *Alexandria*, about 1400 years ago wrote upon this Argument. The *b* Council of *Cartbage* held in *St. Austin's* time, witnesseth the celebration of Saints dayes to be very ancient. And *St. Augustine* in *Psal. 88. c* Hold fast unanimously God your Father, and the Church your Mother, celebrating the Saints Birth-dayes with sobriety, (for so Antiquity called their dayes of Martyrdome) that we imitate them that are gone before us, untill we overtake them. The Sepulchres of the Saints are honourable, (saith he) and their days known of all, being a Festival Joy to the world. And before these, *St. Cyprian. d* We solemnize the sufferings of the Martyrs, and their dayes, with an Anniversary Commemoration; And so, before these, did some of the Asiatick Churches, so that all the golden Fountains of the Fathers (both of the East and West, the Greek and Latine Church) flow with the same streams. *e* Whose Authority is a sufficient conduct, in *St. Augustines* judgement, that there is no fear of falling into *St. Paul's* Reprehensions (either touching *f* Times, or Abstinence) no kin to Heathenish Observations, by imagining some dayes *unfortunate*, and some more

happy

happy ; or of *Judaical* Reservedness, by thinking some *meats unclean* in themselves , and therefore to be abstained, when all were vindicated by St. *Peter's vision*, Acts 10. No, but onely out of a *Religious Obedience* to *Christian* Discipline, upon those better grounds and ends of *Piety* forementioned ; more claiming interest in St. *Paul's* commendation, πάντα εὐχημένως , *All being done decently and in Order* , and tending onely to Gods Honour, his Saints Memory , and our Edification : Without which ('tis too visible) Religion will soon languish , and even dye away by degrees , into Profaneness , Heresie and Atheism ! as Sir * *Walter Raleigh* more prophetically, perhaps, then he was aware of, many years ago expressed it. 'This was the order of the Army of *Israel* , and 'of their encamping and marching, the *Tabernacle of God* being always set in the middle and 'center thereof ; the reverend care which *Moses* the Prophet and chosen Servant of God had , in 'all that belonged even to the outward and least 'parts of the *Tabernacle* , *Ark* and *Sanctuary* , 'witnessed well the inward and most humble *zeal* 'born towards God himself : the industry used in 'the framing thereof, and every the least part thereof, the curious workmanship bestowed thereon, the exceeding charge and expence in the provisions , the dutiful observance in the laying up , and preserving the *holy* Vessels , the solemn removing thereof, the vigilant attendance thereon , and the provident defence of the same, which all Ages have in some degrees imitated, is now so forgotten in this *superfine* Age , by 'those of the *Family* , the *Anabaptist* , *Brownist* , and other *Sectaries* , as that all cost and care bestowed on the Church , wherein God is to be served and worshipped , is accounted a kinde of *Popery* , and as proceeding from an Idolatrous

1 Cor. 8. 8.

1 Cor. 14.

* Lib. 2.
Hist. of the
World, c. 5.
sect. 1. p.
249.

* *Quam prodigiosum hoc seculum, quod hanc Insaniam non prohibet, sed jubet!*

disposition : insomuch as Time would soon bring to passe (if it were not * resisted) that GOD would be turned out of Churches into Barns, and from thence again into the Fields and Mountains, and under the Hedges ; and the Offices of the Ministry robbed of all dignity and respect, be as contemptible as those places ! All Order, Discipline, and Church-Government, left to newness of Opinions, and mens Fancies : yea, and soon after, as many kinds of Religion would spring up, as there are Parish-Churches within England ; every contentious and ignorant person cloathing his fancy with the Spirit of God, and his imagination with the gift of Revelation : insomuch as when the Truth, which is but one, shall appear to the simple multitude no less variable, then contrary to it self, the Faith of men will soon after dye away by degrees, and all Religion be held in scorn and contempt. Which distraction gave a great Prince of Germany cause of this answer, to those that perswaded him to become a *Lutberan* ; If I communicate

Si me adjungo vobis, tunc condemnor ab aliis ; si me aliis adjungo, à vobis condemnor : quid fugiam video, sed quid sequar non habeo.

that I onely see what to avoid,

*Arctam salutis vix viam discernere est inter reflexas semitas,
Tam multa surgunt perfidorum compita,
tortis polita erroribus.*

*Obliqua sese conferunt divortia
Hinc inde textis orbitis;*

*Quas si quis errans ac vagus sectabitur,
rectum relinquens tramitem,
Scrobs latens pronus in foveam ruet,
quem fodit hostilis manus.*

Prudent, Hymn, in Infideles.

with you, then am I condemned by others ; if I joyn with others, I am condemned by you : so but what to follow am uncertain. Most of which sad premisses this unhappy Age hath seen fulfilled among us, and the hazardous Conclusion being the present torture of many a Religious Conscience : Which yet the counsel of the Apostle, and the Church endeavour to extricate & settle ; *Heb. 10. Let us*

Heb. 10. 23. hold fast our profession without wavering, for 1^o

Which Scions since, the *Christian Church* transplants,
 Grafting on Nobler Stocks, a Soil that wants
 No *pious Care*, to cultivate their Spring
 For *Christ's* advance, and his *Saints* flourishing.
 Two reigning *Passions* in our *Hearts* do grow,
 Sorrow, and Joy; both which to temper so,
 That neither may transgress, the *Church* hath fix'd
 Her solemn *Feasts* and *Fasts*, both duly mix'd;
 That the most low-roof'd *Souls* may learn thereby
 To teach their *Griefs* to kneel, their *Joyes* to fly.
 These are the harmless *Books* of *Ideots*, where
 (Free from all *Superstition*) *Truths* appear;
 That all without Book, by these marks may know
 Whodoth such Persons, Times, or Places owe.
 These are *Religion's* *Boundaries*, where we
 The pious steps of our Fore-fathers see.
 Weekly we view in the *Sabbatick* Feast,
 Both our *Creators* Works, and sacred Rest;
 How he the *Jewish Sabbath* did transpose,
 That it with *Christ* into the *Lords-day* rose:
 Whose saving *Mysteries* of Life and Death,
 These annual Returns best keep in breath;
 Lest else in *Story*, as in *Act* forgot,
 All in *Ath'istical* Oblivion rot!
 His wondrous *Birth*, his tragick *Suffering*,
 His *Rise* triumphant, and *Ascent*, we sing;
 With the Descending of the sacred *Dove*,
 All kept, augment his *Honour*, and our *Love*.
 And as peculiar Feasts attend the *Three*,
 So, One, the Undivided *Trinity*.
 Good Offices of *Angels* are observ'd,
 With love to *them*, Honour to *God* reserv'd.
 And since our *Faith* hath its *Foundation* laid
 In *Christ's*, and his *Apostles* blood betray'd;
 Those *Martyrs* here are justly Registred
 As golden *Pipes*, while we adore the *Head*.
 Then lest Joy surfeit on so num'rous *Feasts*,
 The *Church* sometimes invites us *Mourning* Guests,

Shifting the Scene, checking our *Hopes* with *Fears*,
 Mingling our *Bread* with *Ashes*, *Drink* with *Tears* !
 Such is the wholesome temper of her Law,
 Each *Fast* is chear'd , and each *Feast* kept in awe
 With *Devout* Eeves, and *Hospitable* Dayes,
 That one another's Jealousies allayes.
 What *Christian* loves not such Commemoration ?
 God's Honour, his *Saints* Praise, our *Imitation* !
 All useful to good *Christians*, where they may
 Finde helps to true devotion; Each *Saints* Day
 Stands as a *Land-Mark* in an erring Age,
 To guide frail *Mortals* in their *Pilgrimage*
 To the *Celestial* Can'an ; And each *Fast*
 Is both the *Soul's* Direction, and Repast.
 These as the *Churches* Constellations are ;
 O may they long shine in our *Hemisphere*,
 And where set, rise again ! Still may they grace
 The *Calendar* of Time, from Race to Race.

PRAYER I. { On the So- }
 { lemnities. }

O God of Order , who hast made all things in
 Number , Weight and Measure , and hast
 constituted all things both in Heaven and Earth in
 wonderful Order ; give us so much of the grace of
 humble Imitation , that it may Methodize and or-
 der all our Actions so , as to distinguish us from ir-
 rational and imprudent Animals ; and especially all
 our Spiritual Actions with so much Decency and Or-
 der, as may visibly difference us from rude heaps of
 Men , and Equal us unto the best of Christians. To
 which End , O Lord , give us Obedience unto whol-
 some Discipline , and submission of our Judgement
 unto Piety and Prudence; that tendring the Fruits
 of our Devotion in their Order and due season, They
 may finde the more acceptation from thee ; as of our
 Gr^{atulations}

Christian Solemnities.

Gratulations in times of thy Mercy, of our Humiliation in times of thy Judgements, of Charity and Compassion in the times of Calamity, of Zeal and Fervency in all Opportunities of thy Service. Dear Jesu, who didst Solemnize both Feasts and Fasts in thine own Person, and assistance; assist us and accept us (we beseech thee) in performance of both Duties, that like the Cloud, and shining Pillar, they may guide us unto Canaan. Thou (who art therefore no hard Master) sometimes Indulgest us with Festivals, that our Conversation here might be with Chearfulness, and thy service the more perfect Freedome; sometimes allowest us, as well as thine ancient Israel, Quails and Manna, Wine and Oyl, Milk and Honey, not onely the accommodations of necessity, but Plenty: that we sit not alwayes by the waters of Babylon, as though all Piety were made up of Melancholy; but lettest us sometimes take down our Harps from the willows, our Hearts from our Cares and sorrows, to sing thee some of the Songs of Sion, Rejoycing with such as keep Holy-day; not in a sense of Idleness (to which all times are Holy-dayes) but of Devotion, by Praising thee for both-band Mercies, by our own double solace, and relief of others. And yet again, at other side, Lest, when we are full, our Heart should be lifted up, thy Church contracts the Reins, and plucks us in, unto severer Duties; Calling us sometimes to Fasting, Weeping and Mourning! not that thou delightest in the afflictions of thy Servants, but onely to reduce them unto Vigilance and Penitence; to turn their sorrows into the right Christian Channel, from secular Trivials, to that one more necessary Laver of their Sins! and compassionating each others Miseries!

Bethou, O Lord, the best Chear of all our Festivals, that we may not, with fond Israel, onely Celebrate the sensual part, sitting down to Eat and Drink,

Drink, and rising up to Play ! but more especially, the Spiritual parts of Joy and Thankfulness, of Zeal and Charity, of Praise and Imitation, that our Hearts may be as full of the Mercies of the Lord, as our Dishes are of Meat, and that our Tongues, rather than our Cups, may overflow with the Praises of our God. Let our Hearts be busied with Mary's, our Lips with Hannah's, and our Tongues with the Shepherds, and we cannot be too merry; with Psalms and Hymns and Spiritual Songs, making melody in our Hearts unto the Lord. Do thou also, O Lord, regulate each of our Fasts from all secular Ends, and Pharisaical Ostentation; that it may not be onely a holding down the Head like a Bull-rush, and afflicting our Souls for a day, and an appearing unto men to Fast ! much less let us keep the Fasts of Ahabs and Jezabels (as too many do!) for strife, and debate, and to smite with the fist of Wickedness ! but David's and Isaiah's Fast, to humble our souls with Fasting, to loose the bands of Wickedness, to deal our bread to the hungry, and to let our sin-oppressed Souls go free ; this is the Fast that thou hast chosen. Keep both, O Lord, our Feasts and Fasts within the bounds of Piety and Sobriety, and so over-rule those ruling Passions of our Joy and Sorrow, that the balance of our Affections being kept Even, it may contemperate the Soul into a spiritual Healthiness, and that (without wavering either to Sin or Schism) we may serve thee with steady souls, with constant and equal temper, even all our days. Mean time (O Christ) accept our heartiest Gratulations, for those exact Patterns of both these, both in thy holy self, thine Apostles and others ; for giving of such gifts to men (and, Lord, continue still to give them) that they may shine as lights in a dark and crooked Generation ; and grant us all so to become Followers of them here, as that we may be, (if not Fellows, yet) Partakers with them in Bliss hereafter. Amen, Amen. The

{ The COLLECT }
for the 13. Sunday after
Trinity. }

Epistle.
Gal. 3. from
16. to 23.

*Almighty and most merciful God, of
whose onely gift it cometh, that thy faith-
ful people do unto thee true and laudable
service : Grant, we beseech thee, that
we may so run to thy heavenly Promises,
that we fail not finally to attain the
same through Jesus Christ our Lord.*

Gospel.
Lu. 10. from
23. to 28.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

UPON

Advent Sunday.

M.
Psal. 29.
96.
E.
97, 98.

M.
Isaiah 1.
Ep. of Jude.
E.
Joel 2.
2 Pet. 3.

Isa 40
Prepare ye way of the Lord, make his st.



1 Unto us a child is borne unto us a son is given us
2 And seeing & wondering he went up into heaven
3 & when he was set up his disciples he opened his
mouth & taught them saying etc. Mat. 28. 1. 2
3 I will pour out my Spirit upon all flesh Joel 2. 28
4 Behold the Lord cometh with thousands of his
Angels to execute judgement upon all flesh
5 Then shall appear the Sign of the Son of man
in Heaven and they shall all the Tribes of the Earth
mourne. Mat. 24. 30.

DISQUISITION II.

THis Day is to the Festival of the Nativity, (as
St. John Baptist to his Master) a kinde of a
fore runner, to make way for it; somewhat like
the

Παρα-
σκευ

Mark 15. 4.

Quadriz.
Domini.

Eccl. Pol. 1.
5. P. 378.

* The Ec-
clesiastical
Epoche.

The four
Sundays of
Advent in-
imate Chr-
sts four
several
wayes of
coming.

Gen. 32.

the Jewish Harbinger to the Feast of *Easter*, a preparation to the grand solemnity ; nay indeed , this and the three following Sundays of *Advent* , may in some sense be called (like the four *Evangelists*) our Saviour's four-wheel'd Chariot, carrying the glad and sad tidings of his approach throughout the Church , as those do his *Mercy* and *Justice* through the world. Moreover , here beginneth the peculiar *computation* of the Churches year, though learned *Hooker* (on some other considerations) takes it somewhat higher, viz. from the *Annunciation* of Christ's Conception, by *Angelical Message* : * The Church initiating her solemn Service at this *Preface* to his *Birth* , and first appearance of him to mankind : And herein differing from all *secular computes* whatsoever ; to let the world perceive , she numb'reth not her dayes , and measureth not her seasons , so much by the motion of the Sun, as of her Saviour : beginning and progressing her year according to the Sun of Righteousness , who now began to dawn upon the world , and as the *day-star from on high, to shine on them that sate in spiritual darkness* ; and with his beams of light and life , to chase away the shadows both of sin and death. Briefly, this day, as it were, inviteth all of us to the Marriage-Feast, (for the Incarnation was a mysterious Match) it calleth off the busie world both from their vain prosecutions and excuses , admonishing us of our *Lords coming* , Advent speaks as much ; I, and in its four several dayes, hints Christ's four several wayes of coming ; viz. First, his *Corporal*, by *Incarnation* ; secondly , his *Ministerial*, by *Instruction* ; thirdly, his *Spiritual* , by *Inspiration* ; fourthly , his *Judicial* , by *Final Sentence* , and *Determination*. His first coming was that of his *Incarnation* , though, I know , some of the *Ancients* affirm him to have been the *Angel* that wrestled with *Jacob* , and appear'd to others ; but his first manifest approach

say

say) was that of his Incarnation; long foretold and shadowed in the Types, Promises, and Prophecies of holy Writ, (which let the Jews parallel to any other, if they can.) The promised seed, Gen. 3. (Mercy treading on the very heels of Justice) promised (as the Lamb slain) from the beginning of the world; The seed of the woman shall, &c. The old Types and Figures pointed at him; the scape-Goat, and willing Isaac, the Paschal Lamb, and brazen Serpent, both Sacrifice and Altar, Priest and Temple, were all but good old Harbingers of this new man incarnate. The same way look the Prophecies; Balaam's Star of Jacob, Jacob's Lawgiver of Judah, Judah's Scepter reaching unto Shiloh, Isaiah's Root of Jesse, Haggai's expectation of the Gentiles, or desire of all Nations, St. John Baptist's follower: nay, the Sibylls too, and very Heathen Oracles, all welcom'd into the world his Incarnation; for about that time, the world was big with expectation of the Shiloh, as you may see by the Jews sending to and fro so oft to John the Baptist, *Who art thou? art thou Elias? or that Prophet?* A question that St. John himself also sometime sent to Christ, *Art thou he, or do we look for another?* Inasmuch that about that time (saith Josephus) there were more Deceivers and false Christs, then ever before or since, (enough to confute the Jews looking for him still) their own Country-man there mentioning eight or ten of them, viz. Judas, Iudias, Gaulonites, Aithronges, Benchochab, Barcosba, and others (some of them you read of, Acts 5.) And that counterfeit that called himself כהן משיח, that is, the Son of a Star, to usurp that Prophecy, Numb. 24. of the star of Jacob, proved but a Comet like the rest, slain by Julius Severus, among many thousands of his followers; and the last of them בר חובב (saith Josephus) all the Rabbins, saving one, confessed

Gen. 3.

Num. 6. 14.

Gen. 49.

Isa. 11.

Hag. 8.

Luke 2.

John 1. 19.
22.

Matth. 11. 3.

Lib. 16. 17.
Antiq.

Acts 5.

Numb. 24.

בר חובב

feffed to be Christ, till at length four hundred of his *Profelytes* were at once drowned, following him: thereby proving that he was *Vir sui nominis*, A man of his own name, that is, the Son of Vanity; all of them so contrary to *Christ*, that they saved neither themselves nor others.

The second,
the Ministerial Advent.
Psal. 40. 7.

Luke 2. 39.

Matth. 3. 2.

Tabula post
Naufragi-
um.
* Qui verè
penitet penè
est innocens.

John 21. 6.

Acts 2. 41.

Glossa viperi-
na Phari-
seorum.
Lyra.
Matth. 5. 6.

The second was his *Ministerial Advent*, wherein he is that mouth of wisdom, *Prov. 2. 5.* and *Psal. 34. 11.* a main end of the former. *Psal. 40. To do thy will, O God,* (as well as to suffer it,) *Luke 2. Wist ye not that I was about my Fathers business?* And this sacred business he began with a Sermon on *Repentance*, as did his Usher St. *John Baptist*, *Matth. 3. Repent, for the Kingdome of Heaven is at hand:* This duty being indeed the best plank after shipwrack, and through gracious acceptance, a kinde of * suppletory to our broken Innocence; the grace of Christ making up the *unwilling* defects of all our best Endeavours. Thus Christ having begun his Preaching, next begins to gather his Family, as it were, by Calling his *Disciples*, *Simon* and *Andrew*, *James* and *John*, &c. whose obedience he incouraged with a rich Draught of Fishes, as a *symbol* of their future success, in becoming *Fishers of men*, whereof St. *Peter* afterward had such an happy experience, *Acts 2. Converting about three thousand* with a Sermon. The progress of *Christs Ministry* consisted chiefly, in correcting the viperine Glosses on the Law (as in his Sermon on the Mount) which had well-near eaten out the Heart of the Text; in purging the *Temple*, and vindicating his *House of Prayer*; in chastising *Pharisaical* Delusions, and Histrionical practice of Religion; in transferring the burthensome *Rites* into more easie *Sacraments*, (a mercy opposite to the judgements on *Egypt*) turning their blood into water, by one *Sacrament*, and into wine by the other: Lastly, in Confirming his *Doctrine* by saving

Miracles,

Advent Sunday.

19

Miracles, Miracles wrought on all their Senses, and leaving the *Form of wholesome words* to his Apostles and their Successors, with Commissions, and promised assistance; *Go forth, and preach; Lo, I am with you*: So that *their sound is gone out into all lands, and their voice to the ends of the earth*.

Exite & prædicate, en ego vobiscum.

And that leads us to his *Spiritual Advent*, the third way of his Coming, his Coming by the *Spirit*: which indeed gives life and efficacy to all the rest; for it is not the excellence of the Instrument, (no, nor of the Ordinance it self) nor the capacity of the Subject, nor aptness of the Application, nor all of them together, without an influence from Heaven, can produce the fruits of an holy perswasion and conversion. *1 Cor. 3. Paul may plant, and Apollos may water, but God gives the increase*: Without the concurrence of this *Spiritual Aid*, the rarest *Orators* are but as *sounding brass, and tinkling Cymbals*; nay, the *written Word* it self but a dead letter, and the choicest *Ordinances* but liveless trunks, even *Incense* an abomination, and *Prayer* turned into sin. But with it (as the *bewintered Earth* at the approaching *Sun*) all *Religious Duties* prosper, flourish, and bring forth. Now this *Spiritual Advent* (the fruit of Promise and Prayer) is either *ordinary*, or *extraordinary*. The first is that *ordinary concurrence of Christ* with his own *Ordinances*, promised to all fervent in his service, *Matth. 28.* helping the infirmities of their pious *endeavours*, presenting them refined unto God, and returning for them pardon & internal comforts. The second is that *extraordinary Effusion* of his *Grace* and *Spirit*, poured out upon the *Prophets* and others, *Joel 2.* upon the *Apostles* and others, *Acts 2.* or any of their successors and others; for any eminent services of Christ, or his Church, when he is pleased to use them. Yet here * *abundant Caution* is but needful in this Age; we had need look well

The third, the *Spiritual Advent*.

1 Cor. 3. 7

Matth. 28. 20.

Joel 2. 28,

29.

Acts 2. 16,

17.

* *Abundans cautela non nocet.*

Prov. 1. 10.

Isa. 30. 21.

Beza & alii
in Act. 2. 17.

Vers. 17.

to our steerage, that we may avoid both those dangerous Rocks, that of *Neglect*, and *Presumption* of the *Spirit*. Some listen not to the good whispers of the *Spirit*, checking a Temptation, *Prov. 1. If sinners entice thee, consent thou not*; minde not that same *Vox à tergo*, the voice behindethem inviting unto goodness, *Isa. 30. saying, This is the way, walk in it*. Ill natures, sure, that love not such rare musick, and will not have their *evil spirit* charmed by the good: of all which we may say, as Christ did to St. Peter, *Matt. 16. Flesh and blood hath not revealed this unto thee*. But while others again pretend to such a measure of the *Spirit*, as though they were wrapped in *Elijah's Mantle*, and had the *Spirit without measure*; as though that opinion of *Plato* were verified in them, That while the Souls of vulgar Persons dwell in their Bodies, the Bodies of *Philosophers* and holy men dwell in their Souls: In a good sense, I wish it were so with them, and that while their zeal pretends them so much *spiritual*, their actions did not too much prove them *carnal*. The good *Spirit*, I confess, is the freest of all Agents, (both for liberty and Liberality) a *wind that bloweth where it listeth*, on whom, and when, confined unto no time, or place, or persons. Nor will I, with some, restrain the *Advent of the Spirit* unto the Apostles onely, *Acts 2.* but grant that it was shed on all that company, and both Sexes, and yet not that, without discrimination: Nor will I say the *Prophesie of Joel* then determined, (though the Apostle there applies it so) but that *God may pour out his Spirit still upon all flesh, their sons or daughters, servants or handmaids*, when he sees good to use such Instruments; yet in the meantime, wise Christians hardly can believe, that he hath there *de facto* done it, where the fruits and consequences are not proportionable unto it. Nor shall I claim the *gift of Tongues* for

for an evidence thereof, and *working Miracles*, (though both hence eminent in the Apostles) and I read some others (from contrary means) have gone very far that way, in their *Enthusiastick Fits* and *Extasies*; but I shall rest contented with this single Demonstration, That there is much of a true Celestial Spirit, where heights of Piety are seconded with those of practice, no way thwarting the *Revealed Will of God*, (for *that belongs to us and to our children*) and his Will can be but One, whose Essence is so. But where there is not this proportionable Practice, though their *Devotions* be ne're so high, that they even reach *mystical Theology*, that is, Renouncing Sense and Reason, as the *Euchite* and *Messalian Hereticks* that St. *Austin* speaks of, abusing that same passage, *Pray Continually*, mistaking set Times, for all Times: let there be too that same *Ardor Mentis* in them (which the *Latines* use for *Enthiasm*) that Heat of *Soul*, that transports them out of their Senses into Tremulations, and strange *Raptures*, till (as is storied of *Ignatius Loyola*) they be carried above-ground on the wings of *Zeal*, or that they conceive they have surveyed the many *Mansions* above, or, as *Mahomet* pretended in his *Epileptick Fits*, that they had seen *Visions*, received Books from *Angels*, and whispered with the *Holy Ghost* himself: Let them say, do, and pretend what *they will*, (saith the Apostle) *without charity all is nothing*: while they shall act against the *revealed Will of God*, that is, against *Piety*, against *Equity*, against *Charity*, all is nothing, nay worse then nothing, Collusion of the *Devil*. And whoso shall seriously consider what sad ends those Beginners with *Extasies* and *Epileptical Raptures*, and supposed *Revelations of Angels*, came to afterward, (as the *Alumbrados of Spain*, the *Factions in France and Germany*;) it would (I think) it should certainly, make

Vide Dr. M.
C. lib. de
Enthiasm.
c. 3.

De heres. c.
57.

Dr. M. C. l.
Enth. c. 3.

1 Cor. 13. 2.

not ὁπερ-
φροεν.

The fourth,
the Judicial
Advent.

The Apo-
stles, the Ni-
cene, the
Athanasian
Psal. 37. 13.

Psal. 73.
Job 21.
Jerem. 12.

Dan. 7. 9, 10,
11, 12, 13,
14.
Acts 17. 31.

* Cur bona
malis? cur
mala bonis?
cum sit Providentia. Seneca.

People more wary, either how they give credit to such Fits and pretensions of others; or through Ignorance and Indiscretion, expose themselves to such Delusions. The good motions of Gods Spirit are Doves, not Serpents, Lambs, not Wolves, ever accompanied with Humility and Charity, not with Turbulence and Inhumanity: Let us therefore be Wise unto Sobriety, (as the Apostle speaks) stick we to the Revealed Will of God, begging his assistance in it. O Lord, make clean our hearts within us, and take not thine holy spirit from us.

And that indeed will prepare us for the fourth and last Advent, Christ's Judicial coming, his coming unto Judgement: not meaning the particular Judgements, promiscuously inflicted in this world, (which are but the *Praeludia*, the fore-runners of that other general Judgement) but that solemn day of universal Doom, which (without Appeal, Errour, or reversing Judgement) shall be followed with eternal Recompence of Bliss, or Torment. And this Advent all the three Creeds, out of the holy Scriptures and just Reason, do assert. Psal. 37. The Lord seeth that his day is coming, that is, the Day wherein he shall Judge the world, and vindicate the Right and Righteous, from the scruples of this Psalm, and all other such passages of Scripture, as Psal. 73. Job 21. Jer. 12, &c. wherein the sheep and the Goats seem plac'd at the wrong hand, the Good afflicted, while the Wicked prosper: and this great Day the Prophet Daniel saw in a Vision, describing it with all the circumstances, Dan. 7. and this Doctrine St. Paul preached at Athens, Acts 17. Because he hath appointed a Day, wherein He will Judge the world, &c. And for this, all the reason in the world; On God's part, on Christ's part, and on ours. On God's, to rectifie the seeming Obliquities of this world, and answer that grand Problem*; why E-

vil befalls the good here, and the contrary ? to vindicate his *Providence* and Dispensations towards men, and evidence his Donation of all *Power* unto *Christ*, 1 *Cor.* 15. On *Christ's* part, 'tis but reason, that as he hath been made a *Spectacle to the world* for Poverty and Humiliation, so might he be to *Men and Angels*, both to *Heaven and Earth*, for *Majesty* and Exaltation. Lastly, on our part, (as I touch'd before) that the *Wheat* might be distinguished from the *Tares*, (both which grow undiscerned here until the harvest) and the *good Fish* from the bad, at this draught of the *Net* to shore; to evidence to the whole world a demonstration of impartial Justice: *Shall not the God of all the earth do right? Yes, verily, there is a Reward for the Righteous; Doubtless there is a God that judgeth the earth.* In the 24. of *St. Matthew*, is described the person of the Judge: *Then shall you see the Son of man coming in the clouds of heaven, with power and great glory.* The Prophet *Daniel*, and *St. Jude*, describe his stupendious Retinue, *scil.* *Thousand thousands of Saints and Angels:* And *Matth.* 13. their Acts and Offices, to be the Reapers, to blow the Trumpet, (and gather the Nations) and sound an Alarm to the world, to metamorphose the *Living*, and awake the *Dead*, to summon all out of their *Graves*, their graves in whatsoever *Element*, *Rev.* 20. *The earth and sea shall give up their dead.* And thus the Judge being seated (at that great Assize) and the Court being full, *St. Paul* brings the prisoner to the Bar, *Rom.* 14. *Every one of us must give an account of himself to God.* And, *Who can answer him, saith Job, one of a thousand?* Where the *Books* being opened, (as *St. John* speaks out of *Daniel*) the books of *Gods Word*, and of *Mans Conscience*, upon the Testimony of those thousand Witnesses, and Verdict of that Jury of the twelve Apostles, together

Christ's Judicial coming.

Matt. 24. 30.
13. 39.

Dan. 7.
Ep. Jude 14.

Rev. 20. 13

Rom. 14. 12.
*Ubi appare-
re intolerabile, latere
impossibile.*

Dan. 7. 10.
Rev. 20. 13.

*Venite Be-
nedicti.
Discedite
Maledicti.
2 Pet. 3. 11.*

with the Acclamation of the whole Court of Saints and Angels, the Judge proceeds to his irrevocable Sentence, either of that joyous Absolution, *Come ye Blessed, &c.* or of that just Rejection, *Go ye Cursed, &c.* Now seeing (as St. Peter saith pathetically) *This day of the Lord shall come as a thief in the night, &c. Quales debemus esse? What manner of persons ought we to be?* If ever we hope to fill up the room of fallen Angels, what manner of persons in all holiness and righteousness? and if we fear to be companions of Devils, and to dwell with everlasting burnings, *Quales! quales! What manner of persons ought we to be in all penitence and emendation? in all Vigilance, Prayer, Charity, and Devotion?* And 'tis Christs own Advertisement, *Blessed is that servant, whom his Lord when he cometh shall finde so doing.* Mean time (me-thinks) all this should minde us of St. Jerome's Trump (or the Archangels rather) still sounding in our ears, *Arise, ye dead, and come to judgement.* Now then, whosoever seriously takes heed to the three former, shall never need to fear this latter, *Rom. 8.* And 'tis Christs own Caution, *Watch, for ye know not what hour the Master will come.*

*Surgite
mortui, &c.*

Rom. 8. 1.

Matt. 24. 42.

P O E M II. { On Advent. }

AS when a mighty Monarch, with Renown
And Splendor, doth approach some Loyal Town,
The Streets are strew'd, the Windows richly deck'd,
All quit Employments, and with kinde Aspect
Wait for Him; but his Palace and Allies
Chiefly prepare for Him, with longing eyes:
So here, this Monitory Advent comes
To tell us of Christs coming; that our Rooms
May all be drest, and garnish'd for that King,
Who, with him, doth both Grace and Glory bring.

Be sure his *Palace* then, the *Heart*, I mean,
 With *Innocence*, or *Penitence* be clean.
 For if that *Satan* must so trimly dwell,
 Sure *Christ* will not in a polluted *Cell* :
 If that dark *Prince* be hous'd so garishly,
 Ne'r think this *Sea* will harbour in a *Sty*.
 Clothe then thy *Soul* with her best *Robes of Grace*,
 Let *Love*, *Faith*, *Hope*, *Desire*, run all apace
 To meet *Him*, and his Majesty attend,
 Who highly will prefer them all, ith' end.
 Be *Mountain-spirits* levell'd, rough ones plain,
 Dejected *Valleys* fill'd with joy again :
 Let *Lion-fierceness* henceforth become tame,
 And so more fit *Companions* for that same
 Meek *Lamb of God* : Let *Aspish* tongues grow milde,
 Then shall they be conducted by that *Childe*
 Which made all *Parents* ; whose *Magnetick Law*
 Doth *Kid* and *Leopard* into *Friendship* draw :
 Let *Temprance* sweep out *Luxury*, and *Pride*
 By rare *Humility* be laid aside :
 Let the *Dove* temper *serpentine* Deceit ;
 This the best sense of, making his *Paths* straight ;
 He'l come into the *Heart*, and fill the place
 Both with a *Cleansing*, and *Adorning Grace*.
 Thus when the *Discords* of *Contention* cease,
 Then may the *World* expect the *Prince of Peace*.

His *Ministerial Advent* next attend,
 And in his *Word* each *Grief* may finde a *Friend*.
 The *Motions* of his *Spirit* are the *Gales*,
 That, while we *steer* tow'rds *Heav'n*, will fill our *Sails* :
 His blessed *Sacraments*, the *Churches* *Wings*,
 Whereby each *Lark of Heaven* mounts, and sings ;
 A pair of *cleansing Streams*, broach'd from the *side*
 Of our dear *Lord*, when for us *Crucifi'd* ;
 Our *Brace of Spies*, that from blest *Can'an* brings
 News of her *chearing Vines*, and fruitful *Springs*.
Baptizing, speaks *Christ* an indulgent *Lord*,
 That for harsh *Symbols*, doth such milde afford.

No way-ward *Zippora* need now upbraid
 Her *Moses* bloodiness, or be afraid
 Of her *Babes* Life rescinded with his *Skin*:
 That *Blood's* turn'd *Water* now, to wash thy *sin*.
 Yet 'tis not *Water* onely; but the *Dove*
 Moving upon't, doth the *Souls Laver* prove.
 This is *Christs Ark* (as'twere) while *Floods* of *sin*
Deluge the *World*, to shrowd his *Darlings* in,
 Ev'n in his *Churches Arms*; No time then slip
 To have poor *Souls* imbarqued in this *Ship*.
 Dispute not *Infants Faith*; thou graft'st thy *Plant*,
 Though in its *Youth* and *Winter Fruits* it want.
 Commerce of *Spirits* goes not by *Age*, or acts
 Of outward pow'r, but as *Free-grace* affects;
 And *Christ* most favour did to such dispence,
 Schooling the *Gravest* to their *Innocence*.
 Withhold not, then, these *Sacramental Rites*
 From such as *Jews* admitted, *Christ* invites:
 His *Ordinance* and *Promise* who neglect,
 Are out of's *Ark*, and may the *Flood* expect!
 And as a *milde*, so he's a *bounteous Lord*,
 Spreading for all the *World* an ample *Board*;
 But specially for *Man*, at whose feet all
 The sev'ral *Species* in subjection fall.
 Yet His own *Israel* tastes sublimer fare,
 And *Fellow-Commoners* with *Angels* are:
 The *Rocks* are broach'd to quench their *Thirst*, at wish
 They're *feasted* both with first and second *Dish*,
Manna, and *Quails*; yet all these in a mist
 Shade but the *Viands* of the *Eucharist*.
 Those former were of His *Alms-basket* fed;
 But here, to *Him*, He gives *Himself* for *Bread*:
Bread thresh'd, and ground to dust, by *Sin* and *Jews*,
 To make a *Staff of Life*, for us to use:
 Let's walk with't all our *dayes*, and 'twill sustain
 Our *Hearts* from *slips* in *sin*, from *falls* in *pain*:
 Here, the best *Staff* to keep our *footsteps* even,
 Hereafter the best *Jacobs-staff* for *Heav'n*.

Nor shall we then need *Fear*, but rather *Pray*
 For *Christ's* last *Advent*, that *Judicial* Day;
 When, though the *spheres* and *Orbs* themselves shall rowl,
 Like shrivell'd pieces of a *Parchment* scrowl;
 When, though the liquid *Floods* cannot conspire
 To quench th' insatiable thirst of *Fire*;
 When, though the *Nations* of the *World* shall mourn,
 And the vast *Universe* to *Cinders* turn:
 Yet, to all such as *Anchor* on His Love,
 The Day of *Judgement*, shall of *Mercy* prove.

PRAYER II. { On Advent. }

O Father of Mercies, who art pleased, by the
 voice of thy Church, this Day to admonish us
 of thy Sons Approaches, lest else, unhappily, he finde
 us not unworthy onely (for alas! so we are) but
 altogether unprepared for so divine a Guest: We
 beseech thee, therefore, cleanse us by thy Chastise-
 ments, and furnish us with thy Graces, that we
 may be in some measure qualified, to render an ac-
 ceptable Entertainment to our blessed Saviour.
 Lord, we confess, that if our Friends or Kindred,
 our Tutors or great Persons, were to visit us, we
 should contend for some proportionable Reception;
 How should we trim our houses, and adorn our per-
 sons? providing the best Viands within the reach of
 our ability? What then shall we do unto thee, O
 thou Preserver, thou Redeemer of Men? which art
 that Star which from on high hath visited us? visi-
 ted us as our Kinsman, in thine Incarnation, which
 let us entertain with gratitude and wonder; visited
 us as our Tutor, in thy Ministration, to be recei-
 ved with reverence and observation; visited us as
 our bosom Friend, by thine Inspiration, to be en-
 tertained with heed and resignation; visited us as
 our

our Judge, by thy last (foretold) Visitation, to be attended with all vigilance and reformation. O purge the Receptacles of our Souls, and give us grace to open all of them, as free Passages to these several Advents. Stand open, ye gates of Reason, be ye lift up, ye everlasting doors of the Soul, that the King of Glory may come in: Nor let him finde those noysomnesse in our Souls, that we would blush to have found in our bodies, in our houses. Yet we confess, O Lord, the rooms are very foul, the best of them; our Understandings muddy; our Wills rusty; and our Affections dirty; our whole frame out of order. Give us Humility, to sweep out Pride; Hospitality, to sweep out Avarice; Temperance, to sweep out Lust and Riot; Truth and Sincerity, to sweep out Hypocrisie; Amicability, to sweep out Envy; seasonable Repentance, to wash them out, to wash them away all: And when the House is clean, O God of Graces, garnish it, garnish it with Faith and Industry, with Hope and Modesty, with Zeal & Knowledge, with Diligence and Patience, with Piety and Charity. And because all our own store is either wasted, with the Prodigal, or more corrupted then the Gibeonites; either but mouldy Bread, or rotten Fruits, sower Grapes, or Wine of Dragons, nothing fit to entertain thee: O do thou therefore, blessed Jesu, send in thine own Provisions, like some Noble Potentate, send thine own Wine and Cates before thee; that so we may stay thee with Flagon, and (in a sense) comfort thee with Apples, with fruits of thine own Tree, and at thine own Charge entertain thee, and feast thee with thine own free gifts, and so become more indebted to thee, for accepting our Collations; who otherwise are by no means worthy that thou shouldst come under our roof; the best heart being naturally, a polluted stable, a stable full of brutish sins! yet since thou wast pleased

pleased once to be born in such an one, O disdain
not to be born again there, there make the Ox know
his Owner, and the Ass his Masters Crib; Let our
Understanding labour to comprehend the Mystery,
and our Will submit unto the yoke of Duty

Seem'd it a small matter to thee, to create us men,
and set a guard of Angels to protect us? but that thy
self shouldst also Bow the Heavens and come down,
to dwell among us, in us? If Elizabeth admired so
the condescension of the blessed Virgin, How is it that
the Mother of my Lord is come unto me! how much
more cause have we of thankful wonder? that the
Lord of that Mother, nay, of the whole world, is
come unto us! And that not empty-handed, but full
of Ministerial Benedictions; One speaking to us not
in the old killing accents of Thunder and Lightning,
but in our own similitude; changing the rigour of
the Law, into the lighter burthen of Faith and Re-
pentance; the Jewish bloody Rites, into the easier
yoke of gentle Sacraments, spiritualizing bodily
performances, which profit little. O give us open
ears and hearts unto that voice of wisdom, (know-
ing that fools despise Instruction) that we may hear
thy words, for they are sweet; and not be Hearers
only, (deceiving our selves as well as others) but Do-
ers of the same. In flame us, Lord, with an ardent
love to all thine holy Ordinances; to value thy word
with David, beyond the Treasures of the East and
West; to love the persons, times and places, that are
peculiarly devoted to thee; to call the Sabbath a De-
light, and their feet beautiful that bring thy Mes-
sages; to love the House of Prayer, and the place
where thine honour dwelleth; to hunger and thirst
after righteousness, and thy holy Sacraments. Lord,
give us ever of this bread! and (of all Famines) keep
us from that, which is not a Famine of bread, or a
thirst of water, but of thy holy word, of that which
is the meat and drink of Souls! To which end (O
Christ)

Christ) vouchsafe us thy spiritual Advent, the guidance and assistance of thy sacred Spirit, without which, all our best services are either enervated, or perverted. O permit not a lying spirit to go forth into the mouths of the Prophets, lest they cause the people to erre! and let not the spirit of Giddiness and Delusion seize the people, lest they abuse their Shepherds, and contemn Religion, and doat upon their fond Imaginations! But O establish us with thy free Spirit, give us grace to attend his secret whispers, and hatch up all good motions into pious actions; not quenching the Spirit, but ventilating and fanning those sparks of Grace, into an holy flame of Zeal and Love; improving those Dews of Heaven into Flow-ers of Paradise. Give us (O Lord) a spirit of discerning, to judge of good and evil, both from their originals, means, and objects: to try the spirits, whether they be of God, (that is) by thine own rule; or whether from those evil Principles of humane actions, (as by (werving from it) that we may try all things, and hold fast that which is good. So cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, even till thy last great Advent in as much Majesty, as the first was in Humility, thy coming unto Judgement: which, in spite of all mockers, we believe, that thou shalt come to be our Judge, and pray thee therefore to help thy servants whom thou hast redeemed with thy most precious blood; which being one of the four last things, of most concernment, (Heaven and Hell, Death and Judgement) Lord, make us all, and that always, most seriously mindful of them, to avoid Hell, to purchase Heaven; to welcome Death, and to stand in Judgement. For these great works, O Lord, make us ever careful and industrious; so that at the general Harvest of the world, we may be reaped among the wheat, and not the tares; at the great
flock

flock and folding, that the good Shepherd may finde us among the Sheep, and not the Goats; at that last great Assize, that we may be of the Court, at least, of the Jury, and not of the Prisoners; and finally, at that glorious wedding of the great Kings Son, we may be of the number of those wiser Virgins, having Oyl in our Lamps, faith and vigilance in our hearts, may enter with the Bridegroom of Souls into the Chamber of eternal joys. Amen, Amen.

{ The COLLECT }
{ for Advent Sunday. }

Epistle.

Rom. 13.
from Verse
8. to the
end.

Almighty God, give us Grace that we may cast away the Works of darkness, and put on the Armour of light, now in the time of this mortal life, (in the which thy Son Jesus Christ came to visit us in great Humility) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee, and the Holy Ghost, now and ever, Amen.

Gospel.

Math. 21.
from Verse
14. to the 14.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

The Feast of Christ his Nativity. D.M. 25.

The Shepherds Inc. 2.



8. And there were in of some country She-
pheards abiding in of feild keeping wa-
ter got of flock by night and loe of angel
of y Lord came upon them etc.
16 And they came with hast of foud Mary
& Joseph of y babe lying in a Manger
20 And y Shepherds returned glorifying
and praſing God etc.

DISQUISITION III.

THis is the Foundation Festival, whereupon the
whole fabrick of the rest is raised; and there-
fore it is, Foundation-like, laid very deep, and may

may well admit of St. Paul's *Admiration*, *Ω Βα-
 ρυ*, O the unfathomable *Abyss* thereof! It con-
 sisteth of an *History*, and a *Mystery*, both pithily
 contracted by St. John, Chap. 1. *The Word was
 made Flesh*: wherein the substance of the *Mystery*
 is expressed, and all the * circumstances of the *Hi-
 story* implied. The *holy Waters* of the sacred Scrip-
 tures are streams (you know) in which the *Lamb*
 may wade, the *Lion* swim, as being fraught with
 some *passages* that lie level with the lowest *capaci-
 ties*; with other again, that out-top the highest
judgements: and however it be safest keeping in
 the *shallows*, yet is it sometime more profitable
 sailing in the *deeps*; of which kinde (sure) is this
 Text of St. John. Difficulty is here my *Theme*, and
Mystery my Subject; which if Endeavour be not
 able throughly to *resolve*, yet give it leave to *con-
 template*, and what we cannot maturely *compre-
 hend*, in an *holy Amazement* to admire and wonder
 at. And so by his *assistance*, of whom I am to
 treat, I adventure on this *sacred Riddle*, *God's
 * Incarnation. The Word was made Flesh.*
 Christ is the Centre of *Theologie*; to him
 all the Lines of *Divinity* tend: *Paradise*
 promised him; the *Law* prefigured him;
 the *Prophets* foretold him; the *Apostles*
 preach'd him; and all the *Evangelists*
 bear witness of him. He was that *Mercy-seat*
 toward which both *Cerberubims* looked; that
 Seat of *Mercy* which both *Testaments* discover;
 though peculiarly the *Evangelists* (of all the
 rest) are our Saviour's four-wheel'd Chariot,
 carrying his *Name* and *Glory* through the four
 Quarters of the World. These (saith * *Lyra*) were
 prefigured in *Ezekiel's* vision of the four *Beasts*
 with several *faces*; yet (*Rota in rota*) their *Wheels*
 all of the same form and fashion, running one with-
 in another. The first had the face of a *Man*, and
 D that

Rom. 11.

33.

John 1. 14.

* Quid?
 Quid? Ubi?
 Quibus au-
 xiliis? Cur?
 Quomodo?
 Quando?

* Hic ille natalis dies,
 Quo te Creator arduum
 Spiravit, & limo indidit,
 Sermone carnem glutinans.
 Prudent. in Hymno.
 8. Kal. Januar.

Exod. 37. 9.

Quadrige
 Domini.

* In Gloss.
 Ordinar.
 super 1. 3.
 Johan.

Math. 1. 1.

Mark 1. 3.

In Homine
Humanitas,
in Leone
Regnum, in
Vitulo Sa-
cerdotium,
in Aquila
Divinitatis
Sacramen-
tum. Lyra,
Loco cit.

Communi-
ter ostendūt
Christum.

Αὐτὸς ὁ
Σαφὲς ἐν-
νόητο.
2 Quor ver-
ba, ter My-
steria. In
Prolog. Ga-
leato.

b Cū vin,
Bera, Bucer,
grasintu.

that pointing out St. Matthew, who describeth principally *Christ's* Humane Nature, his *Genealogie* according to the *Flesh*: *The Book of the Generation of Jesus Christ, the son of David, &c.* Matt. 1. The second had the face of a *Lion*, and that is St. Mark, describing him either from the voice of that *Lion* roaring in the *Wilderness*, Chap. 1. or as the *Lion* of the tribe of *Judah*, in's *Resurrection*, and triumph over those devouring *Lions*, *Death* and *Satan*, Mark 1. The third had the face of a *Calf* or *Oxe*, both with St. *Luke* pointing out *Christ's* *Priestly Office*, whereby he offered up a full propitiatory sacrifice for the Sins of all, upon that general *Altar* of the world, his *Cross*, Chap. 23. The last of them had the lofty countenance of an *Eagle*, and that's St. *John*, here, *Christ's* divinest Herald, who fetcheth his descent from *Heaven*, brings his Pedegree from the *King of Kings*, proveth him the *Son of God*. They all indeed joynly do demonstrate *Christ*, (saith *Calvin* on the place:) yet the three former shew us but his *Body*, as 'twere; but this *Evangelist's* soaring contemplation reacheth not his *soul* alone, but his *Divinity*; his *Eagle's* Quill delineates *Christ's* eternal Generation: *The Word was made Flesh*. Of which Text I may well say, as St. *Hierome* of the *Revelation*, So many *Words*, so many *Mysteries*; so many *Words*, so many *Parts*, the *Tripartition* not at all disfranking them: take them as they lie. First, *Persona assumens*; here's the person assuming, and that is *Verbum*, the *Word*. Secondly, *Natura assumpta*, the *Nature* assumed, viz. *Caro*, *Flesh*. Thirdly, *Modus assumendi*, the manner of the assumption, *factum est*, *Was made*. *The Word was made Flesh*.

First, for the *Person*. Most Expositors render this Original Αὐτὸς, by *Verbum*, the *Word*, though some of them read it, *sermo*, the *speech*:

but *sermo* is to be understood of the *Word* of *God*. Yet

Yet this difference of terms, and various Lection, need not scruple any, so long as their joynt meaning points at one and the same sacred object, the *Eternal Word of God the Father*. The Word. Here's no work for inquisitive *Philosophy*, she cannot conceive how a *Word* should be a substance, or, at most, any other then an aëreal one: but the *Mole* must borrow the *Eagles* eyes, if she would look upon this *Sun*. *Faith* must here lend *Nature* spectacles, to read this divine *Character*, writ on *fleshy Tables*, and to behold this *Celestial Word*, walking in *humane shape* among us, like us. Yet for the easier extricating our selves out of this *Labyrinth*, let this *Consideration* be an *Ariadne's* thred, to mind circumspectly what manner of *Word* this is; and why the *Word*? For the *Quale*? what manner of *Word*? you must know, it could never be tied within the narrow bands of Letters and ^d Syllables, and therefore is not to be imagined any such as the *written Word of God*; much less, grossly, any vocal sound, such as *Man* utters, not to be uttered by him: * but the substance of that blessed *Word of Promise* (saith ^e *Beza*) which God made to *Adam*, *Abraham*, *Isaac*, and *Jacob*, and all the faithful, touching *Man's* Restoration; that powerful *Word*, by which all things were made. I, ^f he onely could repair decayed Mankind, who builded him at first, and that was this *Omnipotent Word*, without which was made nothing that was made, *John 1*. No, nothing could be made without *Gods* power and wisdom; and (as ^g *Ludolphus* well observeth) the *Word*, the *Son*, the *Power*, the *Wisdom* of *God*, all are *One*, and signifie the same second Person of the glorious *Trinity*, *Jesus Christ*, *Coeternal* and *Co-equal* with the *Father*. *Coeternal*! I, this *Word* was in the beginning; not meaning that beginning of time, *Gen. 1*. (as *Arrius* heretically forced it) but that of *Eternity*, *John 1*. This *Word* was from

c Λόγος
αἰδιος τῷ
πατρὶ.

Verbum, quale? Verbum, quare?

d Nec syllabis constat, nec voce profertur. Calv. in loc.
* Sed benedictum illud semen, &c.
e In loc.

f Non est qui reficiat nisi qui fecit. Bern. 2. Ser. Nativit.

g Verbum, filius, virtus, sapientia Patris, idem sonant. De vit. Christi. John 1. 1.

In princi-
pio sine prin-
cipio hoc
principium
de principio.
Ludolph. ib.
○ 700 *
7N 7EN
i 6d6 6-
μολύστος,
δμ' αμολύ-
στος.

h The Pela-
gians and
Socinians,
&c.

John 1. 1.
I S. Augu-
stinus de
Solis lumine,
calore, &
motu.

that Beginning that had no beginning ; not only before Abraham was , but ere ever the Earth or Heavens were, * Thou art God from everlasting, Psal. 93. And as Coeternal, so Coequal also, ¹ Consubstantial with the Father. John 10. I and my Father are one: One, to shew communion both of Power and Eternity ; are , to shew perfection of Nature without confusion of Substance. Again, Unum sumus, non sum, descants S. Aug. I & the Father are, 'tis not said am, one: one, then, to shew their Essence so; are, (a plural to confute Sabellius) shewing their Persons divers. Thus Christ thought it no Robbery (as the Apostle speaks) to be equal with God, Phil. 2. both as to Coeternity and Coessentiality. How then durst thou, Arius, and thy^k younger brethren , think it so ? denying him to be *Συναιδιον καὶ ὁμοιον*, of the same eternity and substance with his Father ? whereby you have committed such a Robbery against his Glory , as hath brought your souls ('tis to be feared) unto an eternal Execution , and left your Names to rot in Heresie. For this Word was in the Beginning, (as I shew'd before) and to banish all doubt, *Thou word was God*, John 1. For all which , accept that *Father's Illustration* ; As the Light diffused from the substance of the Sun , cannot properly be said to be either before or after , but together with the Sun : so may this Word, the Son of God , be conceived to flow from the substance of his Father , and yet neither to be said before , or after , but together with the Father , though begotten by him. Again, as the Light (spreading over the World) cometh from the Sun, yet remaineth in the Sun ; and as the light is of the same nature with the Sun , the Sun with the light , yet acknowledged two several things : so also this Son of Righteousness , though sent from the Father of Lights into the world , yet remains he with the Father ; and though Father and Son

Son likewise be of one and the same substance, yet must we believe divers *Hypostases*, two several *Existences*, or *Persons*. Thus ^m as *Light of Light*, so very *God of very God*. And if our very *Sense* can finde out somewhat in the *Creature*, that can thus be born (as 'twere) and yet not after, but equal with its *Progenitor*; why should our *Faith* stagger at the like in our ⁿ *Creator*?

m Ut Lūmē
de Lumine,
Deus de Deo.
Arhanasi
Creed.

n Et si in
creaturā a-
liquid istius-
modi inve-
niatur, ex
hoc in Crea-
tore dubita-
tur? S. Aug.

o Non dicit
Pater aut
Deus caro
factus, sed
Verbum.
Musc. in. loc.
Ne quis som-
niaret car-
nalem gene-
rationem.

Verbum,
quare?
p Verbum est
dictio meta-
phorica, à si-
militudine
mentis no-
strę sumpta.
Bucer in loc.
q Λόγος
πρὸς τὸν
πατέρα ὁ-
τως ἔχει,
ὡς πater
πρὸς τὸν
υἱὸν λόγος.
Greg. Naz.

But what does our bold eye so long gazing at the *Light inaccessible*? which therefore (lest it be dimm'd or blinded) we'll remove unto a *lower Object*, and consider *Quare verbum*? why Christ was called the *Word*. Indeed, the *Word*; both in reference to *himself* and *us*. To himself: it is not said that the *Father*, or that *God* was made flesh, but the *Word*, to distinguish him from the *first* and *third Persons*, which were not *incarnate*, *The Word was*, &c. The *Word* (saith another) that none might so much as dream of any carnal *generation*; which (had he been here called *Son*) some *Ignorants* fondly might have fancied, and *Socinus* then, and other *Hereticks*, might have had some seeming reason, to have thought the *Father* was in Time before him. Again, he that vouchsafed to be made *Flesh* for us, vouchsafed also to be called the *Word* for us, for our *capacities*, by a *Εὐνογὰς τὰς αἰσῶς* a figure of *Condescension*, to express to us, in some sort, that *Divine Nature*; in a term most agreeable to our *understanding*: for the *Word* is a *Metaphorical* expression, borrowed from the similitude of our *Minde* and *Apprehension*: For as our words are *cordis proles*, or should be so, at least, the true *Resemblance* of our thoughts; so was this *Word* *Character Patris*, the express *Image of his Father*, there being the same *Relation* (saith one) between the *Father* and the *Word*, as is between our *Word* and *Minde*; meaning especially the word of the *Minde*. For the *Schools* tell us of a two-fold

word, (*Oris & Mentis*) one transient, scil. that of the Mouth, the outward expression of the lips; the other immanent, that of the Minde, the inward conceit and imagination of the *Soul*: and such a Word (say they) is the Saviour of the world here intituled For as this inward *VWord* may, for long time, be in our minde before, and as long after 'tis expressed by the outward word of mouth: So, though in these last times onely God spake to us by the *VWord*, his Son, yet was he in the minde, in the bosome of the Father, before all time, and though now outwardly declared, shall be there for ever: I. so the *VWord* himself tells us, *John 14. I am always in the Father, and the Father in me.*

John 14. 17.

Lastly, most conveniently, on both sides, was Christ here styled the *Word*, because the Son of God, (in order to his *Mediatorship*) ought to be described, not only with reference to his Father, whose *VWord* he was, and from whom he did proceed; but also with reference to the *Creature* which he had made, to whom, and for whom he came. Nay further, this Compellation glanceth on those wholesome *Precepts*, and that saving *Doctrine* which he doubly taught (*vidâ voce*, (i.) *vidâ & voce*) both with his Voice and Life. I, what so apt a Title for him, whose very word cured Diseases both of Body and Soul; whose word commanded the *Elements*, raised the *Dead*, and cast out *Devils*; as this *ἐξοχὴ*, by a figure of Excellence, *The VWord*? So that we may well conclude (with him *) that no *Name* under Heaven could be found so suiting Him, whose Name alone we can be saved by, as this *ὄνομα*, the *Word*. But why insist I here, like that childe which St. *Augustine* saw, lading at the *Ocean* with a spoon? We may take our leave of this Contemplation, with that tongue-tyed Admiration of the Courtey Prophet, *Quis enarrabit, &c. Who shall declare his Generation?* In stead then of Addition here,

* Non tantum in commemoratione ad patrem, sed etiam ad creaturam. Ludolph, de vit. Christi.

* Non posse sub caelo ita conveniens Nomen inveniri. Ludolph, loc. cit.

Isa, 55. 8.

blow

Christ his Nativity.

39

here, accept an *Application*, and that's a *Glas* of Humane *Misery*, and of the Divine *Mercy*. First, humane *Misery*; The *Word* saith to be *Incar-nate*? Wretched man! how desperate, how horrible were thy *Sins*, that Giant-like (did *Stou-ty*) offered such violence to *heaven*, as, in a *sen-*se, to pull *God* from thence! And was it any less then infinite *Mercy*, that he bowed the *Hea-*vens and came down, when there was none other *Remedy*? St. *Bernard* (to this purpose) feigns a sweet contention to have been between *Mercy* and *Justice* (about the *Fall* of Man) both thus pleading for themselves before the Almighty: Behold (saith *Mercy*) into what a miserable condition thine own Image *Man* is tempted! Give not thy *Darling* to the power of the *Dog*: unless thou pity him, thou abandonest me, and so no longer canst be styled a *Father* of *Mercy*. *Justice* (on the contrary) Lord, fulfil thy word on that disobedient *Malefactor*, *Man*. Let *Adam*, with his whole polluted *Spawn*, dye the *death*: how else can I subsist, and thou be just? *This Controversie* (saith he) the *Father* sends to the *Son*; and he (the eternal *wisdom* of his *Father*) thus goes about to reconcile them: Let *Death* be turned into a *Good*, and both then have what they ask for, *sc. Justice* her request, that man dye; and *Mercy* her desire, that dying he obtain a *better life*. But how (say they) can *Death*, so bitter to Nature, be thus *sweetned*? Why, if one not *liable* to sin and death (saith he) shall out of a free love, and charitable compassion, suffer *Death*; for so *Death* (not able to detain one not subject to him) *foramen faciet*, shall make such a breach, such an *hole* in his *Nets*, as shall free and let out all his other *captives*. Forthwith the *jar- ring* *sisters* surround the world, to finde out such an happy Ender of their strife. *Justice* walks through the *Earth*, where she findes none that doth

f *Speculum miserie, & misericor-die.*

z In Serm. de Annun-ci-atione.

u *Hec missa ad Filium.*

x *Fiat mors bona.*

y *Misericor-dia perin-strat caelum. Orbem Terrarum veritas. Psal. 14. 3.*

good, no not one, Psal. 14. men all guilty of the like transgressions, cannot help themselves: while Mercy searcheth Heaven, where Angels blush at Man's Rebellion; and had they had power, their Charity would have began at home, rather to have restored their own lost number: so that (with *Ceres*) they return heavy, each with a *Non inventus*, that there is none on earth (saith *Justice*) nor any in heaven (saith *Mercy*) sufficient for this great work, but thou onely the *Eternal Word*. *VVhom then have I in heaven but thee? in earth in comparison of thee?* Psal. 73. Whereas he who is *Compassion* it self thus comforts and unites them, *Go tell ye the daughter of Sion, behold thy King cometh*, Zech. 9. The King of Heaven, to take on him & the form of an earthly Servant; the God of *David* becometh the Son of *David*; nay, the Son of God the Son of *Man*, that the Son of *Man* might again become the Son of *God*! And was ever *Potter* so in love with his Clay? And here *Mercy* and *Justice* met together, *Righteousness and Peace kissed each other*. The *Civil Law* (you know) permits none to *Adopt* Children that have any of their own: how then hath the *Love of God* abounded towards us; who albeit he wanted not a Son, and that too a beloved Son, in whose Obedience he was so well pleased, hath yet vouchsafed us *Adoption*! us strangers, us Enemies, to cry *Abba, Father*! nay, and sent away that Son of his Bosom, into a persecuting world, that we might receive the *Adoption of Sons*! Gal. 4. This was a *fic*, without a *sicut*. God so loved the world, John 3. as none loved so. This boundless* love of God to man (so infinite being their *Disproportion* of excellence) admonisheth men (by an Argument *a maiore*) how they ought to be affectioned one toward another; *Men*, I say, 'twixt whom (unless in some outward *Transitories*,) there's no difference;

Quem in
calis? Quem
in terris?
Psal. 73. 25.

Zech. 9. 9.
ז מוֹשֶׁלֵּוּ
Δούλου.

* Monet hec
effusissima
Dilectio
quid nos de-
bemus pro-
ximo.

Φιλαν-
θρωπία τῆ
θεοῦ οὐλα-
νθροπία
τῆ Ἀν-
θρωπίας.

ference; and he that after a few years looks into their Graves, shall finde no such great Difference between their bones. Love was the old Christian *ὁμοίωμα*, the Ear-mark of Christs sheep, John 13. We use to keep that charily, which cost most dearly. You see here the Price of Souls: not silver, gold, or corruptible Things, 1 Tim. 2. onely the Word it self could plead our Cause before the Eternal Judge. a Keep the Jewel of thy soul, then, but with so much the more *circumspection*, as 'tis of value above all other things; that sin may not come at it, to defile it, Lust to pollute it, Avarice to dirty it, Intemperance to sully it, Sacrilege to Canker it, Blood to stain it: but keep it unspotted of the world; unspotted of the Flesh. And that waits us to the second word, and Part of this Discourse, *Natura assumpta*; from the Person assuming, to the Nature assumed; and that is, *Caro, Flesh, The Word was made Flesh*.

And here our Meditations (like him we contemplate) descend from Heaven to Earth, from God to Man, from the Word to Flesh: in which till Christ appeared (saith b Bernard) his Mercy, like the Sun in a cloud, lay somewhat hidden and obscured. Indeed it was before, before all time, his Mercy (like himself) from Everlasting; but whence (asks the same Father) could it appear in Demonstration? 'twas promised, 'tis true, but not perceived, and therefore of many, of most not as yet believed, as the Prophet's Complaints do witness, * *Quis credidit? Who hath believed our report?* Isa. 53. But now Light shined in Darkness, that any (unless such as are darkness it self, John 1.) may comprehend it: *Capiat & Naturalis* (says the same) the very natural Man may now perceive the Things that are of God, as if Mercy had made them obvious even to sense also. *Credant oculis*, such as before would not believe the Prophets tongues, may now but credit their

John 13.34.

1 Tim. 2.6.

a *Tanquam Avarus Sacculum.*

b *Prinſquam apparebat humanitas, latebat benignitas.* In Serm. de Nativitate. *Promittebatur, non ſentiebatur, indeoque à multis non credebatur.* Ibid.

* Isa. 53. 1.

Luk. 24. 39. their own Senses. *Luke 24. Handle me, and see me, &c.* And as *Israel* could look on *Moses*, when he had veiled his *Brightness*; so may we also behold this *Light* of the world, it appearing to us in a veil of *Flesh*. The *Power* of *God* appeared in the *Creation* (all things of nothing,) and equal *Wisdom* in *Governing* all things Created; but *Mercy* chiefly displayed her self, when this glorious *Lamp* of *Heaven* became *Eclipsed* by the interposition of an *Earthly Body*, when this *Diamond* was set in *Lead*, when the *Word* was made *Flesh*. I, in *This* appeared the bountifulness & love of *God* our *Saviour* toward *Man*, *Tit. 3. 4.*

Potentia in
Creatione,
Sapientia in
Gubernatione,
sed Misericordia in
Incarnatione.
Ludolph.
de vit. Christi.

Flesh here, though but part, and the unworthiest part of *Man*, yet is *Synecdochically* taken for the whole *Man*, for the compleat *humane Nature*, (as 'tis *Gen. 6. Deut. 5.* and elsewhere frequently in *Scripture*.) But the reason why *Christ's Birth* is Denominated from the worst part, *Flesh*, an *Incarnation*, rather than from the better, the *Soul*, an *Inanimation*; is, because this, as all other circumstances of his *Nativity*, abounded with miraculous *Humility*: *Flesh* (I say) involveth here, both the constitutive parts of man, *sc.* the rational *Soul*, and humane *Body*: for as in the *Creation*, *God* made man like himself, stamping on him his own perfect *Image*; so in this *Act* of *Re-creation*, of *Redemption*, *God* makes himself like *Man*, assuming his intire Nature; of a Reasonable *Soul*, and humane *Flesh* subsisting. First, a reasonable *Soul*, which that impious Heretick *Apolinarius* scarce had, when he denied *Christ* to have a *Soul*, and taught that He assumed *Flesh* unto his *divine Nature*; because this Text mentioned onely *Flesh*, and not a *Soul*: whereas he might as well have thought that all those had no *Souls*, which are so frequently in *Scripture* termed *Flesh*: again, the Text runs, the *Word* was made *flesh*, and not assumed it. Secondly,

Caro totam
involvit Ho-
minis Na-
turam.

Apolinarius
his Heretic.

Falsum est,
non assump-
sit. Mase. in
loc.

condly, an humane Body; Flesh, not an airy and Phantastick vision, but a real and substantial Body, in all things like unto us but *sin*, Heb. 4. Blush then you Infidel *Marcionites*, that rob *Christ* of his true humane Body. *Christ* shall never profit that man, who believes him not to be very Man; for had he not assumed both parts of us, he could never have been a compleat *Saviour* of them both, (by that sure Rule) What-ever was not assumed, was not healed: and certainly both parts were sick, and needed this *Physician*, who came to *heal the sick*, and save that which which was lost, Matth. 18. I, our whole humane Nature was hypostatically united to his *Deity*; without diminution of either, or confusion of both: that Nature ^c which he had before, he left not off; and that which he had not, he took upon him; perfect God and perfect man, and so a perfect *Mediator* between both, God and Man, 2 Tim. 2.

Again, this word *Flesh* sheweth into how vile and abject a condition the Son of God for our sakes descended; *Flesh*, intimating the scum and dregs of humane nature: so that when ever the *Scripture* speaks contemptibly of man, it calls him *flesh*; as Gen. 6, My spirit shall not always strive with man, for that he is also *Flesh*; (*impar congressus*!) and often in the *Psalmist* saith God, I know that they are but *Flesh*, that is, but grass, a flower, a Dream, a shadow, a nothing. I, *Flesh* here speaks all the Frailties and Miseries of our *Mortality*; nay, makes an odious comparison of us even with the *beasts* that perish. Yet such *Flesh* as ours was this Word made (saith holy *Bernard*.) He took *flesh*, not like that of innocent *Adam*, subject to neither *Misery* nor *Death*, (in the *Creator's* purpose) but my miserable, my painful, my corruptible *Flesh*! whence another well observes, that the Text runs not, *verbum*

Heb. 4. 15.

Christus non proderit illi homini, qui illum non credit verum hominem. Bern. 1. cit.

απεσταλ-
τος, α δε-
ξενος.
Greg. Naz.
Matt. 18. 11.
c Quod non erat assum-
psit, quod erat non a-
misi. Musc.
in loc.

2 Tim. 2. 5.
d Ostendit
Carnis Di-
ffinitio vilem &
abjectam
conditionē.
Calv. in loc.
Gen. 6. 3.

e Carnem
assumpsit,
non Ade,
sed meam
miseram.
Loco cit.

Homo

¶ Verbum
caro. Caro
infantilis,
caro tenera,
caro impo-
rens. Idem
Ibid.

g Damasc.
& Gregor.
Matt. 24. 36.

John 2. 15.

Tra per ze-
lam, non
per vinum.
Aquin.

P. Lombardus
Magist.
Senten.

Homo factum, that the Word was made Man; let some erroneously might think, that (since he chose all the circumstances of his *Incarnation*) he took the perfect Age and *Strength* of Man, avoiding the *Weaknesses* of tender *Infancy*: no (saith the Father) *Omnipotence* became impotent, the *Word* it self *Speechless*, and that *Ancient* of days an *Infant* of one day; taking on him not onely the two principal parts of man, *Soul* and *Body*, but those inferiour *Passions* also and *Infirmities* of both. If we search his *Inside*, we shall finde some kinde of *Ignorance* (as the *Fathers* & teach, and himself acknowledgeth, *Matt.* 24. that he knew not the day of judgement:) yet this was *Ignorantia invincibilis*, (as the *School* speaks) not a sinful, because not a *vincible ignorance*, as being of such things as his *Manhood* ought not to know. And if you look again, you may finde in him a *Flood* of *Sorrow*, his *Soul* was περιλυπη, (i.) invironed with *Griefs*, as an *Island* with water; yet all this (as he tells the women, *Matth.* 26.) not for me, but for your selves. 3. *Christ* had *Anger* too, *John* 2. while he scourged the *Buyers* and *Sellers* out of the *Temple*. (what think you of the *Buyers* and *Sellers* of the *Temple*?) and this was but *anger* of *Zeal*, and not of *Envy*; not of any *Revenge*, but onely hate of *Sin*; and such would *God* all *Mens* were, and that we had none other. And if we consider his *Body*, that was ὁμοιωπαθὲς, subject to like *Infirmities* with us: as *Weariness*, *John* 4. 6. *Hunger*, *Matth.* 4. 2. *Thirst*, *John* 4. 7. the *Prophet* gives the total sum, *Isa.* 53. 4. surely he hath taken our *Infirmities*, and carried our *Sorrows*; I, all our *infirmities* which are *painful* without *sin*, but none of those which are *sinful* without *Pain*, (as one accurately distinguished;) for what *Spot* could there be in that *Lamb* without *blemish*? As his *Type*, the *brazen Serpent*, had, you know, *Serpentis figuram*,

Christ his Nativity.

75

venenum, the Serpents form, but not the poy-
 son: So He, *hominis Naturam, non peccatum*, had
 the Nature, not the Sin of Man. And here's a
 Glas of exquisite *Humility*, and *Patience*; which
 let us all daily look into, and dress by. *Humility*,
 the word become *Flesh*: what; *Eternity* it self be-
 holding to *Time* for Durance? *Heaven* to *Earth*
 for place? He that is equal with *God*, deign to be
 inferiour to *Man*? Take upon him *μορφή δούλου*,
 the form of a *servant*? nay of a worm, and no
 man? He whose *Dwelling* is not with *flesh*, Dan.
 11. now dwelling with *Flesh*, in *Flesh*? This
 adds Example unto Precept, both knit together,
 Matth. 11. 19. *Learn of me, for I am meek and*
lowly, &c. *Intolerabilis est impudentia* (com-
 plains that Father) 'Tis more then Shamelesness,
 when such *Majesty* descends, and suffereth it self
 to be trod on, that a *Worm* should turn again;
 when *God* hath made himself a *Man*, that any *Man*
 should make himself a *God*, and with as dangerous
 as daring *Ambition*, lift himself above all that's
 called *God*, 2 Theff. 2. Whosoever therefore *God*
 hath endued with parts and *Excellencies* above
 Others, like the full Ears of Corn, should bend
 the lower; and whom he hath Elevated above the
 rest, in wealth and *Honour*, like *Stars* should seem
 the lesser for their height, yet shed their *Influences*,
 great and Lustre: for the royal Prophet tells us, that
God shall touch the *Mountains*, and make them
 dumb; but that the *valleys* shall stand so thick with
 corn, that they shall laugh and sing: and what else,
 pray, is an ambitious *Haman*, but a tottering Hill
 of Sand? which he will blow on, that delights to be
 the *Resister of the Proud*, while the poor
Shepherds, Luke 10. those val-
 lyes of *Humi-*
 lity, do laugh &

Humility.

Majestas in Humilitate, eternitas in Tempore, virtus in Infirmis, Deus in Homine, verbum in Carne.
 Bern. loco præcitato.

2 Theff. 3. 4.

Psal. 104. 32.
 65. 13.

* *Pervigiles pastorum oculos vis Luminis implet Angelici, natam celebrans ex Virgine Christum. Inveniunt lectum pannis: præsepe jacens Cuna erat: Exultant alacres, & numen adorant.*
 Prudent. in Enchirid.

sing,

h *Livius in*
Hist.

Matth. 5. 3.

Verbum fari
non potuit.

Psalm 55.

sing, indeed, sing for joy, at the glad Tidings of their Saviour, delivered them by Angels. I, none so worthy the first News of this meek Lamb of God, as those vigilant, those humble Shepherds. Lord, make us all, then, rather fruitful valleys, then such barren Mountains: for as the h Oracle, you know, told the Roman brothers, that He who first saluted his Mother, should be King; which Brutus rightly understood of the Earth, falling down on that, while the rest vainly wantoned after their carnal Mother: so the Oracle of Truth tells us, that not he who follows his haughty Mother world, through Pride or Avarice, but he that acknowledgeth the Earth his Mother, embracing Humility that Mother of the Graces, He shall reign, and that in a Celestial Kingdom, Matth. 5. *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.*

Nor is there hence less Patience to be learned, then Humility. Seest thou Him, whom Heaven and the heaven of heavens cannot contain, pent up in a narrow vault of Flesh? and canst thou be discontented with thy larger Portion? The Word it self here speechless, and without a voice: yet afterward having one, He opened not his mouth; dumb before the Shearers; being reviled, he reviled not again; and should not this teach us Patience enough; being provoked to restrain our Tongue, and our Lips that they speak no guile? Again, He that was clothed with Light, and girded about with Power, is here enwrappt, Pannosis Ligamentis, in despicable Rags, to teach us, having Food and Raiment (though the meanest) to be therewith Contented. See here, the greatest King hath no fairer Court then a foul Stable, no other Throne then a Cratch, no better Attendants then a poor Virgin and a Carpenter, but some worse, sc. the Beasts; nor can he quietly enjoy so easie Miseries, being no sooner born almost then persecuted,

this

this *Lamb* straight hunted by the *Fox*, *Herod* seeks the *Babe's* Life to destroy it, Matth. 2. What does all this obscuring and molesting of himself, but instruct us in the mystery of self-denial? how does it encourage us to a chearful *Patience* under that *Poverty*, or *Dishonour*, which himself hath sanctified? *Patience*, I, This (saith *Bernard*) that i *Stable* preacheth to us; This the *Cratch*; This, those tender infant *Members* cry out unto us; This (you see) is that *heaven-lov'd* vertue, which our blessed *saviour* brought with him into the world, and going out of it left behinde him, *Luke* 21. 19. 'Εν τῇ ὑπομονῇ, in *Patience* possess your Souls. As though without this vertue, no man were *Compos Anima*, true *Possessor* of his *Soul*: we know not how long (or rather how little while) we may possess ought else. Riches making her self wings (saith *Solomon*, *Prov.* 23.) as well as others for them; *Honour* as fugitive, as the Opinion of the giver of it; *Friends*, in adversity, like *Leaves* in Autumn fall from the *Trees*, and with *St. Peter*, *They* know not the man; *Pleasures* (like *Bees*) fly away, leaving more *Sting* then *Honey*; nay, life it self is not in our Possession (having always the sentence of *Death* in our selves, 2 *Cor.* 1. 9.) we had need secure something, endeavour to possess our *Souls*, and then we secure all; and that, you see, is onely to be done with *Patience*. And if you please, here begin the Practice, while I give a brief Account of the third and last part of this Disquisition, the *Modus assumendi*, (i. e.) the manner how the *Word* became *Flesh*, and that is, *Factum est*, was made.

As *Christ*, though but one *Person*, consisted of two distinct *Natures*, *Divine* and *Humane*; So had each of them a peculiar *Generation*, *Eternal*, *Temporal*: according to the first, which we have heard, our *m* *Creed* teacheth us, that he was not

Conjugis, *Mediator*, *duplex genus*, *Prud.* *Hymn.* 8 *Kal.* *Januar.* *made,*
phanasian Creed.

Matth. 2. i 2.

i Hoc stabu-
lum illud
predicat;
hoc praeſepe
clamat; hoc
membra illi
infantilia
manifeste
annunciāt.
Serm. in
Nativitate.
h. th. m. d. d.
r. s. ju-
x. d. s.
Prov. 23. 5.

k Habet om-
nis hoc volu-
ptas. Api-
umque par
volantum,
ubi grata
mella fudit,
fugit, & sti-
mulos agit
furentes.
Boet. de
C on. Phil.

l Emerge
dulcis puer,
quem Ma-
tris edit ca-
ſſitas, parens
& expers
m The A-

nMore Ali-
orum stat
Domitus
per 9. men-
ses utero in-
clusus. Lu-
dolph. de
vit. Christi.

Hereticis Va-
lentiniana.

Heb. 2. 17.

Isa. 11.
Angelus
nunciat,
virgo credit,
spiritus ob-
umbrat, Vir-
go parit, vir-
go permanet.
In Nativit.

made, nor created, but begotten; according to this second (now in hand) the Text tells us not, he was begotten, or created, but made: the Phrase is frequent, doubled, Gal. 4. 4. God sent his Son made of a woman, γενόμενον, made under the Law, to Redeem us that were under the Law. And so Phil. 2. 7. He was made in the Likeness of Men, (i.) born of the substance of his Mother, after the accustomed time of our Accretion in the womb. So the Evangelist expressly, Luke 2. 6. When the days were accomplished, that she should be delivered, (not till then) she brought forth her first-born son. How dead hath this Truth struck the Valentinians, who Pictured our Saviour like a Childe, with a Cross upon his shoulders, sliding down from Heaven! intimating that he brought his Body from thence, so passing through his Mother, but as water through a Conduit-Pipe. Impious Blasphemers, whom Hell ('tis to be feared) now worthily burns for Hereticks! Heaven is the scene of Spirits; Earth of Flesh, and there was his made, as it became him (saith St. Paul) to be made, in all things like his brethren, Heb. 2. witness all the main Circumstances of Time, Place, and Person. The person of whom he was pleased to be Incarnate, was the Blessed Virgin Mary, (while all the Dames of Israel were ambitious to be the Mother of the Messiah;) she was the blessed among women, (yet worthier of our Praise then Prayers;) she was the daughter of Joakim and Anna, of the Tribe of Judah, descended from the Loins of David; whence Christ was the Lion of the Tribe of Judah, and the Branch sprung from out the root of Jesse, Isa. 11. To this end (saith holy Bernard) an Angel salutes a Virgin; the Virgin believes the Angel; the Holy Ghost overshadows the Believer; the overshadowed bringeth forth her first-born Son; the Bringer-forth remaining still a Virgin: her first-born Son (saith

(saith * Beda) Not intimating she had any after-ward, (as *Helvidius* falsely thought, and taught) but shewing she had none before; being, *semper Virgo*; before, in, and after her Conception, an unstained *Virgin*. Sure the old beathen Romans thought, there could never come any such Thing to pass, when they called their Temple of *Bacchus*, *Templum Pacis Aeternum*, the perpetual Temple of Peace; because the Oracle at *Delpbos* had told them that it should stand, *dum peperit virgo*, until a *Virgin* should bring forth: and so it did, for when *Christ* was born (the Story saith) it fell, He being born of a *Virgin*. And my * *Autor* tells us, that some of the *Egyptians* (I know not by what instinct) erected an *Altar*, *Virgini paritura*, to a *Virgin* that should bring forth: and certainly this is it that *God* would have all the world to wonder at. *Isa. 43. Behold, I will do a new thing, &c.* The *Rod* of *Aaron* (you know) brought forth without the sap of Earth; to Type out this same fruitful *Virgin*: Yet withall she was *Virgo Desponsata*, though *Christ* was born of a *Virgin*, 'twas of one *Esposued* to a Man; to shew his Coming effectual to both states of Life; to sanctifie the Single, and the Married: (not to prefer, or to disparage either) Of a *Virgin*, as most fit, that if *God* himself be to be born, no other then a *Virgin* miraculously should bear him: 2. that He who in the *Heavens* had a *Father* without a *Mother*, should on *Earth* have a *Mother* without a *Father*: and lastly, that as the first *Adam* of the *Virgin-Earth* was made *Flesh*, so this second *Adam*, of *Virgin-Flesh* should be made *Man*. But why of an *Esposued Virgin*?

Why, first, *ob remotionem suspicionis*, to remove all suspicion of the injured *Law*; by which pretence *Herod* and the *Jews* might else have seemed justly to persecute *Christ*, as one adulterously born.

E

2. Of

* *Non est post quem alius, sed ante quē nullus.*

* *Celius Rhodig. in Lection. Antiqu.*

Isa. 43. 19.

o Virga Aaron proculit fructum sine plantatione, Maria filium sine commixtione. Ludolph. Congruum fuit si Deus nasci voluit, non nisi de virgine nasceretur. Bern. Ibid. Qui in celis patrem sine matre habuit, in terris matrem sine patre voluit. Damascen.

2. Of one Espoused, *ad sustentationem solatii*, for the Comfortable Aid and Assistance of the tender *Virgin and Infant*, especially in their Flight to *Egypt*, and other tedious *Travails*. Lastly, Espoused, *ad Declarationem Mysterii*, to shadow out the *Mystery of Christ* espoused to his *Church*: whose *Children* we are, the notwithstanding an undefiled

Ephes. 5. 27. *Virgin, without spot or wrinkle*, Ephes. 5.

Qualis Anima virgo censetur?

Talis Anima virgo censetur.
S. August.

*Psal. 108. 1.
p Ne in incerto vagetur Animus,
nunc hoc nunc illud amans. Ludolph.

q Ideo natus est Christus secundum carnem, ut nos renasceremur secundum spiritum. Bern.

Thus (you see) *Christ* will be born of a *Virgin*, that is, of a pure immaculate and unpolluted *Soul*, not of an *Heart* enamoured on *sinful pleasures*, wedded to the *world*, or defiled with *spiritual Fornications*; not in the *Minde* dirtied with *Avarice* or *sacrilege*, stained with the *blood of Innocents*, or blotted with the *spots of Malice & uncharitableness*: no, but in the *Virgin-Soul*, whose Beauty is made up both of the *White of Innocence*, and the *Blue of Penitence*; the *Virgin-soul*, whereon *satan* hath begot no *Brats of Crying Sins*; the *Soul* which is, *rasa Tabula*, a spotless Leaf, whereon are writ no *Characters of Vice*; the *Soul* that's pure, or groaneth to be so: such a *Soul* is a fit *virgin* for the *Holy Ghost* to overshadow, and *Conceive* her *Saviour*. Yet withall, the *Soul* that *conceives Christ*, must be *Espoused* too, that is, all its affections fixed on some one beloved *Object*, and that *Object, God*; * left sickly & wandring, sometime to the *world*, sometime to the *Flesh*, (like *Dinab*) it should at length return deflowred. Now (in a word) therefore was *Christ* born according to the *flesh*, that we might be *regenerated* according to the *spirit*, that his *natural* might be our *spiritual Birth*: oh let him then, let him be born in us again, Gal. 4. 19. * Happier was the *Virgin Mary*, in *Conceiving Christ* in her *soul*, then in her *Body*: Indeed, happy were the paps that gave him suck;

* Felicior virgo Christum in corde, quam in gremio concipiens. Aug.

but blessed are all Those that bear his word and keep it. But taking leave of the Person, let us next observe the Time of his Incarnation, and that was a Time of peculiar Designation (though Computations vary, nor is it much material;) Christ not being subjected to the necessity or chance of time (like others) but, as Lord and Maker of it, He chose his opportunity, took his own time, wherein he would be born; which the Apostle calls the Fulness of it, Gal. 4. which was, as most agree (from the * old Tradition of the Worlds lasting just 6000. years) well toward the 4000th. year. Scaliger, Reusner, and Calvin say, Christ was born Anno Mundi 3947. Others say, in the year following, as Fanc. and Hely. in their Chronologies. Dionysius the less, with others, think two years after that being 3950. while others again Anno 3970. Nor need this variety cause any great scruple or distraction (no more then in the Dominical day) so it be solemnized as near as may be, (though the punctual hours in some cases cannot be retained;) and if our Clocks accord not twenty four hours, (some striking most, when others fewest;) or scarce three Neighbours meet in the relation of a story, done among themselves; how easily may the most faithful Chronologers dissent a little about the motion of the Wheels of Time, that have been so long, so long a running? Besides, that speech of our blessed Lord to his Apostles, Acts 1. It is not for you to know the * times and the seasons, &c. (saith St. Augustine) puts all Arithmeticians out of their numbers, shuffling their Counters into a Bag of Ignorance. And indeed, Where the Scripture hath not a Tongue, it is Pity for us, to have neither Eye, nor Ear: And therefore, not to follow the wanton Possilllers to the very Year, nay Moneth, and Day, and Hour of Christ's Nativity; we may with more modesty, and certainty, collect it to

Elegit suum
Nascendi
tempus.

ὁ πληρὺς
ματι τῆ
χρόνου.
Gal. 4. 5.

* Of Rabbi Elias, observing the Hebrew Letter N (which is the numerical of 1000) fix times repeated in the first of Genesis; and that of the Psalmist, Ps. 90. 4. &c.

Acts 1. 7.
* Though this look somewhat more on future, then on past Events. Omnes calculorum digitos, &c. Pia est ignorantia; Dei Arcana non scrutari.

Luke 2.

Joseph. l. 14.
c. 17.

Gen. 49. 10.

q Quid est
quod arctū
circulum Sol
jam recur-
rens deserit?
Christiane
zerris nasci-
tur, Qui lu-
cis auget
Traminem?
Prud. Hym.
8 Kal. Janu-
ar.

* Tom. 5. E-
dit. Savil.

* Bethleem caput est orbis, quā natus Iesus,
Orbis Principium, Caput ipsum Principiorum.
Urbs hominem Christum genuit, qui Christus agebat
Ante Deum, quam Sol fieret, quam Lucifer esset.
Prudent. in Enchirid.

Micah 6. 2.

Ut nos doce-
ret humilia
eligere.

Dr. Donne,
in Festo Na-
tiv.

have been about the two and fortieth year of the
Reign of Peaceful *Octavianus*, (commonly called
Augustus;) History telling us, that that was the year
of the general Taxing, and the Scripture telling us,
that was the time of the Birth of *Christ*, Lu. 2. And
therefore then was the time for *Silob's* coming; *He-
rod* the son of *Antipater*, an *Idumean*, being King of
Judea, and so the Scepter departing from *Juda*, Gen.
49. Then, when all the Prophecies were accomplish-
ed, all Types and Shadows substantiated, then was the
fulness of time for *Christ's* Nativity; and then more
particularly shortly after the 9 Winter Solstice,
when nights grow shorter, and dayes longer, to
shew, that now shadows were shortning, dark ig-
norance diminishing, and the glorious light of di-
vine knowledge increasing, *John* 3. 30. And pun-
tually *St. Augustine* is for the twenty fifth of *De-
cember* (in *Psal.* 132.) and *St. * Chrysostome* hath
wrote a golden Oration in behalf of this Day, and
the Pieties due to it.

And here let us borrow a little time, to glance on
the place where the Lord was laid; and that was

* *Bethlem*, as the
Pharisees could tell
Herod out of the
Prophet *Micah*.
And thou Bethlem,

&c. out of thee shall he come, &c. But why there?
Is it not a little one? Yes, therefore he chose it, that
chose all the circumstances of his Life and Death, To
teach us to choose the lowest rooms at Feasts, or sy-
nagogues, and to be contented with our meanest ac-
commodations, as all exceeding his, whose whole life
was but a continued Passion; (as one saith) others
Die Martyrs, but he was born a Martyr: *Christ*
found a kinde of *Golgotha*, even in *Bethlem*; his birth
and death being, as it were, but one protracted act;
his *Christmas Day*, & his *Good Friday*, but the Even-
ing

ing and the Morning of his *Passion* : Born among
Beasts, lived among worse, died among Thieves :
Born in the meanest Town, the meanest House,
the meanest Room : the Prophets may well call it
his coming down ; the Apostles *ἐκένωσεν*, his empty-
ing of himself, &c. *Bethlem*, an Inn, a Stable ;
and yet these not without their intimations. In
Bethlem, where *Boaz* the Jew and *Ruth* the
Gentile were married, *Ruth* 4. there was he born,
(1.) God and *Flesh* married, who married Jew
and Gentile into one Flock together. The Inn, do-
m^{us} populi, entertains him, that was to entertain
all comers, *salvator populi*. The House of the
people receives the Saviour of the people ; and
the Stable still more extends his Grace unto the
lowliest sinner, so repentant. Again, *Bethlem* was
the City of *David*, and Nursery of Kings, of
whose lineage he was ; and though born in *Bethlem*,
by occasion of the taxing, yet conceived a *Naza-*
rite (thence came this good, in spite of all ill
Proverbs) *Luke* 1. That Town of *Epbrata*, which
it signifies *fruitfulness*, is a Region not onely
of Wood, but of Wine, saith *Adricomius* ; and
Bethlem signifying an *House of Bread*, affords us
his comfortable extract, that the Word made
Flesh in the House of Bread, and Region of Wine,
leads us to the Arms of *Christ*, in the blessed Sa-
crament worthily received. Thus have we repre-
sented somewhat of that *Μεγα μυστήριον*, that Great
Mystery, God manifested in the flesh, &c. The
Riddle which the very Angels, as vvell as men, de-
voured, *παράλυται*, (1.) To pry into (as through
the Hangings) of vvhich vve may say, as *Moses*,
Deut. 4. Was there ever such a thing as this ? For
his Mystery (as vvell as the *Virgin Mary*) the
Holy Ghost hath overshadowed ; yet may vve also
say of it (as the Lepers in another case, *2 Kings* 7.)
This is a day of good tidings : as it is * the greatest of

Ruth 4. 13.

*Quia ibi
natus & un-
sus David.
Ludolph. de
vit. Christi.*

Luke 1. 55.

*Adricom.
Delphius l.
41.*

ON

1 Tim. 3. 13.

1 Pet. 1. 12.

Deut. 4. 32.

2 King. 7. 9.

* *Maximum
miraculo-
rum & be-
neficiorum.*

Isa. 13. 8.

Exod. 32. 8.

* *Conjuncta
ad invicem
Deus &
Homo, Ma-
ter & virgo,
Fides & cor
humanum.
Ber. in Fest.
Nativ.*

Miracles, so it is the highest of *Benefits* bestowed upon Mankind. This, wherein the *Deity* and *Humane Nature* were mutually espoused, without either present confusion, or future separation; by an incomprehensible *Hypostasis*, an ineffable union. For which then, let *curiosity* be turned into *gratitude*, and That be expressed in *Hospitality* and *Devotion* joyned; lest, like *Israel*, we proclaim a Holy day to *Jebovab*, and *worship a Calf*, Exod. 32. that so this eminent Festival may make up those three wonders * of the World, viz. *God and Man, Mother and Virgin, Faith and our Hearts united.*

P O E M III. { On the }
 { Nativity. }

THis Day (as *Bridal* of the Earth and Sky)
Marries our humane *Flesh* to the most *Highb*;
The happy *Issues* of which glorious *Match*,
Blessings, through all parts of the world, dispatch;
Heav'n shines with brighter *Rays*, on *Earth* do grow
More *Cordial Plants*, and *Seas* with *Comforts* flow:
Angels and *Mens* Combining *Harmony*
Contend to sing this *Epithalamy*:
Glory to *God*, and *Joy* to all above,
While *Earth* is Crown'd with *plenty*, *Man* with *Love*.
This is the gladsome *Natalitial* Day
Wherein (like a rich *Diamond* set in *Clay*)
Our *humane Nature* and the *Power Divine*,
Both to our *Joy* and *wonder*, did *Combine*.
What else (at this time) means the *jealous Sun*
So fast, from the *Congeeing Pole*, to run?
Is't not because he sees the *God* of might
Now born, obscures, or else augments his *Light*?
Stupendious Babe, Thou dost amaze our *sense*
To see Thee born of *virgin-Innocence*!

And so the sole mirac'lous *Mediator*,
 Of *single Person*, yet of *double Nature*:
Light flows from *Light*, yet in its *Fount* resides;
 So *Christ* from *God*, yet *God* in *Christ* abides.
 Strange *Mystery*, of an *Eternal Son*!
 Who can declare his *Generation*?
 What *Plume* can reach this *Eagle* in the *Clouds*?
 That *deigns* to be Enwrapp'd in *Infant*-throwds!
 Who when our *sin* and *Sorrow* were at strife,
 To quell them both, both *took* and *laid down* Life;
 Born of a *Maid*, that was both *Sponse* and *Mother*,
 And so in all (excepting *Sin*) our *Brother*.
 None but a *virgin-Soul* *Christ's* presence wins,
 Where *Satan* hath begot no *Crying sins*!
 Yet of an *Espous'd Virgin* born was He,
 That both *Estates* allows their *Dignity*.
 While *Muckworms* *Pride* themselves in *Courts*, the best
 Room is a *Stable* for this *heavenly Guest*.
 Though *Cradled* in a *Manger*, yet in *Mindes*
 Stabled in *Sin*, a fouler Room he findes!
 This *Landlord* that doth all men *Entertain*
 Who piously address, *himself* is fain
 To Lodge in a poor *Tun*, that common place
 Well pointing out his *Universal Grace*:
 Who *Angels* did create, with *Oxen* lies,
 Fit *Types* of his atoning *Sacrifice*!
 The *Ass* too not deny'd his *Company*,
 Emblem's strange *Patience* and *Humility*:
 Yet happy, if (like them) we own our *Lord*,
Resigne our *Crib* to him, our All afford;
 Who so *Descended* from his radiant *Crown*,
 To beat our *Pride* and haughty *Passions* down:
 And all this, *for us*, did he freely act,
 Oppos'd (on our part) by each *sinful Fact*!
 Oh let not his *Approach* (which now invites)
 Finde us th'inhospitable *Bethlemites*!
 Left, to *Himself* or *Servants*, this *Neg'ect*
 Cause Him our *Suits* hereafter to *Reject*,

When we shall at that great *Bride-Chamber* knock,
 He scoff our *Pleas*, and our *Petitions* mock !
 Shall *Angels* sing, and shall *men* silent be ?
Christ's Birth was not for *Them*, (good Man) but *Thee*.
 If *Stars* and *Angels* cannot make men *wise*,
Christ's Laud from *Babes* and *Sucklings* mouths shall rise :
 If Learned *Doctors* will not take the Hint,
Plebeian Tongues shall be his *Praises* Mint ;
Shepherds shall Chant it in their *Countrey* *Lays*,
 Rather then shall such *wonders* want their *Praise*.
 I, faithful *Shepherds* will this *Lamb* Declare,
 For whom the whole *Flock* doth the better fare,
 Nay this *Lamb* is a *Shepherd*, that can keep
 The ravenous *Wolf* from his indanger'd *Sheep*,
 Reducing home the *strayes* ; whose numerous *Fold*
 Both *Jews* and *Gentiles*, in one *Flock*, doth hold :
 But those ill *Shepherds* are, who not Enlarge
 These happy *Tidings*, Duly, to their *Charge*.
 Let us then (with intenselt *Ardor*) sing
Carols of *Angels* to this glorious *King* ;
 And in joyned *Consort* may both still aspire,
 Till All make up one *Halle-lu-jah* Quire.

P R A Y E R III. { On the }
 { Nativity. }

O Eternal Mercy, who (when Man had forfeited
 his state of happiness, and sinned himself into
 an irrecoverable Misery) wert pleased, in Compa-
 sion, to bethink thee of a remedy, of a means of a
 Redintegration ; whenas it had been equal Glory to
 thy Justice, to have thrown him down to Hell with
 those offending *Angels* ! but to Effect this by the de-
 basing of thy son, (when o:ber means enough were
 obvious to thee) thine own, thine onely, thy belo-
 ved Son ; This was a love beyond the love of women,
 beyond the Apprehension of men, a love infinite like
 thy

thy self, for which we bless thee; a mystery which the Angels are ambitious to discern, Eternity entered the Kalendar of time, Immensity comprehended, Infinity inclosed, the Deity incarnated; and a Mercy which men have cause enough ever to admire. Lord, what is man that thou art mindful of him? or the son of man, that thou visitest him? that thou eternal Son of the Almighty Father, that thou visitest him, as a Physician, the onely good Physician, that visitest without a Fee, or ever Fail of Cure; that thou visitest him, him bedrid on the Couch of Sin! sick unto death, otherwise to death eternal, his Disease past Remedy, Hope, and Patience. Oh infinite Goodness! that thou shouldest humble thy self from a Creator to a Curer of Soul and Body, and thus personally descend to visit him: Him too rather than the fallen Angels, (this strangely exalts the Mercy) those ninety nine thou lettest go in the wilderness, taking up this one lost sheep Mankind! Although it had been a less debasing of thy sacred Person, to have assumed an Angelical, rather than an humane Nature; for then (we know) thou neededst not to have left thy Celestial Throne, neededst not have born the burthen of a Body, nor that Body the burthen of those many hard and ignoble circumstances, at thy birth and afterward; and especially, not the burthen of thy Cross, and what was heavier, our Sins: but if that had been the less dishonour, yet we must thankfully acknowledge, this was so much the greater love, by how much thou wast more distant in dignity from men than Angels: for which we Laud and magnifie thy glorious Name, evermore praising thee, and saying, Whom have we in Heaven but thee? or on Earth in Comparison of thee? whom in heaven, as a sufficient Mediator? whom on earth, as an exalter of our Nature? We adore thy goodness, O Lord, we Triumph in thy Clemency, that for us men and our salvation, thou vouchsafedst to come
down

down from Heaven, like a River of Balsam flowing from an Hill of Pleasure, to water and refresh a desolate Wilderness, to wash and cleanse our Wilderness of sin; and that (without any other motive, but of thine own good will and pleasure) thou tookest upon thee to deliver man, and didst not abhor the Virgins womb; for which our souls (with hers) do magnifie Thee, O Lord, and our spirit rejoiceth in thee our Saviour: Rejoiceth to see that divine Word made Flesh, and dwell among us. As thou hast begun, so (O Lord) multiply this happy Correspondence between Heaven and Earth; as thou wast pleased this day to come down to us, so henceforth draw us up to thee, by the magnetick Efficacies of Faith and Love: Let thy Grace and Mercy, let our Prayers and Praises be always like the Angels of Jacob's Ladder, Ascending and descending: give us more holy confidence, and humble boldness at the throne of Grace, since thou art pleased to become our Brother, and our own Flesh: Spiritualize our Nature, and give us grace to endeavour some conformities of holiness. Let that Cratch and Stable (thy hard Accommodations) school us to humility and patience, to sobriety and temperance, to contentedness in all conditions. Let thy bounty lead us to hospitality and charity, to giving and forgiving, and communicate to us the efficacy and merits of all thy Actions and Passions; that we may also be now born again, and thus the day of our Regeneration: to which end, create in us new hearts (O Lord) and renew right spirits within us. The Sun brings forth all other dayes, but this day brought forth the Sun, even Thee the Sun of righteousness; who (as thou wert born to us, in the Angels phrase) vouchsafe to be born in us also, that henceforth we live not, but Thou in us: Let thy holy Spirit, of whom thou wast conceived, beget Thee in us by the immortal seed of the Word; let our Faith conceive thee, our Conversation

versation bring thee forth, our Love Embrace thee, our Devotions Entertain thee, and Retain thee till thy second Coming; for else alas there will be little comfort in thy approach unto our Nature by Incarnation, unless thou draw near us by thy more intimate and spiritual Approximation; that so our persons may be united unto thine, by love and obedience, by the unity of the Spirit, and the bond of Peace; until this mystical union here, of Grace, be swallowed up into a real and inseparable Consecration above in Glory.

Jehovah-Jesu, who hast not onely advanced, but also consecrated our humane Nature to the Deity, teach us to make true estimate of our selves, not as through Pride, Vain-glory, or miscall'd Self-love, but in reflexion on thy love of Souls, and sanctifying of Bodies: to value a Soul above the world, and all things in it: and to account our bodies as Temples of the Holy Ghost, our Souls Priests of those Temples, and both a living Sacrifice; neither to be profaned with impure lusts, or sacrilegiously transferred to the service of that lower Trinity, the World, the Flesh, the Devil, but devoted to the most High, as things dedicated to sacred uses, as thy members, not to be defiled with pollutions, but vessels to be possessed in sobriety and holiness, because thou, dear Jesu, hast already, and wilt hereafter make them vessels of honour, and of mercy. Mean time, oh give us thine Assistance, lend us an hand to draw us nearer daily and nearer unto thee, by the strictnesses of sanctity, and zealous Imitation of those Pieties, which thou hast left as Patterns for us to follow: that so living with thee in the proportions of an holy Life, we may die with thee by Mortification and untired Patience; and at length reign with thee in those true Felicities, which last unto eternal Ages. Amen.

The

{ The COLLECT. }

Epistle.
Heb. 1. from
Verse 1. to
13.

*Almighty God, which hast given
us thy onely begotten Son, to take our
nature upon him, and this day to be
born of a pure Virgin; Grant that we
being regenerate, and made thy chil-
dren by Adoption and Grace, may daily
be renewed by thy holy Spirit, through
the same, our Lord Jesus Christ, who
liveth and reigneth, &c.*

Gospel.
John 1. from
verse 1. to
15.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

Psalms for
D.M. 26.

M. 1 Lesson

Prov. 28.

2. A. 6. &

7. part.

UPON

Saint Stephen's Day.

The stoning of Steeven Act 7

E.

1. Less.

Eccles. 4.

2. Acts 7.

from v. 30.

to v. 55.



And cast him out of the City & stoned him & his witnesses laid down their coats. And at young mans feet named Saul. so called they stoned Steeven who called on God & said I. Iesus receive my spirit. So he knelt down & cried wth a loud voyce. & sayd not this sinne to their charge.

DISQUISITION IV.

Yesterday presented a *Nativity*, and this a *Martyrdome* (like a Deaths head served up at a Festival :) the Church thereby, first tacitely intimating

* Finisq; ab
origine pen-
det.

* Vitæ unic,
introitus,
mille exitus.

† Ideo natus
est Dominus
ut morere-
tur pro ser-
vo, ne servus
deficeret
mori pro
Domino.

In Sermone
de S. Ste-
phan.

intimating *humane Condition*, both our *natural* and *accidental frailty*, how near our * End bordereth on our Birth ! And yet how many outward dangers (equalling inward diseases) hasten the pace of precipitating Nature ! not more pores in the body, then several doors to let in Death ! * Our life, for one sole ingress, having many thousand outlets. And secondly, expressly desirous (by joyning these two Festivals) that we should all learn to live well, as *Christ*; and to die well, as *St. Stephen*: (saith holy *Austin*) yesterday we celebrated the *Birth* of that heavenly King of *Martyrs* born into the *World*, and to day the

* *first fruits* of *Martyrs* going out of the *World*. It behoved the *Immortal* (saith

* *Primus inquit Stephanus Mercedem sanguinis, imbre Afflictus Lapidum, Christum tamen ille Cruentus Inter saxa rogat, ne sit Lapidatio Frandi Hostibus; Q primæ Pietas miranda Corona.*
Prudent, in *Enchirid.*

Ὁς περ εἰς
αὐτὸ τῷτο
ποσάχ-
θεις.

Tanquam
ad hoc ipsum
destinatus.
Euseb. Eccl.
H. l. i.

Christus pro
nobis induit
hominem,
Stephanus
pro Christo
hominem
exiit.

he) first to take *Flesh* for mortals, that so mortal man might the better condemn Death for the *Immortal*: † Therefore was the *Lord* born to die for his servant, that the servant might not fear to die for his *Lord*. *Christ* was born in *Earth*, that *St. Stephen* and his other followers might be born in *Heaven*. *Christ*, for us, put on humane *Flesh*; and *St. Stephen*, here, for *Christ*, put it off. The best of men (you see) are subject to violent and unnatural Deaths ! *St. John Baptist* and *St. Paul* beheaded, *St. Peter* and *St. Andrew* Crucified, *Jeremiah* and *St. Stephen* stoned; I name no more, each Age affording but too many *Instances*.

The story of this *Saint's Tragedy* is so obvious, that I shall need onely glance on it, out of the *Scriptures* for the *Day*, *Acts 7.* it consisting therein of two main remarkables, viz. the *Jews cruelty*, and his own *Piety*: their bloody, and his godly behaviour in his *Martyrdom*. First here, they (retaining their old Title, of Killers and Stoners of the

Acts 7.

Matth. 23.

Prophets)

Prophets) put him to death, who endeavoured to bring them to everlasting life ! by his large Sermon to them, *Acts 7.* that sweet *Ἀνακεφαλαιώσις*, or *Recapitulation* of the whole sacred scripture, (*Law, Prophets, and Evangelists*) even from *Abraham to Christ*, whom he would have applied home to them, had not their fury withstood their *conversion*, even that they should have seen him, as he did, at the right hand of God, but that they stopt him there, with a *Constructive Blasphemy*, becoming *Accusers, Judges, and Executioners* all at once ! See the *Prejudice and Partiality of Malice* ! When *Herod* made that tedious *Harangue* to them, *Acts 12.* that was stuffed out with fawning *Apologies* for his *Tyranny and Exactions* ; they cry out *blasphemously* enough, 'Tis the voice of God, and not of Man : till an immediate *Judgement* Echoed him a Worm, and no Man ! But *St. Stephen* here wooing them with a strong and serious exhortation (which was indeed the voice of God as well as Man) for their *Conversion* ; they Construe it for *Blasphemy* ! or like *Adders* they stop their Ears against the wise Charmers, *Vers. 57.* will hear no more, either of his Counsel, or Complaints, but Raved and ran upon him with united malice, *Vers. 58.* presently beginning their persecution with their tongues and teeth, *Vers. 54.* gnashing on him with, &c. (that *stridor Dentium* being an Action of the Damned !) beside the stopping of their ears, and the malice of their tongues, that they could even tear his *Flesh*, but that their hands beguiled their mouths, with as ready and more mortal instruments ! Yet is there nothing in this story to Countenance or Encourage the *Pseudo-martyrs* of any Heterodox persuasion : for though *St. Stephen*, full of holy *Magnanimity*, spake home and stoutly to them, laying the *Blood* of all the *Prophets* at their *Fathers doors*, and his *Masters*

Acts 7.

Acts 12. 22.

Acts 7.

- Acts 7. at their own, *Vers. 52.* (Teaching men of his *Function Christian Courage*, not to be mealy-mouthed, when called to Opportunities of vindicating *Truth*, for fear of that *Curse of the Fearful*, Rev. 21.) Yet is there nothing (I say) in his *Actions* and *Expressions* favouring vain-glorious Aimes, or any fond *Affectation* either of *Martyrdom* or *Fame*; like many of those *Ostentatious Emissaries*, that *Compass Sea and Land* to gain a *Proselyte*, as
- Matt. 23. 15. *Matth. 23.* leaving their own *Countrey*, to fish in the troubled waters of other *Nations*, that they may be *Martyrs* of their own making, and *Candidates for Sainting*. St. *Stephen* here did not voluntarily rush into this *Danger*, but was violently seiz'd on, by the same bloody Hands that but newly had condemned his *Master* ! and therefore those that put themselves upon such *voluntary Hazards* (contrary to the *Precept and Practice* of our *Saviour*) such as run into *seditions Dangers* by seducing foreign *subjects*, may give their *Body to the Fire*, or *Halter*, without *Charity* (as the *Apostle* speaks;) and having no *Charity* to the *souls* or *Places* they disturb, may be but justly buffeted for their faults; and be Entred the *Kalendar of Incendiaries*, that help to set the *world* on fire ! St. *Stephen* here saying and doing all, with an eye of *Faith* and *sincerity*, stedfastly looking up to *Heaven*, and onely upon *Jesus standing at the right Hand of God*, *Vers. 55.* as all good *Christians* ought (without *vanity* or *ostentation*) in their *Expressions* and *performances*, to *Run with patience the race that is before them*, *Looking unto Jesus the Author and Finisher of their Faith*, Heb. 12. The *Jews* had among them four special sorts of torments (besides their bonds and scourgings, and other lighter punishments) which they had borrowed from *scythians* (the *Masters* of those *Arts*) and other cruel *Heathens*. As the first was *Burning*, *Genesis 38.* *Dan. 3.* The second, *Casting*
- Vid. Dr. Donne's *Pseudomartyr.*
- 1 Cor. 13.
- Matt. 10. 23. Lu. 4. 29, 30.
- Acts 7. 55.
- Heb. 12. 1, 2. *Quatuor magna supplicia.*
- Gen. 38. 24. Dan. 3. 22.

Casting to wilde beasts; Dan. 6. (and St. Paul's *Case* supposed by some, ἐνεσπομένη, 1 Cor. 15.) Thirdly, *Stoning*, Exod. 19. And lastly, *Crucifying*, Luke 23. (as all are frequently to be seen elsewhere in Scripture.) But of all, this of *Stoning* was most ordinary among them, as the onely *Decalation-race* of mankinde (saith * St. Augustine) Presently they run to stones: so did they against *Moses*, Exod. 17. 4. thus against *Caleb* and *Joshua*, Josh. 14. 10. nay against *Christ* himself, John 8. 58. oft against St. Paul, Acts 14. 19. 2 Cor. 11. 25. and here against St. Stephen: hard hearts unto hard instruments of mischief, whether for their readiness, cheapness, fatalness, I argue not; or as the best Emblems of their stony nature: but with stones destroyed they this * servant of him who was the chief Corner-stone, and Rock of his Church, *Jesus Christ*. An harsh and an hard act of a right stony people! whose obdurateness to God and man hath turned their memory into a *Niobe* monument of shame, (not sorrow) while † *Arator* hath inscribed this due Epitaph, Till at length their Punishment so

echoed their Sin, that (for their killing of the Prophets, and stoning them who were sent unto them) *Their house* was left to them so desolate, that not a stone was left upon a stone, Matth. 24. 2. O let all their Successors consider this, not onely in *Judea*, but in *England*, or where-ever, that still make the Prophets cry and sigh (and that as loud as in most times heretofore) Psal. 44. onely with a little cruel variation, for *sheep* appointed to be slain, *Pastors* appointed to be starv'd! Think of stony *Jerusalem*; avoid her sins, and so her *Plagues*; lest likewise the same judgement follow, and overtake you: Temporal, your house be left unto you desolate! Spiritual, *Christ* saying,

† *Lapides Judea rebellis*
In Stephanum lymphara rapis, quæ crimine duræ
Saxea semper eris!
Et per tot Lapides Petre conjungitur uni.
Arator lib. Garin. in Act.

Non lapis
super lapi-
dem, inter
Lapidato-
res.

Psal. 44. 23.

Matt. 23.

Cajet. in loc.

* Legimus, vidimus, quod-
ridieq; comprobamus,
quando per-
secutio contra Ecclesiam
oritur, multo
peiores per-
secutores, &
Judeos &
hereticos
Christianos
fieri, quam
Ethnicos. In
secund. Obadiæ.

saying, *You shall not see me henceforth*: And eternal, that upon you come not *all the righteous blood* both of *Abel* and *Zachariah* (i.) both of *Luther* and *Clergy*! So true is that observation of * *St. Jerome*, We have read and observed, and daily may take notice of it, that whensoever persecution ariseth against the Church, that *Jews* and heretical *Christians* become far the worst and most cruel *Persecutors* thereof! Truth loves to uphold it self with mildness; but † error and false Religion is ever bloody!

† Sic mores Animum produunt, mihi credite, semper
Functus cum falso Dogmate cadis amor.
Thus manners always do betray the mind,
And false Opinion you most cruel finde.

*Sanguine fundata est Ecclesia, sanguine crevit,
Sanguine decrevit, sanguine finis erit.*
Christ's blood did found his Church, & it extend,
Which bleeding saints, yet in's foes blood shall
end.

But now to take
a glimpse of that
which more parti-
cularly concerns us,
observe *St. Stephen's* behaviour in
his suffering, an ex-
cellent Pattern to
reflect on at our

deaths; made up of *Piety* and *Charity*: a man of
an high Character, and that by the pencil of the
Highest, * *Full of Faith and Power*, and of the *Holy Ghost*, *Verf. 55.* a man of fervent Prayer, *Hu-*
mility, *Reverence*, *miraculous Patience* and *for-*
giveness; all evidenced in his *Christian Deportment*.
First, his *Faith*, through his eye: *St. Stephen* * *stead-*
fastly looking up into heaven, there saw blessed vi-
sions (even before his death, while here on earth)
saw *Christ standing at the right hand of God*.
Standing, mark that posture of encouragement: our
Creed Article telleth us of *Christ sitting at the right*
hand of God; but our *St. Stephen* here sees him
standing, (i.) in a readiness of assistance, and de-
fence, and Acceptation. And if *Christ* thus stand
with his suffering Servants, who shall withstand
their happiness? If *God be for us*, who shall be a-
gainst

* Satis ver-
borum apud
Homines
perdiderat,
merito ad
Deum con-
versit. Cal.
in locum.

* Acts 6. 55.

gainst us ? but that as the sufferings of Christ abound in us, even so also shall our consolation abound through him, 2 Cor. 1. Prayer is all his shield, 'tis the best Cordial for a dying man, 'tis the best way of dying with Prayer in our mouths, to close up our Lives, and spend our last breath in Prayer, v. 59. *Calling upon God*, (He who is invited to the Fountain needs not go to the Streams) nor using *Lord* alone, a name of power, (but exercised through *Justice*, not *willingly* through vengeance) & therefore adding *Jesus*, the sweet saving name of *Mercy*. The good *Angels* and *blessed Saints* in *Heaven* are willing, but not able; uncharitable men on *Earth*, neither of them. Only *Christ* is both, and therefore invoked here. Able, because *Lord*, willing, because *Jesus*. Psal. 73. *Whom then have I in Heaven ?* &c. His charity's extensive, yet wisely begins at home, (would all men would do so, for spiritual charity.) He takes care to recommend his soul to the right owner, vers. 59. *Lord Jesu receive my spirit*, speaking the eminence of the Soul, allyed to Angels, Heb. 1. 14. nay as near as possible to God himself, who is a Spirit, John 4. 24. *Take thine own*, into thine own custody. Souls then survive the bodies (in spite of Atheists, who think but what they wish;) and are immediately determined, in their state of *Bliss* or *Misery*! in spite of other Hereticks. St. Stephen here, quite contrary to most, is all for his Soul, and nothing for the * Body. For alas! as our blessed Lord saith, Mat. 16. 26. *What shall it profit a man to gain the whole world, &c.* the † Soul being of more price than all; were there as many worlds as *Empedocles* & *Democritus* imagined, 1000 Thousands. Save this, and save all, and so the contrary: according to that *Dutch Proverb* (one of the wholesomest things I ever heard of from them) *Goods lost, nothing lost; Credit lost, much lost; Soul lost, all lost!* Next unto

Oportet
Imperatorem
stantem mo-
ri, Vespasi-
an.
Episcopum
predicantē,
& Christianum
pre-
cantem mo-
ri. Ut hic
Sanctus
Stephanus.
* Dulce &
salutare no-
men.

† Quid ali-
ud voces A-
nimam,
quam Deum
quendam in
humano cor-
pore hospitē?
Senec. Ep.

31.
* De corpore
minimè soli-
citur, animā
in Christi
manus depo-
nit. Calv.
in locum.

† Luxū-
riæ, id est
est nuda-
tis.
Greg. Naz.
sec. 1.

Τὸ πρὸν- *Faith in God*, he adjoyneth *Love to men*, (the best
μαλινῶ evidence in *Foro exteriori*) without which all
τῶν Σω- the rest had been but *Κύμβαλον ἀλαλάζον*, a tink-
ματικῶν ling, not a well-tuned Cymbal. But He a true Dis-
θεῖ τρεπ- ciple of his great good Master, Luke 23. 34. *Qui*
μῆσαι. *pendebat & tamen petebat*, (as *Augustine* sweetly)
Chrysost. who as he hung upon the Cross prayed, *Ignosce pa-*
tom. 8. sc. 17. *ter*, &c. So this holy Saint forgives his enemies,
and that is more then to give : he that gives, doth it
De suo, of his goods; (or ought to do) but whose
forgives, gives *De se*, something of himself. Yet
more, he prays for them, though *enemies*, mortal
enemies, and in hot blood, when he scarce had any
time to think of his friends, *Lord lay not*, &c. more
sorry for them, then for his own ruine, (saith * *St.*
Aug. Para- *Augustine*) because *eternal death followed their*
phraf. Ora- *impiety*; but his *Death*, *eternal life*. And was not
tionis 6. this the *Apex*, the *Height of Charity* ?
Steph.
* Serm. 5. de
Steph.

* *Qui plus*
illorum dolo-
bat peccata
quam sua
vulnera.
Cajet. in loc.
† *Magnus*
clamor, ma-
gnus amor.
Exteriores
actus demō-
strant inte-
riores affe-
ctus.
* Dan. 6. 10.
† Acts 9. 40.
* cap. 26. 36.
† Lu. 22. 41.
Magdebur-
genses Cen-
turii scien-
da.
And 'tis remarkable that he *kneeled down* when
he prayed for his *enemies* (that stood when for him-
self) shewing the greatness of their sin, that could
not *easily be forgiven*, and therefore the earnest-
ness of his Piety, that * did more lament their
Sins, then his own wounds ! his † loud voice shew-
ed his great affection, and his kneeling down, his
reverent gesture in devotion; the God of both parts
challengeth both. In praying, either stand as a
Servant before his Master, or kneel as a Childe un-
to his Parents, or as a Subject to his Prince. * *Dan-*
iel prayed *kneeling*; so St. † *Peter*, so St. * *Paul*,
so † *Christ* himself. This is the most humble, the
most acceptable posture; And the Centurists ac-
knowledge *this gesture* the *most ancient* and *most*
useful in all *sacred solemnities*, in all Ages among
Christian Congregations: and therefore not to kneel
at Prayer or the holy Sacraments, (except in case
of corporal infirmity) argueth either *Ignorance* or
Arrogance, or some other *worse infirmity of mind*.
And

And herein 'tis, St. Hierom so commends *Asella* for Devotion, that her knees were grown Brawny, like the knees of Camels, with her pious *Geniculation*. St. *Stephen* (you see) here used both postures; and *kneeling*, for his most earnest and last Prayer: Wherein he was heard (saith *Augustine*.) For if St. *Stephen* had not thus prayed, the Church had never had St. *Paul* a Convert. And *Fulgentius* saith, whither St. *Stephen* went before, being slain with stones, thither St. *Paul* followed, being holpen with his Prayers. And when he had thus spoken, he fell asleep. Such and so precious in the sight of the Lord is the death of his Saints; * a sleep in respect both of Rest, and Resurrection: Graves are grown but Beds, and Church-yards Κοιμητήρια, (i.) but sleeping-places; so here, like *Jacob*, his pillow is of stone, whereon lying down, as well as if on Down, he taketh rest, and fell asleep. Felix somnus, it was an happy sleep, being joyned with such rest, that rest with pleasure, that pleasure with eternity. Thus blessed St. *Stephen*, as *Nyssen* observes, esteemed the Ring of his Persecutors, with which he was inclosed, as his Crown, and every stone flung at him as a * precious one, as a precious Diamond: so that, that of *David* might be applied to him, † *Psal.* 21. Thou hast set a Crown upon my head: I, a Crown of Protomartyrdome upon his Name; and on his Soul a Crown of Glory: Anno Christi 35.

Epist. ad Marcellum.

Loco citato. Si Stephanus non sic orasset, Ecclesia Paulum non habuisset.

Oratio fidelis situla gratie, scala celi, stella Christi, Deus sacrificium, oranti subsidium, Demonibus Flagellum. * Somnus qui faciat nullas Tenebras.

Bene mori est libenter mori. Sen. Ep. 61. & libenter mori est mori tanquam dormire. Oratione de Stephan.

* Lapidibus pretiosis coronatus est. Lorinus in loc. † *Psal.* 21. 3.

P O E M IV. { On St. Stephen. }

Captain of *Martyrs*, who didst lead the *Van*
 Of that same Noble *Army*, and began
 To seal with blood the *Christian Faith's* defence,
 Teaching us to take *Heav'n* by violence:
 Stout *Champion* of the *Truth*, who by *Dispute*
 Did it vindicate it, and her foes Confute
 By Dint of *Argument*, and force of words
 More keen and piercing than their two-edg'd *swords*;
 While their soft heads unable to resist
 A spirit so pregnantly declaring Christ,
 To bolder *Engines* do *Themselves* betake,
 As *Blows* and *stones*, yet vain, thy *Faith* to shake.
Deucalion's flinty Race these *Jews* revive,
 While they, with *stones*, inhumanely deprive
 Such *Saints* of Life! which murderously *stones* became
 A *Monument* of their *Eternal shame*!
 Those *stones* in *Jordan* once erected, were
 Lasting Records of *divine Mercies*, there;
 But these Cry out to all Succeeding *Times*
 Of *stony Jews*, and their prodigious *Crimes*!
 Yet by the stones *St. Stephen's* blood is Spilt,
 His *Bethel* is, but their own *Babel* built!
Amphion's Harp (they say) taught *stones* to Dance,
 And in harmonious *Motions* to advance
 Into a *Thebes*; but *stony Cruelty*
 Erects not, but destroys all *Harmony*!
Stones Cemented with holy *Prophets* blood,
 Make *heaps* of *Rubbish* where proud *structures* stood!
 Till so of all their *Elegance* bereft,
 That scarce one *Stone* be on another left!
 While hated *Judab* that did *Stephen* stone,
 For that hard Act, shall pitied be of none!
 Yet did those stones but make a pair of *Stairs*
 By which he did ascend *Ætherial Spheres*.

These

These many, joyn Him nearer to that one,
 Who is both *Jews* and *Gentiles* Corner-stone:
 These too, as *Mil-stones* grinding Him, afford
 But finer *flour*, and *Manchet* for his Lord.
 By this same *stony Bridge*, his Soul did pass
 But sooner home, o're this frail *sea of Glass*.
 Each stone's a *Gem*, *Pebles* to *Pearls* convert,
 Each *Flint's* a *Diamond*, worn on *head*, or *heart*;
 Which, though they seem to press the *Martyr* down,
 His Master sets into a radiant *Crown*.
 While he both *Pray'r* and *spirit* doth present
 To *Christ*, in his last *Will* and *Testament*.
 Body and *State* he slights, but ardently
 Bequeaths his *Soul*, as the best *Legacy*.
 To the right Owner, there commits his Trust
 Untill the *Resurrection of the Just*:
 Breath's forth his *Soul* in *Charitable* Groans,
 A *Show'r* of *Prayers*, return'd for one of *stones*.
 Wherefore, blest *Saint*, 'tis but a due *Renown*,
 Thy *Name* and *Day* wear the first *Martyrs Crown*.
 Thus, through the *Clouds*, who can but *Christ* espy,
 Begins blest *visions* here, nor fear's to *Dye*.
 Then deign us such *Celestial visions*, Lord,
 That we may, to thee, *Tongues*, *Hearts*, *Lives*, afford:
 And for thy sake, in mean time, while we Live,
 May those that stone us, like this *Saint*, *Forgive*:
 That when the *Sleep of Death* shall close our *Eyes*,
 We may, with him, to *Life immortal* Rise.

PRAYER IV. { On Saint }
 { Stephen: }

O Infinitely wise Disposer of all things; give us
 grace, from the connexion of this unto the for-
 mer Festival, to consider the vicissitudes of Joy
 and Sorrow; how near death often treads upon the

beels of Life, and our Funerals border on our Ne-
 talitials ! thence Learn us how to entertain these
 earthly comforts, to wit, with steady mindes, with
 sober apprehensions, and Christian circumspection,
 (like Joseph of Arimathea, building our Sepulchers
 even in the Gardens of our pleasures) with readines
 expecting to undergo the contrary, if thou shalt be
 pleased sometimes to change the scene, and to shift
 hands with us. shall we not contentedly receive evil
 at thy hand, as well as good ? that so in all Events
 whatsoever here, we may adore thy Providence,
 and Spiritually improve the variety of all thy Dis-
 pensations : Even such also, as this great Example
 of thy holy Martyr St. Stephen, give us Grace to im-
 prove it both into a Christian Carriage, and a Chri-
 stian Courage of our own ; that our Carriage may be
 inoffensive, and harmless towards all men, (as be-
 cometh the servants of so meek a Master) not like
 the savage Jews, violent and blood-thirsty, stony
 and implacable, toward any, especially thy Chil-
 dren, and peculiar Servants ; (make us rather Ho-
 spitable to them with the good Sareptan, knowing that
 the Cruse and Meal did never fail, whereof the Pro-
 phet had a Cake.) Deliver us from blood-guiltines, O
 God, thou that art the God of our health ; and suffer
 us not to run in the way of Cain, lest our sin prove
 greater then we can bear, knowing that thou ma-
 kest strict Inquisition for Blood, and that whatso-
 ever sin thou bearest with until the next, yet this
 sin thou most commonly punishest in this Life ; as we
 see in Joab, Absolon, and other blood-thirsty
 men, that they scarce live out half their dayes, but
 go down to over-hasty Graves in blood ! Since there-
 fore the wrath of Man fulfilleth not the righteous-
 ness of God, O Lord, Lenifie our rugged Tempers,
 mollifie our adamantine hearts, take from us these
 hearts of stone, and give us hearts of flesh ; more
 pliant to thy holy impressions, and more exorable

one toward another. O thou that calmest the ra-
 ging of the winds and waters, still and appease the
 madness of the People; that we may be no longer
 brutish Dogs and Lions, Wolves and Tigres to
 each other, but at least, Doves, and Lambs, and
 Sheep, suiting more thy Fold and Pasture: that
 so keeping Innocence, and taking heed unto the thing
 that is right, that may bring us Peace at the
 last. And especially keep us from the number of those
 that strive with the Priest, or of the Killers of the
 Prophets, and Stoners of them who are sent unto
 us; but make us rather willing to suffer the greatest,
 then to do the least injury to one of these: and in all
 our sufferings, which thou shalt think good to call us
 unto, O Lord, give us Christian Magnanimity, both
 by word and Deed, to own the great Master of our
 holy Profession. And though we may not rashly run
 our selves into imprudent Dangers, yet when just
 cause requireth, or any thing whatsoever standeth
 in competition with true Christianity; O give us of
 that Heroick spirit of thine ancient Servants, that
 we may contemn the world, and all things in it, for so
 excellent a cause; that we may not shrink either at
 Tortures or Temptations; that we may not fear the
 face either of Men or Devils, Looking stedfastly up to
 Heaven, with St. Stephen, and seeing Jesus stand-
 ing at the right hand of God, in a posture of En-
 couragement & acceptation: that so with thy holy
 Confessors, our Mouths confessing thee before men,
 thou, O Christ, mayst not be ashamed of us before thy
 Father which is in heaven: nor let us onely give Thee
 verbal Testimony, but also actually bear witness to
 thy Truth and Service; by suffering the spoiling of
 our Goods gladly, when thy cause challengeth, and
 with the Father of the Faithful, by relinquishing our
 sweetest accommodations, our kindred and our Fa-
 thers house, when they would exclude us from Thee,
 or thy service; thinking nothing too near or dear un-

to us, for our dearest Saviour who is so much beforehand with us. And if thou shalt think us worthy the honour of Resistance unto blood, vouchsafe us, Lord, a spirit of Resignation, & proportionable measures of holy Resolution; that, with St. Paul, we may be ready, both in word and deed, not onely to be bound, but also to die for the Name of the Lord Jesus, who was beforehand with us in this kindness; nor can it amount to a Retaliation, by reason of the excellence of his Person, and infinity of merit, but onely out of a debt of Love, Obedience, and Gratitude unto him; that so we may be listed in that noble Army of Martyrs, gaining Glory for Vanity, Eternity for Time, Heaven for Earth, and Immortality for Corruption. Let these, O Lord, Encourage us, & exercise our spiritual valour, as Thou didst those Primitive Champions, that esteem'd their Chains as Ornaments, that sung in the midst of Re-embraced flames, and with invincible Patience, even tormented their Tormentors; that endured the Tryal of cruel mockings and scourgings, yea of bonds and imprisonment, not accepting deliverance, wandering in Deserts, destitute, afflicted, tormented, of whom the world was not worthy; whereof some were slain with the sword, some were sawn asunder, and some were stoned, as thy servant here, whom in like case, let us imitate, both for true Piety towards Thee, resigning up our Souls to Thee, as to a faithful Creator, and closing up our Lives with Prayer, as the best Transition into another world, where Prayer and Praise is all the business; and likewise for charity towards Others, even his deadliest Enemies, and that in the very Act of their Persecutions, (for our Example) not onely forgiving them himself, but also begging as heartily for them, as for himself, forgiveness of thee. O God, that we might never forget to put up that Petition to Thee, Lord, forgive our Enemies, Persecutors and Slanders, and turn their Hearts: then shall our Death indeed,

indeed, like his, be but a sleep, in all the favourable senses of it, both for Repose and Reviction; So that having a while been hid in the Grave from sin and sorrow, the sound of the last Trumpet shall awaken us unto Eternal Hallelujahs: which grant, O Father of Mercies, for the Son of thy Love, thy Christ and our Jesus sake. Amen, Amen.

{ The COLLECT. }

Grant us, Lord, to learn to love our enemies by the example of thy Martyr St. Stephen, who prayed for his persecutors to Thee which livest and reignest now and for ever, world without end. Amen.

Epistle.

Acts 7. from
verse 55. to
the end.

Gospel.

Matth. 23.
from ver. 34
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

76
M.
Psal. for
D. M. 27.
E.
Psal. for
D. M.

UPON

*The Festival of S. John
the Evangelist.*

5 S. Iohn

M. Leff.
1. Eccles. 3.
2. Rev. 1.
E. Leff.
1. Eccles. 6.



*I was Eagle sighted Iohn that
best could pry and search in to y.
Asigne trinity.
Earth to ascend, and darknesse to
fetch light from heaven is stra
nge yet like such was his flight*

DISQUISITION V.

THis St. Iohn was one of the sons of Zebedee, and
had at length (for better reasons) as much
as his Mother asked for him; viz. being the belo-
ved

red Disciple, and Leaning on his Masters bosome, as the earnest of his future degrees of glory. He was the brother of *James*, surnamed the *Great*; for reasons mentioned in his proper Festival; where, by the way, take notice how *Christ* at first made choice of Brethren, as *Matth. 4.* *Simon* which was called *Peter*, and *Andrew* his brother: so afterward, *Simon* and *Jude* brethren, sons of *Alpheus*: and here *John* the brother of *James*. Hereby prudently providing against *Schisme* and division, both by corporal and spiritual correlation: For (whatever it would have been in That) sure in this Age, one of them had been too little to prevent it. We shall here reflect upon this *saint* first as a *Disciple*, while abiding with his Master; and then as an *Apostle*, sent out with *Commission* from him: both which I take to be sufficiently distinct Notions.

Matth. 20. 27.

Matth. 4. 18.

St. John his double notion.

First, as a *Disciple*, for so he oftneft styles himself through his *Gospel*: and 'tis exemplary humility, not terming himself a Master in *Israel*, though one of the first Magnitude; but a *Disciple*, yet with some *Emphasis*, *The Disciple*, and with a *quem* *elexit*, whom *Jesus* loved, *John 21.* (the highest Title and Prerogative in the world, yet such honour have all his Saints) not onely one of his *discipulate*, admitted to *Mount Tabor*, *Matth.* but even the most eminently beloved *Disciple*, least *Extensive*, as the School speaks, that is, some outward expressions and protections, though intensively, for sincerity and inward Affection, He bespake all of them alike, *John 15.* As *Father* hath loved me, so have I loved you: Continue in my love. Which sure *St. John* did eminently (being the last at the *Cross*, and the first at the *Sepulcher*) besides his amiable sublimer grace, and coming unto *Christ* so young: for which was certainly, that *Christ* shewed more signes of favour and familiarity to *St. John*, then to the rest.

John 21. 7.

Matth. 17. 2.

Alvin. tom. 1. p. 1. Quest. 20. Ar. 3.

John 15. 9.

Mark 10.
17, 21.

Eccles. 12. 1.

Luke 1. 74.

I, certainly that was one main reason among others, we may see by the deportment of our Saviour to that young Man, *Mark 10.* who was so inquisitive touching Salvation. *Good Master, what shall I do, that I may inherit eternal Life?* 'Tis said at *vers. 21.* Then *Jesus* beholding him, *Loved him*: *Loved him*, &c beheld him as a *Rarity*, in being so solicitous for a better life, while he was so Young in This. Angels, you know, are alwayes pictured Young, and Cherubins with Childrens faces; to shew how God loveth early holiness, and to be remembered in the days of Youth; which indeed properly are the dayes of Life, those of Youth, Health, and Strength; while on the contrary, those of Age and Sickness, are but *Dies mortis*, as to all vertuous habits and performances, such are but days of Death and Disability! and therefore are we wooed so; *Luke 1.* To serve him without fear (for Age is timorous) in holiness and righteousness all the days of our Life. There is a story of one Ben syrac a Jewish child, who being well inclined and ingenious, desired that he might Read, and be instructed in the Law of Moses; but his Parents telling him, it wastoo soon, he being so Young: the pretty Boy replied, that as he was playing in the Church-yard, he saw there Childrens Graves, as well as Elder peoples, and therefore not too soon, saith he, to Learn to Dye. Happy are the Parents of such Children, but much more happy are such Children themselves. We know that Males, and Younglings, and first Fruits, were still to be his sacrifices, in the Law; and under the more blessed Dispensation of the Gospel, shall we offer to Him the Lame, and Blinde, the Deaf, and Dumb? the Lame in Obedience, the Blinde in Ignorance, the Deaf in Instruction; and the Dumb in Praises? the impotence of all of them in Age and sickness! The present is God's Testimony, and the future none of ours; his Name is, I am

Eno

Exod. 3. To morrow and to morrow is but the voice of a *Brute*, and not of a *Christian* ! and therefore while it is called to day, &c. for we shall be less apt to morrow ! *Pliny* tells us of the *Mole*, that having been blinde all her Life, she openeth her Eyes when she is a *Dying* : and too like such are all late *Penitentiaries* ! I will not (with some rigid *Casuits*) represent my *Master an hard Man*, or straiten the bowels of a bounteous *Lord*, who hath a treasure of *Mercies*, extraordinary and inexhaustible ; by which one * *Thief* was saved at last gasp (but yet for ought we read, at his first Call Converted) and some few others perhaps, between the *Bridge and Water*, between the *Stirrup and the Ground*, *Mercy* have asked, *Mercy* have found : and yet at the other side, I dare not, with those over-merciful *Doctors*, encourage any to Trust to This ! The *Ship* that lyeth in the Harbour all the fair weather, and sets forth in the storm, uncalked, unrigg'd, and altogether unequipped, may, but not without a wonder, scape a wreck ! and when Men have made *Satan* Garlands of their Youthful Flowers, 'tismore then to be feared, *God* will not then accept their *Bedrid* service ! 'Twill never serve their Turn, when *Satan* hath quaffed all their warm Youthful blood, to lay their cold old rotten bones upon *Gods Altar* ! And if there be such advantages in coming to *Christ* young, what Dangers in forsaking Him when we are old ? As Men, so *God* too, loves his early Fruits, and Flowers : *Samuel served the Lord from a Child*, 1 Sam. 2. 1 Sam. 2. 18. girded with a linen Ephod ; & *Timothy read the Scriptures from his Youth*, 2 Tim. 3. 2 Tim. 3. 15. And *St. Jerom* loved to hear Children balbutire *Christum*, stammer out Religion before they well could speak, and even materno lacte, to suck it in with their Mothers milk, knowing that the vessel will ever have a smack of its first seasoning, and whosoever ambi-

*Cras & cras
vox Corvinae
Aug. 1. 5.
Conf.*

*Talpa oculos
aperit mori-
endo. Nat.
Hist.*

* Luke 23.
40.
*Inier Pon-
tem & Fon-
tem.*

*Doctores ri-
gidi, & mi-
sericordes.*

1 Sam. 2. 18.

2 Tim. 3. 15.

*Quo semel
est imbuta
recens ser-
vabit odore
Testa din.*

ates

- atesthis happy Title of the Disciple whom *Jesus Loved*, must, as St. *John* did, *Come to Christ be- times*: For he is said to have leaned on his breast at Supper; and when St. *Peter* and all his other fel- lows were silent, onely he durst ask, *Lord, which is he that betrayeth thee?* John 13. When the Eagle broods (saith *Platarch*) the Chick that cometh of the Egge that lieth nearest her heart, is best be- loved of her; and so here, our St. *John* leaning on that breast in which are hid all the treasures of *Wisdom* and *Knowledge*, may well gratefully ac- knowledge himself honoured, with the Title of the Disciple whom *Jesus* loved. Whereof his fellow- Disciples had a kinde of *jealous emulation*, which our Saviour checked in *Peter*, John 21. (the Dia- logue is obvious in the words foregoing) where St. *Peter* neglecting the charge given himself (both as to life and death) is curious touching St. *John*, *What shall this man do?* to which *Christ's* Redar- gution is, *If I will that he tarry, &c. What is that to Thee?* &c. teaching him and all Eccentrick Spirits, to move in their own Sphere, not to ex- amine others, but their own employments, 1 Cor. 1. See to your own calling, and Let every man abide in the same calling wherein he is called; studying to be quiet, and to meddle with his own business, 1 Thes. 4. (Seasonable cautions for this Age, so over-full of Bees and Apes!) all these being pa- rallels to that of *Christ*, *What is that to thee?* Confining all to their professions, and that in all matters *Theological*, *Ecclesiastical*, *Political*, *Mo- ral*, *Oeconomical*; for each of them may say of one anothers Function, *Quid tibi met?* *What is that to thee?* for neither of them must *Ἀλλοτρίοις μαρτυρῆν* as S. *Peter's* word is, Play the Bishop in another mans Diocese. For *What is that to thee?* Advising on the contrary, to do good unto all men, especial- ly, &c. For else 'tis easie for the wisest to mistake
- John 13. 24.
- Coloss. 2. 3.
- John 21. 19.
- Non Ἀλλο-
τρίοις μαρ-
τυρῆν.
1 Cor. 1. 25.
c. 7. 20.
1 Thess. 4.
11.
- 1 Pet. 4. 15.
- Gal. 6. 10.

as the *Disciples* here did that speech of our Saviour, *If I will that, &c.* How heedfully had we need hear and read the *Scriptures*? as one notes, when so many *Disciples* are mistaken, apprehending an absolute *Affirmative* in a *conditional proposition*, *If I will that, &c.* as the *Vulgar Translation* corruptly taking *ἐάν* for *εἰ*, *If* for *so*, without any reason or similitude; and therefore modest St. *John* here retracts that error that went abroad among the brethren in the same *vers. 23.* (as some do that translation,) No man so denominated from grace (as our St. *John*) will promise himself an immunity from *suffering*, and especially in such an *Age* as he then lived in, or we now. And that *ὥς ἐσχόμας* is generally interpreted of *Christ's* coming in that famous execution on the Jews oft mentioned in the Gospel, *Matth. 23. Luke 19. & John 21.* which St. *John* survived thirty years, continuing not onely till *Titus* his time, but through *Domitian's* and *Cocceius Nerva's*, unto *Trajan's* reign, above an hundred years after *Christ's* birth, and so thirty years after this coming of *Christ* was past: and by what *Irenæus* addes, it is probable that some other of the *Apostles* lived to that time of *Trajan* also. That St. *John* wrote this Gospel at the intreaty of the *Bishops of Asia*, constituted by him, is affirmed by * *Eusebius*. And yet for all his modesty, *John 21. 23.* *Jesus* said not unto him that he should not Die, but, &c. yet there was somewhat in it extraordinary, whatever fell out afterward, as will appear anon. He was in present the *Saul* among his brethren, * highest in his Masters affection; and records it thankfully as his most honourable Title, and Fount of all his graces, that he was the *Disciple whom Jesus loved, and leaned on his breast.* Nay, St. *Ambrose* saith, that *Christ* too leaned on his bosome, saying, there was *sinus triplex*, a threefold Bosome, whereon *Christ* did rest, (who

Heming. in locum.

Seniores qui non solum Johannem viderint, sed alios Apostolos.
* *Eccl. Hist. 1. 3. c. 18.*

* *Fraxinus in Sylvis, inter Delphinas Arion.*
Virgil.

In Patre Di-
vinitas, in
Matre Vir-
ginitas, in
Evangelista
Johanne Fi-
des.

Ephes. 4. 11.

1 Cor. 12. 11.

* Portan &
Petrus de
Palude,
Sanctus Jo-
hannes A-
postolus &
Evangelista,
Deo & ho-
minibus di-
lectus. Bell.
de Sancto
Johanne, l.
de Script.
Eccl.
Doctor &
Martyr.
Hier. in ca-
tal. Script.
Eccl.
* Orosius in
locum.

† De quibus
vide Euseb.
Hist. Eccl. l.
3. c. 21. & 22.

else had not whereon to rest his head,) viz. in the
bosome of his Father rested his Deity, in his Mo-
thers bosome rested his Virginity, and in St. John
the Evangelist's bosome rested his Faith and Confi-
dence, bequeathing his dear Mother to his sole care
and affection, and Him to hers, as a mutual lega-
cy, John 19. And thus having seen him as a Disci-
ple most beloved, let us now take a view of him as
an Apostle publishing the Name and Faith of his
dear Lord and Master. 'Tis said, Ephes. 4. that
Christ ascending, gave some to be Apostles, and
some Prophets, and some Evangelists, and some Pa-
stors and Doctors, according to his will distributing
to every man a several gift, 1 Cor. 12. St. Peter
was an Apostle, but not an Evangelist; St. Mark
an Evangelist, not an Apostle; St. Matthew both
these, yet no Prophet; St. Augustine a Doctor,
but no Martyr; St. Laurence a Martyr, but not
a Doctor. But behold (saith one) the beloved
Disciple was * all these: In his Epistles an Apostle,
in his Apocalyps a Prophet, in his Gospel an Evan-
gelist, in his Faith and sufferings a Confessor, in
his preaching a Doctor, St. John the Divine, in
his chastity a Virgin, in his readiness and will to
suffer a Martyr, yea the Protomartyr (saith * Orosi-
us) suffering inwardly when Christ outwardly, (St.
Stephen will spare him the Figure of a Sympathy.)
'Tis an high complement, that a lover suffers more
in his beloved object, then in his own person suf-
fering; yet St. John both did, and suffered much
in his own person also, as will appear anon. The
same is he that testified and wrote these things, John
21. 24. and is, for his piercing sight into high my-
steries, well Emblem'd by the Towering Eagle, Je-
vis ales right, his quill writing the Divinity of
Christ, against Ebion and Cerintbue, those early
Hereticks, and Grandfathers of Arrianism, as
that is of Socinianism and later errors: with which
Cerintbue,

Corinthus, He and his Companions would not tarry in the Bath, nor under the same Roof, lest it should fall upon them ! so dangerous is ill society, and heretical company ! beginning his Gospel before *Moses*, or the beginning of the world, and ending his Revelation beyond all Historians, beyond Time it self, or the end of the World. He penn'd

*Bis duodena sexum sedes, pateris citharisque,
Torque coronarum fulgens insignibus ; agnum
Cede eruentatum laudas, qui evolviere librum,
Et septem potuit Signacula pandere solus.*
Prudent, in Enchirid.

the Gospel, the Revelation, and his General Epistles ; of the two * last whereof, as likewise of the † *Apocalypse*, some little doubt hath been among the Ancient (Greeks especially) and some few modern Censors : but the gravity and Piety both of the style and matter, soon vindicated their Repute into the Canon of the Church. But for the * Gospel of St. John, it never underwent any the least dubitation, but that it was writ with the Quill of an Angels wing, by a Divine Inspiration. 'Tis true, he wrote the last of all the four Evangelists, and studying brevity (as the holy Penmen use) He purposely † pretermits the most Things which the other mention ; St. John there, for the most part, writing of those things which our Saviour said or did, before the Incarceration of Saint John Baptist ; from whence all the rest, upon the matter, * auspicate their Gospel ; Recording that St. John's imprisonment, and pursuing Things done afterwards ; while This Evangelist (besides his Flight to Christs Divinity) Registers our Lords Transactions, while the other St. John was (in *Enon* by *Salem* saith *Eusebius*) baptizing in the wilderness of Judea ; and Chap. 2. This beginning of Miracles did Jesus, &c. And these considerations will help Unscruple many seeming differences, &c contribute much to the Harmony of all the four Evangelists. St. John chiefly lived at *Ephesus*, where he wrote his Gospel, at the de-

* Vide Bel-
larminum,
l. de Scriptis
Eccl. de San-
cto Johanne.
† Euseb.
Eccl. Hist. l.
1. c. 28.
* Nulla fuit
unquam
dubitatio,
Idem, Ibid.

† As Bellar-
mine notes
out of Euse-
bius, Eccl.
Hist. l. 3. c.
18.
* Matt. 4.4.
Mark 1.
Luke 8.

Loco citato.
John 1. 28.
John 2. 11.

* Euseb.
Eccl. Hist. l.
3. c. 18.
Anno 68.
post passionem. Bell. De
Scrip. Eccl.
de sancto Jo-
hanne. Ni-
ceph.
Alsted.
Chron. Eu-
seb. Eccl. Hist.
l. 3.

Cocceius
Nerva.

Anno Chri-
sti 101. Eu-
seb. Hist. Ec-
cl. l. 3. c. 17.
& 25. Jo-
hannes Do-
lor & Mar-
tyr in Ephe-
so dormivit.
Anno Dom.
102. Hier. in
Catal. Scrip.
Eccl.

Matth. 20. 7.

* Cum corpo-
reâ Passione
non sit Do-
minum
secutus.
Bern. de
Temp. serm.
23.

† Euseb. Ec-
cles. Hist.
l. 3. c. 25.

* Non per

Martyrium vitam finivit, & Martyr tamen exiit; sed mens, non carne, spi-
ritu, non corpore. Bern. ut supra.

fire of the Asian Bishops by himself there constitu-
ted, in the 69. year of * Christ, whence the Neighbor-
Churches of the lesser *Asia* were (by that division
made by the *Apostolical Synod*, Acts 15.) allotted
to his *Visitation*; for his diligence wherein, and
testimony of the truth, he was by the *Pro-Consul*
of *Asia* transported to *Rome*, to suffer; about the
ninetieth year of Christ, where being miraculously
preserved in a Caldron of scalding oyl, as the three
Children in the fiery Furnace, he is banished by
Domitian into *Patmos*, a disconsolate Isle of the
Aegean Sea, where the defect of earths accom-
modations was advantageously supplied with hea-
venly Revelations: and afterwards *Domitian* being
dead, He is recall'd by *Cocceius Nerva* home to
Ephesus. Though some write that he suffered be-
fore *Trajan*, yet the most and best report that he
lived to the Times of *Trajan*, who began Anno
160. and dyed there of an Apoplexy, sc. at *Ephesus*,
of his Age 102. Happily determining the foremen-
tioned Ambiguity of our Saviour's words, according
to the Disciples apprehension of them, Tarrying
till his Master came. Not by any violeht, but a na-
tural dissolution, thereby also satisfying St. *Bernard*'s
scruple (or rather He thence satisfying others)
touching our Saviour's words to the two Brothers,
Matth. 20. You shall drink indeed of my Cup (the
Cup of *Martyrdom*, *Matt. 27.*) How was that
fulfilled (* saith he) when as St. *John* never suf-
fered in that kinde, but died a natural death? (as
† History acquaints us) and he answers, there are
Martyres opere, & voluntate, Actu & Affectu:
there are *Martyrs* in *Work*, and in *Will*; in *Action*,
and *Affection*; *Martyrs* in *Execution*, and in *Resolu-
tion*. St. *James* was one of the first sort, Acts 12.
St. *John* one of the * latter, as I shewed before.

Of our dear Lord; He honouring thy Youth,
 By such Indulgence from the God of Truth;
 Who still did tender Innocence approve,
 Embracing Children with the Arms of Love,
 Thou cam'st to Christ in the accepted time,
 Off'ring thy self; an Off'ring in its Prime;
 And thence, his Bosome so enamoured
 A voluntary Pillow for thy Head.
 No wonder then Thou soar'st above the Skies,
 While from that Breast thou suckedst Mysteries;
 Such early Graces and green Pieties
 Are stars below, and Earthen-Deities.
 Nor need young Saints that old ill Proverb fear;
 While They good Angels in mens shapes appear;
 Children whose Age with Holiness begins,
 In Earthly forms, are Heavenly Cherubins.
 Men in their Gardens, and their pleasant Bowers,
 Delight to have their Early Fruits and Flowers;
 So God in his Plantations Pleasure takes,
 Where forward Spring a fruitful Autumn makes.
 The flow'rs of Grace at all times Sweets dispense,
 Yet Vertues Prim-Roses must take his Sense;
 As do his Taste the Grapes of tender Vines,
 While they present Him the more lusty Wines.
 Who Youngest came to Christ, did longest stay
 With Him, nor can the boiling Caldron slay
 Whom He but hints should tarry till he come,
 Or Nature summon'd in her Master's name.
 But although Torture spare him, yet Exile
 Drives him to a remote and Desert Isle.
 What may the best expect; yet sees he more
 There, then in all his Latitude before;
 Into that Angle of the Earth b'ing hurld,
 He sees an ample Prospect of the World,
 Of Heav'n and Earth, and Seas, Hell not conceal'd,
 All future Times and Actions there Reveal'd.
 The four and twenty Elders and their Seats,
 Their Palms and Harps, and of their Crowns he treats;

How all adore the *Lamb* his *Pen Reveals*,
 And who alone could ope the *Book and Seals*.
 Then worthily, of all the *Saints thy Birth*
 We *Celebrate* with *Christ's*, throughout the *Earth*.
 His *Early* and late *fruit*, the rest we *sing*
 Their *Deaths* as waiters on Him *suffering* !
 As Thou *Christ's* honour, so thine make we known,
 Loving Thee twice, for *Hu* sake, and *thine own* ;
 For *Leading* us the way unto the *Breast*
 Of our dear *Lord*, where's found the onely *Rest*.
 Bright *Love* lend us thy *wings* that we may fly
 To *Christ*, and ever in his *Bosome* lye ;
 And if our tardy *Zeal* shall make no haste,
 Lord, draw us, and accept us at the last :
 And while w' are Banish'd to this *Isle* of *Clay*,
 Do Thou to us thy saving *Truths* display.

PRAYER V. { On St. }
 { John. }

O Indulgent *Jesu*, who so sweetly invitest all *Ages & Degrees* of *Men*, and condescendest to all that come unto thee ; especially all those that (like good *Servants*, or obedient *Children*) with good *Christian* manners hasten to thee, and come quickly when thou callest ; vouchsafe us *Grace* to make our *speedy* *Addresses* to thee, & laying aside the manifold *unnecessaries* of this *world*, to mend our pace unto that onely *Necessary* ; and with this thy young *Disciple*, to devote our selves, as *Early* as is possible, unto thy *Service* : knowing that such holy *speed* doth more *Endear* thy favour, & afford *St. John* *Prerogatives* above the rest ; while on our part, *Delay* is dangerous in holy matters, a *Taskmaster* far worse then *Pharaoh* ; multiplying our *Tale of Brick & hardships*, and subtracting the materials of our *Time* and *Opportunities* ! O therefore draw us by the magnetic

virtue of thy Grace & Love, that we may straight run after Thee, by running the ways of thy Commandments! And seeing Thou seemest to be delighted most with Early fruits of Holiness, let us never think to offer Thee what is rotten at the core! Let us not sport away the Candle of our Lives in the vain services of Sin & Satan, and attend thine Altar with the snuff, when our Light of Life burns dim in the Sockets of old Age! Let us not presume upon Reception at all hours, into thy Vineyard; lest with those untimely knockers at the Bride-Chamber door, we stand without an hearing, and be repulsed without admission! Remembring that sad tardy suit of Esau, who came short of the Blessing which he sought with Tears! Thou therefore that commandest, give what Thou commandest; that we may remember Thee our Creator in the days of our Youth; that we may leave our sins before they leave off us, or the days come wherein we shall say, we have no pleasure in them! before the keepers of the House do tremble, or the strong men bow themselves! before the Grinders cease, or they grow dark that look out of the windows! before Man goeth to his long home, & the mourners walk about the streets! And if the First-fruits of our lives be but thus dedicated to Thee, all the latter shall be thereby consecrated; that henceforth we be no longer Truants in the School of Virtue, but like St. John here at the Fountain, improving the advantages of Knowledge & Instruction; first being Cisterns to receive these Holy Waters, & afterwards to become Conduit-pipes for conveying them to others; first as Disciples sucking at thy Breast the sincere milk of thy word, and then as Apostles, stronger Men, Trumpeting thy Name and Glory in our several vocations.

To which end, O Lord, help us to comprehend the Mysteries of thy Divinity, and comfort us with the unparallel'd Love of thy Humanity; that both may so transport us into Gratitude and Obedience, as that nothing

nothing may seem too much for us to do, or suffer for thy sake and service; but that we may chearfully resign our selves (with st. John here) unto thy free Disposal, whether it be by Life or Death, Torture or Banishment! Considering that without Thee, the best of Homes is dismal Exile! and thy Presence maketh a very Parnos, Paradise. And if it shall please thee, that we tarry till thou comest, till thine Angel strike us on the side, and knocks off the Fetters of our souls, our Flesh; give us grace to have our Lives in Patience, although Death in desires, all the dayes of our appointed time to wait till our change come: so that however, if we are not Martyrs in Act and Execution, yet, like this thy Servant, we may be such for readiness & resignation; and so through the debt of thy Promise, though not of our Merits, we may, like Him, be accepted as beloved Disciples; injoying the happy consequents of that Love, Instruction, Protection, Direction, Consolation; and at length have the Honour and happiness to Lean upon thy Bosome, to repose an Holy confidence on thy Grace and Goodness; as to Temporals, thy Providence being sufficient for us; as to Spirituall, thy Grace being sufficient for us, (it being indeed all our sufficiency;) and for Eternals, thy Glory being infinitely sufficient unto everlasting Ages, Amen.

{ The COLLECT. }

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being lightened by the Doctrine of thy blessed apostle & Evangelist S. John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

Epistle.

1 John 1.
from ver. 1.
to the end.

Gospel.

John 21.
from ver. 19.
to the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalms for
D. M. 28.
M. 1 Lesson.
Fer. 31. to
ver. 18.
2. Matt. 23.

UPON
The Festivall of
Innocents Day.

E.
1 Lesson.
Wisd. 1.
2 Lesson.
1 Cor. 9.

6 Herod slayeth y^e Children Math. 2



*Then Herod when he sawe that hee
 was mocked of the wise men, was ex-
 cepting wroth & sent forth and slew all
 the children that were in Bethlehem, &
 in the Coastes thereof from two Yeares
 old and under &c.*

Mat. 2. 16.

DISQUISITION VI.

WHy the Feast of *Christ's Nativity* is atten-
 ded with These *Saints* above the rest,
St. Stephen, St. John, and these blessed *Innocents,*

is handsomely conjectured by some, to shew his coming into the world for all sorts of men, of what degree or age soever, and by these severally represented; or haply, that these here applied rather than other, as having more fulfilled that of *Christ*, Matt. 16. by taking up the Cross, and following him. Among the works of *St. Cyprian*, there is a Treatise of a two-fold *Martyrdom*; one by Death, the other by a witness-bearing Life: others make a treble *Martyrdom*; there being three kinds of *Martyrdom* in *Christ's* Cause (as *St. Bernard* notes.) The first both in Will and Act, as that of *St. Stephen*. The second in Will, but not in Act, as that of *St. John*. The third in Act, but not in Will, as this of the *Innocents*. And forasmuch as *St. Stephen's Martyrdom* comes nearest unto *Christ's*, his Festival is next unto him; and in the second place, *St. John's*; and in the third, these suffering *Innocents*: all three making *Christ*, as *Cant. 5. *White and ruddy, the chiefest of ten thousand*. White in *St. John's* Early Holiness, Ruddy in *St. Stephen's* Martyrdom, and the chiefest of ten thousand among these tender *Innocents*. And it was impossible to Christen the Day with a Name of a more vast Reputation than *Innocency*, which dares not signify any thing here below, but either the state of the first Man, or that of *Children*: and sure he must have little of *Man* in him, nothing at all of *God*, the more of the *Devil*, that could so break into the Circle of such *harmless simplicity*, and self-shielding *Innocence*. Yet this doth barbarous *Herod*! but which of them? (he deserves to be known, that he may, both in person and example, be abhorred!) Then, not to wrong the rest, (as most do by their not distinguishing) know there were three *Herods*, and all nearly ally'd, not onely in Name, but in Blood also! 1. *Herodes Antipas*, that beheaded *St. John Baptist*, *Matth. 14.* the brother

Johan. Ramin. Ser. 2. de beat. Innocen.

Matth. 16. 26.

Cyprian. De duplici Martyrio.

Voluntatis & operis. Voluntatis, sed non operis.

Operis, sed non voluntatis. Ser. de Innocen.

*Cant. 5. 10. * Candidus in Johanne, Rubicundus in Stephano, electus ex millibus in Innocentibus. Ludol. de vit. Christi. p. 1. c. 13.*

** vide Diff. quision 30. Matth. 14.*

of

*Alfred. in
Chro. pontif.
Judæorum.
Acts 12. 2. 3.*

* Eccl. Hist.
L. i. c. 7. B.

Matt. 2. 16.

Matt. 2. 13.

Psal. 34. 7.
103. 13.

Matt. 10. 23.

c. 2. 13.

Flight law-
ful in War
or Pesti-
lence.

Levit. 13.

of *Archelaus*, and Son of *Herod the great*. 2. *Herodes Agrippa*, the Son of *Aniobulus*, and Nephew of *Herod the great*, that killed *St. James*, and imprisoned *St. Peter*, Acts 12. And thirdly, this *Herodes Ascalonita* (as born at *Ascalon*) surnamed the great, Son of *Antipater an Idumæan*, of an obscure Family and Education (saith * *Eusebius*) and This was that Fox which worried the tender Lambs: an Act reflecting upon *Christs* humanity, *Matth. 2.* as being a Childe and forced to flee; and upon *Herod's* inhumanity, in murdering those that neither could, nor would have injur'd him! We must glance on the first, for *Christ* was mainly aimed at; I, onely that King of *Israel*: but he is warned away by an *Angel*, vers. 13. Gods mercy and his Angels ministry vigilantly attend his Children in affliction, *Psal. 34. & 103.* Yet flight is lawful in the times of danger; lawful by the Dictates both of *Reason and Religion*; very *Nature* teaching all things a self-preservation, *Reason* proportioning *Prudential Actions* towards it, and our blessed Saviour allowing us a Warrant for it, *Matth. 10. 23. When they persecute you in this City, flee ye into another*: and so in this case did himself, *Matth. 23. 13.* a double Warrant, both of his *Precept and Example*: and He that biddeth us *flee* when we are persecuted, hath neither excepted *Angel*, nor *Man*. *Flight* is lawful from both / *swords*, whether of *War* or *Pestilence*; for both equally are *Gods*! He unsheaths the *Sword of War*, and we *flee*, why not also from the *Sword of Pestilence*? when both (I say) equally are his. The *Leprosie*, you know, although no mortal *Sickness*, yet by *Gods own Law* required a *Separation*: then how much more this mortal one an opportune avoidance? and who knows whether *God* have not appointed him a *Zoar of safety*? But you will say, it is *God's visitation*! true, what evil is not? whicher shall we

lie but our *Destiny* will follow us ? our *moneths* are
numbered, and *God* will not alter them, our *bounds*
are set which we cannot pass ! What of all this ? be-
cause Death will overtake us, shall we stay, or
run to meet it ? because *God's Decree* is just, shall
we be desperate ? why do we then fear so every
Disaster and *Disease*, if *Death* be neither capable
of *Prevention* or *Delay* ? Our *End* is set indeed, but
not without our *means* : so that in case of *danger*,
freely may the *means* of *Flight* be used, while the
fool-hardy *Conscience*, that wilfully opposeth *Conve-*
nience of *Flight*, may stay and meet with an un-
timely *Grave* ! Ask *Solomon* else, *Prov. 14.* *A*
wise man foreseeth the Plague, and departs from it;
(whether spiritual, or literal Plague) but *Fools run*
on and are careless. I, there are some over-Con-
fident *Zealots* in the world, that as though they
had *Achilles Armour* on, or had been *Charm'd* be-
yond *Seas*, think themselves *ἔξω βέλους*, that is,
free to all outward *Judgements* ; I, to this Can-
tion of the Lord of Hosts himself, the *Pestilence* ;
that should a *Plague* come, and (like the *Deluge*)
consume the world again unto one Family, they
doubt not but to succeed *Noah* in his single safety.
They will tell you of their *Guard of Angels*, and
show you *Gods Seal* in their Forehead, for their *De-*
urance ; what care they for *Common Dangers* ?
generally relying on that, *Psal. 91.* *Thou shalt not*
be afraid of the Arrow that flies by day, nor the Pestilence
that walks in darkness : which sure 'tis safer taking
in a *spiritual sense* ; lest also they should rely on
Mark 16. where 'tis promised, *they shall tread on*
serpents, and if they drink any deadly thing it shall
not hurt them. These had their miraculous fulfil-
lings in their seasons, but now rash presumption
wilt thou ? Does the *destroying Angel* vi-
sibly sin, and have these none for which to fear him ?
were any as *Righteous* as they can pretend them-
selves,

Prov. 14. 16.

Psal. 91. 10.

Mark 16.

1 John 1. 8.

Job 2. 7.

Psal. 38.

Ezek. 24.
16.

In percussione, from the Root, *אָיַן* (i.)
plagâ affectit, such a stroke whence the
 word *Plaguë* is denominated, and the same
 used for the Bitch of Egypt, Isa. 19. 22.

1 Chr. 21.
30.

Bishop Andrews.

*Cito, longè,
 & pro tar-
 dè, nunquã.*

Exod. 4. 22.

*Quia totam
 causâ salu-
 ris nostræ
 occiderat.
 Beuxamis in
 locum.*

selves, yet I must tell them from good Authority, that
 herein (as in other dangers) *Piety is no absolute
 Priviledge from outward Judgements* ! an upright
 Job may be smitten with these Biles (for Satan
 would inflict the worst,) a very *David's loins may
 be filled with this sore Disease*, Psal. 38. (who
 knows the contrary?) and the godliest *Ezekiel*
 may be plagued, *Isaiah* 18. (as generally *Expositors*
 agree upon it) but beyond all doubt or Cavil so
 dyed *Ezekiel's wife*, Chap. 24. *I will take away
 the delight of thine eyes with a stroke*, *רַמְמָה*. I, the

dearest servants of God may
 be liable to this Infection,
 and their flight justifiable
 from such Contagion; as

David (being a wise man, and a good man too)

1 Chron. 21. *durst not go up to the House of God
 in Gibeon, because the Angel of the Lord, that smote
 the people with the Plague, stood between him and*

it, that is, (as a great *Gamaliel* of our own ex-
 pounds it) because he was to pass through infected
 places thither. *Corporal Flight* is lawful, yet *spi-
 ritual Flight* from sin the better Safeguard: to know
 the plague of our own heart, and shun it (1 King
 8. 38.) that's the onely Flight, that needs not
 doubt of Safety. Flight is lawful though into an

Egypt, where *Christ* at once fulfilleth Prophecies,
 and giveth an earnest to the *Gentiles*. Take the Babe
 and his Mother: not styl'd the Wife of *Joseph*, to
 speak her more the *Virgin*; and the Childe named
 first, to hint the greatest care for him, as most de-
 signed at, and the greatest duty to him, as most
 worthy; not as Son onely, but Saviour to his Mo-
 ther. Fly into *Egypt*: *Christ's* entertainment was
 so hard at his coming into this world, as shews his
Kingdom was not of it. He flieth (saith one) be-
 cause if *Christ* had permitted himself to be slain so
 young, the whole cause of our Salvation had fail-

sered

fered in it, his work not being as yet done, nor his hour come, John 17. *for which he came into the world.* But why into *Egypt*? touched before, and thither as the nearest opportunity, out of *Herod's* Jurisdiction: and to shew his Spiritual Kingdome should be translated from the *Jews* to the *Gentiles*. O the riches of divine mercy! that even those places and persons that were *malorum officina*, formerly the shops of villany, should now become *Custodes Filii unigeniti*, ensafers of Gods onely begotten Son, instead of *Persecutores populi primogeniti*, opposers and destroyers of his first-born people. But Christ is to be sought by *Faith*, and not by *Cruelty*, and therefore *Herod* found him not, for all his project with the Wise men, who were indeed too wise for him, returning another way: *God taking the wily in their own craftiness*, Job 5. and *Honesty* being ever the best Policy, the *Mocker* was mocked; he mocked the *Wise men* by pretending *Servire*, when he intended *Servire*, to adore, when he meant to devour; to worry, not to worship that innocent Lamb, as appeared by his subtilty turned into fury, *Matth.* 23. 16. As commonly such usurping Tyrants, when they fail of their *Machiavillian* Rhetorick, betake them to their *Carters* Logick; as here did *Herod*, who was troubled much at the first newes of him, *Matth.* 23. 3. But when he saw that he was mocked by, *Matth.* 23. 16. is all on a flame with wrath and frenzy, fearing *Christ's* lineal descent from the seed of *David* might restore *Judah* her own native *Successor*, the *Christian* * Poet sweetly chaunts out *Herod's* passion. And this designe of destroying *Christ*, he driveth upon a double account; first to vindicate to himself and his *Posterity* an high opinion

John 17. 4.

Aretius,
Musculus,
Maldonat.
in locum.

Non crudelitate sed credulitate querendus est Christus.

Job 5. 13.

* Successor instat, pellimur.
Satelles, i, ferrum rape,
Perfunde cunas sanguine.
Mas omnis infans occidat;
Scrutare Nutricum finis,
Interque materna ubera
Ensem cruentet pulso.

Prudent. Hymn. Epiph.

*Impius innumeris Infantum cædibus hostis
Perfurit Herodes, dum Christum querit in illis;
Fumant Lactæolo parvorum sanguine Cuna!
Vulneribusq; madent calidis pia pectora matrum.*

Prudent, in Enchirid.

opinion which some
flattering Pharisees
raised of him amongst
the Jews, that He
was the foretold Mes-

* Antiq. l.
14. c. 17. &
l. 15. c. 1.
† Heresi 20.
contra He-
rodianos.
* Mat. 22. 16.
Mark 3. 6.
c. 12. 13.

* Vide notas
Christophers.
in Euseb. l.
1. c. 8.
† Melius est
(inquit)
Herodis por-
cum esse
quam filiū:
quia sc. Ju-
dei porcos
non mactāt.
Macrob.
Saturn. 1. 2.
c. 4.
Heb. 1. 8.

* Locum minutis artibus
Vix interemptor invenit,
Quo plaga descendat patens,
Fuguloque major pugio est.
Loco citat.

1 Sam. 15. 3.

siab, and had a Celestial Title to the Kingdom of
Judæa (as * Josephus largely tells the story) and
these were called the Sect of the Herodians (saith
† Epiphanius) and frequently mentioned in * Scrip-
ture. Secondly, He designed the death of Christ,
the more to ingratiate himself with Caesar, by this
Diligence in cutting off all Heads of Defection from
the Roman Empire, and all pretended occasions of
sedition; and to render this the more Remarkable,
the wretch seems so impartial, as that his own In-
fant-Son * is slain among the rest, whom (Philo-
saith) he had by a Wife of the line of David:
which † Augustus hearing with some delight,
smil'd out that expression, which afterward be-
came a Proverb, It was better being Herod's
Pig then his Child, his Hog safer then his Heir, as
you shall hear more anon. Thus, like another Hercu-
les furens, he layes about him, and would not
suffer the King of Heaven and Earth, and of all
the World, to reign in Jewry, if he could hinder
it; and to this end, sends out Those that live by
others dying, to massacre all the Bethlemitish suck-

lings! (as * Prudentius excellen-
ly.) And truly, Massacres are
Diabolical; an execrable Practice
in no sense whatsoever lawful! far
differing from that severity of War

called Putting all to the Sword! which in some
Cases hath been commanded even by God himself
1 Sam. 15. Now go and smite Amalek, and utterly
destroy all that they have, and spare them not, but
slay both Man and Woman, Infant and Suckling
Oxe and Sheep, Camel and Ass! An harsh Commis-

(I confels) but with reflexion on the merit, Re-
 member what Amalek did to Thee in the way as thou
 passedst, &c. for the extirpation of a brimful sinful
 Nation ! and perhaps it hath been too much Tran-
 slated by the great Sword-men (of the Greek & La-
 tine Histories) *Draco, Alexander, Hannibal, Scipio,*
 and enough others since, (for terror they say, and
 to prevent the like elsewhere) but it oft put a Fal-
 lacy on themselves, rendring them the more odious,
 causing stronger opposition ; and sometimes their
 Expulsion ! Yet this being a military custome, doth
 both forewarn and arm men in such Exigents, for
 resistance or submission ; but Massacres of another
 Nature, are a base and desperate perfidiousness of
 the Actors toward some, permitted by themselves
 to dwell among them, without Provocation, shed-
 ding the blood of War in Peace, (as the Scripture
 phrase is) a barbarous surprize of unawared suf-
 ferers, affording them neither opportunity of de-
 fence ; or preparation (as far as in them lies,) like
 Devils, murdering souls and Bodies both at once !
 Such were those of the *sicilian Vespers*, who live
 in the Infamy of being the Inventors of cruelty !
 such the Inhumanities of the Spaniards in the *West-*
Indies, that even rendred Christianity abomina-
 ble, and caused the Name of God to be blasphem-
 ed ! such also were those *Parisian Vespers*, Anno
 72. (to name no more of them) when they made
 the streets of Paris run with Humane blood ! and
 that of the reformed party, that were peaceful in
 the Land, and some of them eminent in the service
 of their Wars, as *Chatillion* and others. This is
 commonly the practice of an unchristian and here-
 tical Religion ! Massacres, the Designe of cow-
 ardly and baser Spirits ; true valour, like the Lion,
 more satisfied with the Prostration, then Destru-
 ction of a supposed Adversary ; and true Christia-
 nity ever more endeavouring the Conversion, then

Massacres
 execrable
 and unlaw-
 ful.

1 Kings 2. 5.

*Invidia Si-
 culi non in-
 venere Ty-
 ranni Tor-
 mentum ma-
 jus !*
 Rom. 2. 4.

Subversion of Dissenting Brethren: I say, *Covardise* and *Irreligion* are ever *Cruel* and *blood-thirsty*! And a man of this metal, here, was *Herod*, who finding persons fitted for their errand, they ransack all poor Mothers Beds, and Nurses bosoms, making their Cradles swim with blood of Innocents! while their small joynts could scarce be handled by the cruel *Murderers*! and these throats too little for their Poniards! There is an high *aggravation* in the number of them (at least) if rightly recorded (by the Greek tradition in the Rubrick for the Day, and by the *Æthiopick* Missals) that is, no lesse then 14000. whereof his own Son made up the sad account, (as *Baronius* tells us out of *Philo*) which caused *Augustus Caesar* to fix that due Proverb on him, Better be *Herod's* Swine then his Son; for the Jewes killed not their Swine, as he did his Son. And *Brocardus*, in his Description of the Holy Land, points us to the very place where they were slain; *Adricomius* and others, to the Chappel where they were buried.

I could wish he had said onely where some of them were buried, there being so many thousands of them slain, and at so large a Distance; (nor is it clear that they could be all collected) it is hardly probable, that that age, which was so cruel to kill, would be so charitable as to bury them solemnly together: and therefore some others modestly affirm, that they be buried in the way between *Bethleem* and *Eethany*, for the space of about eight miles distance, and some of their Sepulchres there visible unto this day. And yet after all this, perhaps it is most likely, that their own sad Friends and Parents were indulged leave to bury them, near their own Relations; which is but an ordinary favour for the most inexorable Tyrants to afford, after their executions. But
whoso-

* ΟΥ Ε Α
εθμδς
λιδδς
ιδ.

Salvete flores Martyrum,
Quos lucis ipso in limine,
Christi Insecutor sustulit;
Cen turbo nascentes Rosas!

Innocents Day.

99

whoſoever gave them Sepulture;
Prudentius hath added a moſt inge-
nious Epitaph.

Vos prima Chriſti viſtima,
Grex immolatorum tener,
Aram ante cujus ſimplices
Palma & Coronis luditis.
Epitaph. Hymn. Innocent.

I, Theſe were (as St. *Auguſtine* ſweetly) *Primi-
tive Martyrum* (as it were) the Prim-roſes of
Martyrdome, early witneſſes to the Lamb: *Non
loquendo, ſed moriendo*: Not by ſpeaking, but by
dying; (as our Church out of that holy Father;) Yet
was there a voice heard in *Ramah*, a cry not
ſolely of lamentation here below, of poor robb'd,
diſpoiled Mothers! but too in *exceſſis*; above
(that is) even in the ears of God, a knocking at
the Gates of Heaven, *James* 5. and that as for
vengeance on their perſecutor (which fell heavy
afterward) ſoon afterward (*ſtatim poſt inſidias*)
very little time being interpoſed, after his offending
Chriſt, and ſo many of his little ones. He was
ſmitten *ἀγρόθεν*, from Heaven, with ſuch a ſig-
nal vengeance, as will need a *Credulity* beyond all
the Poets Tragedies (ſaith * *Euſebius*;) for as his
Blood-guiltineſs was a complicated ſin, (made up
of Pride, Anger, Envy and Revenge) ſo was
his Punishment a complexive Judgement! made
up of Tortures both of Soul and Boay! He's ſcorch-
ed with an unknown Feaver! and eſpecially in his
Joints, which had no compaſſion! a furious Itch
ſwedeth his ſkin! as ſtrange Ulcers did his En-
dows! together with the Putrefaction of his Gent-
les! and a vermiculation in his muſcles! Convol-
utions ſeize on his whole Body, and Diſtractions on
his Minde! beyond the relief of Baths and Medi-
cines, of all Phyſicians and Aſſiſtants in the world!
* *Joſephus* tells you more exactly. I ſhall onely
ſay his laſt cruel *ſtratagem*, (for that Fury never
left him, no not in the miſt of all theſe Torments!)
after having formerly cauſed his Wife and two Chil-
dren, with moſt of his near Relations to be de-

Jer. 13. 5.

As *מִתְּחִלָּה*
ſignifieth
High.
James 5. 4.

* *Eccle. Hiſt.*
1. 1. c. 8.

* *πῶς ὁ
μαλακὸν
ὡς, πνεύ-
ματος χλιεί-
ας, &c.
ποικίλοις
πένθου
διαμερί-
ζετο.
Joſeph. 1.
Antiq. 17.
c. 7.*

H z

ſtroyed!

† Δὺν' μαί
δὲ πινθεί-
σαι δι' ἐ-
τέρων, καὶ
λαμψέδν
ἐπιτάφιον
χαῖν, ἀν-
ὕμεις θε-
λήσῃτε
ταῖς ἐμαῖς
ἐνδοξαῖς
ὑπακῶ-
σαι, &c.

Loco citat.

Vide Euseb.

l. 1. c. 8.

Psal. 8. 2.

Matth. 21. 16.

Qui prius in
capitibus
Coronas, quā
capillos ac-
cepissit. Gi-
ron, in Fest.

stroyed! besides his other son, just before his own expiration. And having exercised so much Savageness everywhere throughout the Nation, that he thought the Jews would triumph at his Death, and make an Holy-day of his Funeral, as sick as he was, He bethinks himself of this Wile: causeth all the Nobles and chief persons of the Land to be imprisoned, and shut up in the Hippodrome; privately instigating his Sister † Salome, and her Husband Alex, just at the moment of his expiration, to make the souldiers put them all to Death! that so in spite of their Teeth, he might have the Tribute of their Eys, & his Obsequies performed with general Lamentation: but salome and her Husband, if they were any of his Executors, would be none of his Executioners; whatever they said to Him, herein they honestly deceived Him. For when he was once shut up, they were all set free again, to the general Joy and Triumph, the whole Land was set at Liberty. Thus was the voice heard in Ramah, and that not onely as to vengeance, but also as a song of Praise, Psalm 8. Matth. 21. Christ surely got great praise by the Angelick Anthem at his Birth, Glory to God on high; and great praise by St. Stephen his Protomartyr, and by St. John that same beloved Disciple, (as is foreshewed:) but you see, his praise is made perfect by the mouths of these Babes and Innocents, who here came to the Haven without knowing tempests, enjoying the comforts of another life, before they knew the sins and miseries of this, (as one wittily.) Blessed Babes, that have your heads Crowned with happiness, e're covered with Hairs! Herod's cruelty in respect of you, was turned by God into a felicity, translating you from your earthly Mothers Arms, in a valley of tears, to your heavenly Father's bosome, in his Kingdome of Glory. It hath been a custome, and yet is elsewhere, to whip up the Children on this Morning, that the story might

stick the closer ; but this is to ad it over again in kinde , by a moderate proportion ! *Lewis* the 11. of France was so serious a Remembrancer of this Martyrdome , that he would not be interrupted in it by any affairs of State , how important soever.

Phil. de
Com.

Hayling 3-86

While all then seem to condemn the literal cruelty of Herod , I wish they may not imitate him in the Figure , snatching Children from the arms of their Mother Church , and from her breasts of holy Baptisme ; and so , as much as in them lieth , killing them spiritually ! not regarding Christs words, *Matt. 19. suffer little Children to come unto me, and forbid them not ; for of such is the Kingdom of heaven ;* or his Apostles , *1 Cor. 14.* Instead then of injuring them , become like unto them , for humility , for innocence , for obedience , for dependance . Whoso humbleth himself as a little Child , the same shall be great in the Kingdome of heaven.

Matt. 19. 14.

& John 3. 5.

1 Cor. 14. 20.

Math. 18. 4.

POEM VI. { On the } Innocents.

Herod here mad as *Hercules* , with Rage,
To murder the worlds Saviour doth engage
His men of *Armes* ! whoso usurps a *Crown* ,
Dreads every one comes near , will pull him down !
See, see (quoth he) a *Succesor's* at hand
That will in Time *deprive* me of *Command* .
Souldiers betake ye to your *Conquering Arms* ,
And free me, quickly, from these growing Harms !
Let all the young *Males* of *Judea* feel
The sudden *Force* of your impartial *steel* !
Snatch them from *Nurse* , or tender *Mothers* Breast ;
And with your *Arms* rock them to endless *Rest* !
And such as from them will not *Calmly* part ,
Let *Babes* and *Mothers* joyntly Share the smart !

H 3

Till

Till Parents slighted *Tears*, and *Childrens* blood,
 Make a *Spring-tide*, and a ne'r-Ebbing *Flood* !
 Thus *Herod* raging, nocent Hands doth stain
 With blood of *Innocents* ! among the *slain*
 Hoping to number *Christ* ; makes *Cradles* swim
 In blood and *Tears*, nor can both soften him !
 Multiply'd *Persecution* ! that Destroys
Millions of *Lives*, involved in these *Boyes* !
 Whose small unsettled *Limbs* scarce yielded place
 For the *Destroyers* *weapons*, or a *Space*
 To entertain these *Butchers* hungry *Swords* !
 Their *Wounds* b'ring *Mouths* accusing, without *words* !
 Fie *Souldiers*, Fie ; you lose, not gain *Renown*,
 By knocking *Infants* and their *Mothers* down !
 Engage with *men*, and thereby purchase *Fame* :
 This speaks your *Metal* base, your *Valour* lame.
 But you are *slaves* of *Fortune*, and must do
 What's ere your *bloody Masters* put you to !
 These *Infants*, by the *Tyrants* raging mood,
 Were but to *Christ* *Baptized* in their *blood* !
 And though their *Tongues* too young to *Speak* his *Fame*,
 Yet Dy'd they *first-fruit-Martyrs* for his *Name* :
 Whose *Early Graces*, Men for *shame* improve,
 Their *Harmlesneß*, *Humility*, and *Love* ;
 That howsoe're our *Guides* shall us dispose,
 We may be *Patient*, *meek*, *submiss* as *those* ;
 And then, though *Cropp'd* like *Flowers* before their *Prime*,
 'Tis but *Transplanting* to a better *Clime*.
 Hail sweetest *Flowers* of *Early Martyrdom*,
 Whose bright *Arising* was your *Setting Sun* !
 Whom *Herod's* frantick *Jealousie* *Destroy'd*,
 As pregnant *Rose-buds* by fierce *storms* annoy'd !
 You were the *first-born Christian* *Sacrifice*,
 A *Flock* of *Lambs* that for your *Shepherd* dyes !
 Upon whose *Altar* as you *bleeding* lay,
 You seem'd but with *Palms* and *Crowns* to play.
 The *Fox* worriesthe *Lambs*, and 'tis the *Sin*
 With which the *World* will *End*, as't did *begin* !

This day a double Propheſie's fulfill'd
 In theſe Sweet Innocents untimely kill'd !
 Here's *Ramah's Cry*, and *David's Song of Praise*,
 Which God did from theſe *Babes and Sucklings* raiſe.
 Hark how they *ſbriek* below, to ſee their *Joyes*
 Extinguiſh'd in the *Murther* of their *Boyes* !
 Hark how they *Sing* above with trebled *Hymns*,
 To ſee their *Quire* ſo fill'd with *Cherubins*.

PRAYER VI. { On the }
 { Innocents. }

O Immortal Jeſu, who for our ſakes deſcendeſt
 to very hard Entertainment in this World,
 (not only at the inſtant of thy Birth, but ever af-
 terward) being no ſooner born almoſt but perſecu-
 ted ! Herod ſeeking thy life to deſtroy it ! making
 Thee to Flie before thou waſt able to go ! and ba-
 niſhing Thee to ſeek a refuge in an Enemies Coun-
 try ! give us Grace (we beſeech Thee) to value thy
 Love, and to imitate thy Prudence ; who ſlidſt from
 thy perſecutors, not out of Fear of them, or death it
 ſelf ; but out of deſire to preſerve thy ſelf unto that
 great work for which Thou waſt ordained ; for the
 doing and ſuffering of thy Fathers will, both as to
 our Salvation and Example. Lord, make ſuch the
 Effects of all our Care and vigilance, that our ſelf-
 preſervations may end in holy obedience to our hea-
 venly Father, and all our deliverances be inſervient,
 not to ſecular or ſinful but to ſpiritual and Celeſtial
 ends. Protect us from the Hand of Tyrants and blood-
 thirsty men, (O thou Preſerver of men) vouchſafing
 aſſiſtance, as well as example of avoiding them : Di-
 rect us in our innocent Evasions, bleſs us with truſty
 friends and honeſt Coadjutors ; and in ſuch caſes
 thou provide us a Retiring Egypt, and a Zoar of
 ſafety : Hide us in the Cliffs of the Rock, from the
 H 4 ſpiritual

spiritual Tyranny of Sin and Satan, and in respect of both, under the shadow of thy wings, let be our refuge, until the Tyranny be over-past. And if it shall please Thee, for proof of our Graces to give us up to Trials, & for hastening of our Joyes to give us up to sorrows, by yielding us up into such Hands, (as we see, this day, the whitest Innocence is no shelter, or Security!) O Lord of Hosts, shield us with Patience and submission to thy will; more looking at thy hand in it, then Theirs that strike us; that like I be our good shepherd, & these tender Lambs of thine, we may be as dumb before the Shearers, glorifying Thee more by actions then expressions, by Sufferings then by sayings! And since thou art pleased in thy Gospel, to set us all to School to Children, and having been one thy self, badst so great kindness for them, as to invite them to Thee, Suffer little Children to come unto me, laying thy hands upon them and blessing them; to rebuke those that kept them from Thee, Forbid them not, for to such belongs the Kingdom of heaven: O Lord make us such in all good acceptations, though it cannot be for Innocence, yet at least for penitence and aptness unto mourning! that however a sinful Nicodemus cannot Re-enter his Mothers womb, yet bathed in our own tears, and thy blood, like Naaman washt in Jordan, our Flesh may come again as a little Child, (our Leprosie of Sin being Cured) and so we may be born again; becoming Christ's little ones: Children (though not for Levity, Peevishness, and want of understanding, yet) for Humility in our Conversation, for Docibility to thy Instruction; Children for Chearfulness in their Condition, towards one another for Affection; Children for obedience to thine Ordinances, for Prayer in our wants, crying and calling after Thee in our Afflictions; for Reverence and good manners in thy Presence, for Gratitude to thy Bounty, and for all kinde of Dependance on thee, upon Thy Providence for

for Temporals, on thy Grace for Spirituals, and upon thy Mercy for Eternals. That so at length finding us what thou commandest us to be, as little Children, thou mayst embrace us likewise in thy Arms of Mercy, and Invite us home-unto thy Fathers House, in everlasting Habitations; Come ye Children, Come ye blessed of my Father, Receive the Kingdom prepared for you, and such as you, from the beginning of the world: That so with good Children, having here sung Hosannahs to the Son of David, we may hereafter sing Hallelujahs to the God of Glory. Amen, Amen.

{ The COLLECT. }

Almighty God, whose praise this day the young Innocents, thy witnesses, have confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord.

Epistle.

Rev. 14. V. 1.
the end.

Gospel.

Matt. 2. ver.
13. to 19.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. i.
E.
Psal. for
D. M.

UPON

The Feast of the Circumcision of Christ.

M. Less.
1. Gen. 17.
2. Rom. 2.
E. Less.
1. Deut. 10.
from v. 12.
2. Coloss. 3.

7 The Circumcision. Luc. 2



And when eight dayes were accomplished for the Circumcising of y^e childe, his name was called Iesus, w^{ch} was so named of y^e Angel, before hee was conceived in y^e wombe. 41

DISQUISITION VII.

Almighty God (out of a merciful condescension to our Nature) both before and after the Fall of man, before, under, and after the Law, still

still manifested his will by two things especially, viz. an understanding *Minde*, and a perceiving sense: as in *Paradise* at first, *Adam* had his word, and that witnessed by a double signe, the *Tree of Life*, and *That of Knowledge*, *Genesis* 2. After his Lapse, he had a promise, *Gen.* 3. and thereunto *Sacrifices* added, as outward signes: so after the Flood, a promise of no more Deluge, and the *Rain-bow* for a signe, *Gen.* 9. † A Bow without an Arrow, or if with any, one shot against himself in his Son; for it stands bent always towards *Heaven*. The promise of deliverance from *Egypt* is sealed with the *Paschal Lamb*, *Exod.* 12. and that to *Abraham* of multiplying and magnifying his seed, signalized by instituting this *Circumcision*, *Gen.* 17. Lastly, *God* giving his Son, and by him everlasting life, to believers, confirms all with two *Sacraments*, as seals of his grace, viz. *Baptisme*, and the *Lords Supper*. Thus the *Father* of mercies hath in all ages provided for mans weakness, that He might taste & see how gracious the Lord is, *Psal.* 34. And therefore those that pretend to be so spiritual, as not to endure significant Ceremonies, and outward Rites in the Church, run a violent course, acquire contrary to the goodness of *God*, and the meekness of his holy spirit, who doth instruct the conceiving *Minde* by the perceiving Sense, and by visible words, as * *Augustine* calls the *Sacraments*; one of which was this of *Circumcision* to the *Jews*, and that may well appear in a red Letter, as being their bloody *Sacrament*; who therefore, when they circumcised a Childe, called him the Spouse of blood, applying those words of *Zippora* unto him, *Exod.* 4. *Thou art a bloody Husband*; because that they hold the Childe is married to the *Covenant*. *Circumcision* was used by many other Nations also, (though not as a *Sacrament*) by the *Assyrians*, *Egyptians* and others, besides the *Turks* Nations to this day.

Gen. 2.

c. 3. 15.

c. 9. 13.

* *Arcus erat prius ut effectum Naturæ non ut signum Misericordiæ.*

† *Arcus sine sagittâ.*

Exod. 12.

Gen. 17.

John 13. 16.

Psal. 34. 19.

* *Apud Martyr. in Rom.* 4.

חַתָּן

סוּס

Sponsus Sanguinum.

Exod. 4. 25.

Herodot. 1. 2. & *Diodor. Sicul.* 1. 2.

c. 1.

nfion
r the
Law,
still

There

* *Ista non
tribunt,
quod per i-
sta tribui-
tur*; Hook.
1.5. Sect. 60.
Rom. 4. 11.

Zohar Gen.
7.

Ardens in
loc.

Gen. 17.

Rom. 2. 29.

Josh. 5. 2.

Heb. 4. 12.

Job 31. 1.

Mal. 1. 9. 37.

There were in this of the Old, (as in the *Sacraments* of the *New Testament*) two constitutive parts, *Signum & Signaculum*, both the *Signe*, and the *Seal* of a sacred *Covenant* : not onely bare badges, as the defective *Anabaptists* ; nor immediate justifiers, *ex opere operato*, as some others in the excess ; * They do not confer what is conferred by them. It is called a *signe* by *God* in its first *Institution*, *Gen. 17.* and a *Seal* by the *Apostle*, *Rom. 4.* Yea it is called so by a *Doctor of the Jewes*, more ancient then their *Talmud*. This *Circumcision* here was a triple signe. 1. Memorative, of the promise to *Abraham*, touching his seed, his inheritance, and the *Messiah* to come of him. 2. Distinctive, of the *Jews* from all other people, and of the *Sex*, *Males* onely undergoing it (*Females* yet being within the *Covenant Reductive*, as sprung from *Circumcised* Fathers, and married to such *Husbands* :) 3. Prefigurative, of *Baptisme*, and the *spiritual Circumcision* of the heart. Again, as *Circumcision* was thus a various *Signe*, so was it a *seal* also ; a double one, on *Gods* part, as the *Patent of Kings*, for *Confirmation* ; on *Abraham's* part, as his *Obedience and Faith's Attestation*. Some note a three-fold *Circumcision*, viz. *Carnal* under the *Law*, *Spiritual* under *Grace*, *Celestial* in the *Kingdome of Glory*. The first is *Nascentium*, good in its due time, of children the eighth day ; *Gen. 17.* The second, *Renascentium*, at all times better, of such as are *born again*, and that of *the heart in the spirit*, *Rom. 2.* effected by the *sword of the spirit*, (sharper then all the *flinty knives* of *Circumcision*) *1. 2. 3.* *Dissectum*, Heb. 4. the word of *God* sharper then any *two-edged sword*, that *circumciseth*, not onely the *fore-skin*, but all the *Faculties* of the *Soul*, the *parts* and *senses* of the *body*. The eyes, *Job 31.* turneth away those, lest they behold *vanity*, *Psal.* 119. The ears and lips, that they hear or speak no *guile*.

Circumcision of Christ.

109

guile. *Ephes. 4. Circumcising the hands, against all Theft and Idleness, Ephes. 4. the Head from imagining mischief, and the feet from blood-shed, Psal. 14. Circumcising the Intellect from Ignorance, curiosity and error, Acts 26. the Will from perverseness and all presumptuous wickedness, Psal. 19. the Affections from irregularity and disorder, Coloss. 3. even the very Thoughts and Imaginations, Isa. 1. In a word, Circumcising the whole man, cutting off all superfluous cares of the world, and lusts of the flesh; even to the Metamorphosis of the old, transformed into the new man, Ephes. 4. whence flows the third kinde of Circumcision by consequence, *Resurgentium*; in the world to come, when all superfluity of sin, deformity, and corruption shall be cut off utterly, so that we may appear before the *Throne of God*, without any spot in our soul, or corruption in our body, *Apo. 14. 1 Cor. 15.**

Ephes. 4. 23, 28. c. 5. 4.

Psal. 14. 6. Acts 26. 25. Psal. 19. 13.

Coloss. 3. 2, 3. Isa. 1. 16.

Ephes. 4. 22.

Apo. 14. 5. 1 Cor. 15. 53.

Quando?
Ubi?
Quomodo?
Quare?
Gen. 17.
Luke 2. 21.

Lev. 22. 37. & 12. 2, 3.

Circumcisio pellit Sabbathum.

But in this Circumcision of *Christ*, which was carnal onely, (as needing none of the other) four circumstances are remarkable; the Time, the Place, the Manner, the Reason. The time was the eighth day, *Gen. 17.* (and *Christ* then undergoes it, *Luke 2. Coming not to destroy the Law, but to fulfil it*, you see; in every circumstance.) Some say, then, because that tender age could more easily bear the griefs; but this is too dubious, and too general: and some say, because under the *Paragogy of Moses*, there was a kinde of Legal uncleannels, in which the *Creatures* were thought to be, remaining in their blood for the first seven dayes, *Levit. 22.* whence the eighth day was so precisely observed by the *Jews*, that if it fell on the Sabbath, they did perform it; whence their Proverb was, that *Circumcision driveth away the Sabbath*; or that the *Sabbath* giveth place to *Circumcision*; which accordeth with the words of our Saviour,

John

John 7. 22.

John 7. Ye on the sabbath day Circumcise a man. The Jews superstitiously conceiting, that each perfection depended on the sanctification of one Sabbath at least; and think that God did therefore enjoin the eighth day, that one Sabbath might first pass over each Male, before this sacrament administered: but 'tis probable that God would not suffer them to prevent the eighth day, to shew that in matters of Religion, He neither was, nor is absolutely tyed to Sacraments; for then had not the Love been greater in permitting Circumcision on the eighth day, then the Severity in forbidding it till then, since many might Die without it: yet longer then eight dayes God thought it not convenient to defer it, for the Comfort of the Parents, by a seasonable Initiation of their Children. Others say the eighth day, because that was the time of our Lord's Resurrection: so Lombard in Rom. 4. seven dayes figuratively signifying the time of this present world, and the eighth day the Resurrection, wherein mortality shall be cut off with Immortality; 1 Cor. 15. The manner how Circumcision was administered, I finde thus * Recorded. Some of the Relations that were present held a vessel full of dust, into which they did cast the foreskin being cut off by the Priest with a sharpened Flint, or small knife for that purpose. For their Ceremony of setting in the Room a void Chair for † Elias (as their expected Oedipus of all their doubts; We know that Elias will come, and He will tell us all things) I pass it over as a novel Fancy of the later Jews, unknown in our Saviour's time, to whom the Samaritan Woman truly applyeth that Proverb, John 4. The Messias, who is called Christ, will tell us all things. At this Sacrament of Circumcision the Witness held the Child in his Arms, (so ancient is the custome of God-fathers) and was * called Dominus federis, the Master

Chrys. &
Mar. in
Rom. 4.

1 Cor. 15.

55.

* Paul. Fag.
Deur. 10.

† Veniet Elias,
as, & nodabit omnia.

John 4. 25.

Federis Dominus.

בְּרִית
בְּרִית

Circumcision of Christ.

III

ster of the Covenant. And indeed the custome of Baptismal undertakers, or *Witresses* in the Christian Sacrament, was, I know not which to say, a greater *Piety*, or *Charity*; but certainly very much of them *both* were in it: nor mean I for the *Munera Natalitia*, the Gifts then commonly bestowed, (which yet are early Engagements of their Duty) but for the pious Care of conscientious God-fathers (in case of the Death, Absence, Irreligion, or neglect of Parents) to season the new Vessel well, to help God to the first Possession of it, by vertuous Education, and Instruction of the Infant. Again, these times were the *Nomina* (as *Tertullian* calls them) among the Jews, at Circumcision they imposed Names upon the Children, Luke 1. and that was done by the Parents, or by the Witnesses with their Consent, as is likewise requisite in its Successour Baptisme. Nor let it therein scruple any, who should confer the Names; whether the authority of the Father, because Abraham Named *Ishmael*, and Zachary Named his Son *John*, Luke 1. or whether the Affection of the Mother should not carry it, as was Gen. 30. and *Isaiah* 7. and *He shall call his name Emanuel*; (as some have troubled themselves to flatter either Sex) but 'tis happiest where the Mans Prerogative, and the Womans Desire, close in a loving Prudence, Consenting in the Election: and

Sponſores &
Sufceprores,
Promiffes.

† De Idol. c.
16.

Luke 1. 59.

Luke 1. 63.
Gen. 30.
Iſa. 7. 14.

-NOV†
[initials]
(i.) Deus
Nobiſcum;
Jeſus,
(i.) Salva-
tor, Mar. 1. 21.

O Nomen prædulce mihi, Lux, & Decus, & Spes,
Præſidiumque meum, requies O certa laborum,
Blâdus in ore Sapor, fragrans Olor, irriguus Fons,
Cæſtus amor, pulchra & ſpecies, ſucera Voluptas.
Prudent. Apotheof. adverf. Judæos.

† Eonum
Nomen, bo-
num Omen.
* Probus, vir
ſui Neminis.

not in beathen-
and fantaſtick
Names, (too fre-
quent in theſe latter
) ſome, rather affected ſentences then
Names; but ſerious and ſignificant Names, there
ing in good Names wrapp'd up good Admoni-
if not ſometimes + preſage of Goodneſs: as
ſaid of * *Probus*, that he was right owner of
his

Not likethat
Pope, called
Sergius, who
was indeed
os Porci (i.)
Swineface,
&c. *Plat. in*
vit. Pontif.

Aug. in Jo-
han. tract.

30.

Martyr in
Rom. 4.

*Ad dimi-
nutionem
carnalis
concupiscen-
tie.*

Aquin. part.

3. Quæst. 7.

Art. 3.

Heb. 2. 16.

Epiph. Hæ-
res. 30.

Isa. 9. 6.

Gal. 4. 4.

1 Pet. 1. 5,
10.

*Quid facitis
circumcidē-
tes puerum?*

his Name. But to return to *Circumcision*, for the
Ubi? Where, where, as to the *place*? and where,
as to the *part*? As to the *place*, 'twas left at liber-
ty, so it were publick as to the *Company and Pray-
ers*: so for *Baptism* and other *Ordinances*, though
they may be *private*, in the case of *sickness*,
Schisme, or *Persecution*; yet happier are they,
when strengthened with a joynt *Devoition*, with the
united Prayers of the publick *Congregation*. For the
other *Ubi*: *Circumcision* was placed in the *genera-
tive part*. 1. Because the propagation of *Origina-
l Sin* is thence traduced, *Per actum generationis*.
2. As a *signe* of the promise, both to Parent and
Posterity, *Gen. 17*. 3. For the diminution of car-
nal concupiscence. Lastly, the Reason involveth
the cause, the end, and the Penalty of Omission:
all making up the Account why Christ undergoes
this *Circumcision*, you have it; *Luke 2. 21*, more
particular reasons to shew he was the seed of *Abra-
ham*, *Heb. 2*. to demonstrate that he had true flesh,
against *Manicheus*; not his Body Coessential with
the Deity, as *Apollinaris*; or fetched from heaven,
as *Valentinus*: but as *Rom. 1. 2*. *Circumcised* he
was, that He, who was the truth and substance,
might at once fulfill and take away the *Type of Cir-
cumcision*: and all this out of obedience for us, *Isa.*
9. Nobis puer natus; vobis, saith the *Angel*, ex-
pounding the prophesie, *Luke 2. 11*. unto you
men. I, for us born, for us *Circumcised*, *Gal. 4*.
made of a woman, and under the *Law*, hereby gi-
ving publick testimony, that he would fulfill the
Law, (as the *circumcised* is bound, *Gal. 5. 2*.
and that he would do all the rest for us, to make
up our unwilling Failures, so we give but all dili-
gence, 1 *Pet. 1*. for else *St. Bernard* asks, O who
do ye circumcising that Child? He having no Sin
but ours: and we in a manner no obedience but
his. This *Circumcision* was the prologue of his
Passion

Passion, and first rise of *Ezekiel's waters*, c. 47. *Ezek. 47.*
 flowing *above the knees*, till after it came to *Da-*
vid's Deluge, *Psal. 99.* all the way *vir Dolorum*, *Psal. 99. 1.*
 a man of sorrows 1 to keep us from, or at least to
sanctifie, our bloody sufferings; as is intimated
 hence, by his consolatory and saving Name of *Je-*
sus now imposed *Matt. 1.* for which all *hearts* and *Math. 1. 21.*
knees are obliged unto *Signal gratitude*, *Phil. 2.* *Phil. 2. 8, 9.*
 whose merciful indulgence extends here to our Bo-
 dies, as well as Souls, tenderly changing this
sharp, into an *easy Sacrament*; and in stead of those
 knives of flint and stone (prefiguring this *Corner-*
stone) commanded, *Josh. 5.* saying now but, as *Josh. 5. 2.*
Elisba, 2 *Kings 5.* to each leprous Soul, *wash and*
be clean: and how much easier of Performance, so
 much the more dangerous the Omission; whose
 Penalty runneth in this form, *Gen. 17.* *That Soul* *Gen. 17. 14.*
shall be cut off from his people: from whence ari-
 seth a double *Quere*, what the phrase of *cutting*
off imports? and who ought thus to be punished?
 For the first, some understand the sentence of *Ex-*
communication, or casting out of the *synagogue*:
 which though I oppose not, yet I incline rather
 to those who understand hereby a *Bodily Death*; in
 which sense the same phrase is taken, *Exo. 31.* in the
 case of violating the *Sabbath*, *that soul shall be cut*
off from among his people; and it is remarkable, that
 when *Moses* his *Childe* was *uncircumcised*, the Lord
 met him with great indignation, and, as the *Text*
 saith, *sought to kill him*, *Exod. 4.* Which as it inti-
 mateth the *Punishment* of this fault, to be a *bodily*
death; so it answereth the second *Quere*, and
 clearly *evinced*, that not the *Childe* till it cometh
 to years of Discretion, but the *Parents* and *Friends*
 are liable to it; *They were cut off from the people of*
God, for the *contempt* of *Circumcision*, and not
 for the *want* of it: therefore the *Jews*, who burie
 their *Infants* (dying e're the eighth day) before
 the

The danger
 of Omission
 of sacred
 Duties.

Exod. 31. 14.

Chap. 4. 24.

Gen. 17. 14.

Ezek. 28.
10.* Concilium
secund. Ca-
non. 34, 35.

2 Cor. 15. 29.

John 3. 3.

the door of their Synagogues, and not with the rest, mistake that place, Gen. 17. and so do others, who think all *Infants unbaptized* to be secluded from the *Kingdom of God*. He who despiseth his *circumcision*, shall die the death of the *uncircumcised*, Ezek. 28. so the wilful Neglecters and Contemners of Baptism run into the danger. It was a good Decree of the Council of * *Bracara*, which ordained that those who *Despised their Baptism*, and *Died*, and those who *hanged themselves*, should be *buried together*! as both guilty of *Soul-Murder* (and if this were still in force, such *Burial-places* need to be much enlarged.) And upon this *Necessity*, there were some who *Baptized* them after they were dead, and put the *Sacramental Bread* in their *Mouth* as their *Viaticum*: *men were baptized over the Dead*, (saith the Apostle) their friends should rather have it by *Proxy*, then altogether go without an *Ordinance so necessary*: and therefore if the neglect of that *Circumcision* were so severely punished, how much more the contempt of this more easie *seal* of the *new Covenant*, *Baptism*? whereof such Children are altogether as capable, as of that of old, being indeed still but one and the same renewed *Sacrament*. Lastly, as *Circumcision* among other things was to the *Jews* a signe of *mortification* of the old Man; so should *This Day* to us be of *putting on the New man*, and *being renewed in the spirit* of our *minde*s. Being *New-years Day*, intimates a new *Life* unto us, and our *Sins* expiring with the old year.

Much *Superstition* there was among the *Gentiles*, in the Observation of the *Calends* of *January*; but two passages there were not to be disliked by good *Christians*. The first, that they did *strive every man* to shew his *Skill* that day, in some *Eminent Act* of his profession. The

The second was a neighbourly Commerce of Presents, that Customable vicissitude of giving

*Tempora commisi nascentia rebus agendis,
Totus ab Auspicio nē foret Annus iners,
Quisque suas Artes ob idem delibat agendo, &c.
Ovid. Fasto. 1.*

and receiving of New-years gifts: and why we may not wish one another a good year (at the beginning of it) as well as a good morrow, or a good night, I know not; and why we may not then testify our mutual Affections one toward another; by some presents, as it was usual at Feasts, Esther 9. I see no reason; onely, Let us Baptize the Practice, by this Christian Addition, that we now forget not to tender God a Present, and such an one as may be acceptable to Him, such an one as he calls for, by the wise man, Prov. 23. Son, give me thy heart; or by his Apostle, Rom. 12. that you present your Bodies a living sacrifice, (the Casket here involving the Jewel) your Body a living sacrifice, holy and acceptable unto God: which is your reasonable service. You see, the Present that is holy, is acceptable to God, and the most reasonable service: and that not onely in respect of Him, but of our selves; for by this surrender of the Heart to God, it shall be again returned to us with infinite advantages, (as the Cloth is from the Fuller, as the Ship is from the Indies) cleansed and garnished with Grace and Mercies: God will not be behind-hand with us; having given us his Son (saith the Apostle) how shall we not with him give us all things? especially if we but crave them of him in the words and Spirit of the Royal Prophet, Psal. 51. Create in me a clean Heart, O God, and renew a right Spirit within me! And so to make each of us a new Creature, is infinitely the best of New-years Gifts.

*Strenuam
Commerciū
Suetonius.*

Esther 9. 11

Prov. 23. 26

Rom. 12. 1

Rom. 8. 32

Psal. 51. 10

P O E M VII. { upon the }
 { Circumcision. }

WHat mean you, Sirs, with sharpned *Flints* or *Knives*,
 To wound this Princely *Babe*? such tender Lives,
 Methinks, were fitter for the sugred *charms*
 Of *Nurses Breasts*, and *Mothers lulling Arms*.
 If it be *Circumcision* that you mean,
 The sinful are concern'd, and not the *Clean*.
 Yet *Innocence* it self here underwent
 The *Tortures* of a bloody *Sacrament*!
 While *He* vouchsafes to us a gentler *Mean*;
 But onely *wash*, with *Naaman*, and be clean.
 Who turn'd th' *Egyptian waters* into blood,
 Here turn'd our *Gore* into a *Crystal Flood*:
 Deserving the more *gratulant Respect*,
 And more severe *Chastisement* for neglect!
Christ came not then for to destroy the *Law*,
 But to fulfill it, now all plainly saw.
 These early drops of his effused *Blood*,
 The *Tragick Prologue* may be understood
 Of his last *Passion*! where pure *Innocence*
Victim became for *Disobedience*!
 Thus teaching us his *Precepts* to fulfil,
 Spar'd not his *Blood*, both first and last, to spill!
 Whose *healing Name* declared on this *Day*,
 Doth saving *Health* unto our *Souls* conveigh.
 For which, no less in *Thankfulness* we owe,
 Then that our grateful knees to *Jesus* bow;
 That we still with a *Circumcised Ear*,
 His sacred *Hests*, and *Institutions* hear;
 And that our *Eyes* may *Covenanted* be,
 To Read his *Word*, and turn from *vanity*;
 That from all *looseness* and *inferiour* layes,
 Our *Lips* be *Circumcised* to his *Praise*.

And

And that accepted may be every part,
 Vouchsafe, O God, a circumcised Heart,
 Since 'tis a Day of Gifts, He'll not deny
 That Boon, (at least, exchanged courtesie.)
 Give but your Souls to Him, and He'll impart
 New Spirits for old, a sound for broken Heart.
 There needs no Present else, no further shifts,
 These b'ing to both the happiest New-years Gifts.

PRAYER VII. } Upon the }
 } Circumcision. }

O Merciful Jesu! who wast pleased for our sakes,
 not onely to be made of a Woman, but also,
 This Day, to be made under the Law, by Circumci-
 sion, to redeem us that were under the Law; there-
 by engaging thy self to an exact fulfilling of it; (so
 paying our debts, taking off the Malediction, and
 making up all our unwilling Failures, by thine abso-
 lute performance:) give us answerable Gratitude and
 Affection, such a measure of Diligence & Imitation,
 that we may return such Obedience to Thee and thy
 Laws (in the proportions of our Nature) as Thou
 didst yield unto thy heavenly Father: and that not
 onely in the gentle parts of thy service, wherein thy
 Yoke is easie, & thy Burthen light; eschewing Evil,
 and doing Good; (yet, O Lord, help us to do these) but
 also in the severer parts of it, as Austerities of Life, &
 bearing of Afflictions for thy sake, though sharp, as
 thou here underwentst for us in Circumcision. To this
 end we beseech Thee, Circumcise our Hearts to medi-
 tate the favours of this great compassion; to consider
 how Early thou begandest thy Sufferings; to expiate
 our sinful protractions and delays! Let the remem-
 brance of thine Eighth day spur on our slack Obedi-
 ence & Repentance: And as thou now receivedst that
 same holy Name of Jesus, (designed in Heaven by the
 witnesses of Angels) so manifest thy self, This Day, to

our poor souls a saviour : and because there is none other Name under Heaven given unto Men , by which they may receive Health and Salvation , but thine only dear Jesu ; be thou henceforth unto each of us a Jesus , giving us always thankful Eyes , obedient Knees , & reverential Hearts , unto thy sweet and saving Name . O Thou true Vine , who wast (as this day) Pruned with the sharp knife of Circumcision , and afterward trod'st the Wine-press alone ! glad our Hearts with that same wine of Angels , and let those precious drops (the earnest of thy Passion) which Thou now bleddest , Bathe our sinful Births , and purge out the Pollution of our Nativities . No impurity could be in the Immaculate Lamb ; in Thee the Lamb without blemish , the Lamb of God , who thus beganest to take away the Sins of the world , by bleeding for them ! no superfluity there to be pared off ; the blemishes were in our skins , yet the bloody knife in Thine ! the ulcerated sores were in our Bodies , and yet the Lance in thy Flesh ! the malignant Feaver in our veins , yet the Phlebotomy in thine ! Lord , thou smartedst , not with thine own , but with our wounds ! or rather Thou hadst the smart , and we the ease ; Thou the Grief , and we the Cure ! O wonderful Cure , more wonderful Affection ! challenging an universal gratulation from all Ages and Degrees of Men : even from the mouths of Bakes and Sucklings , as thou hast ordained , so likewise merited Praise ; in that Thy very Infancy paid the first-fruits of thy blood for their Redemption ; and by a merciful Indulgence to them , hast turned that sharper Sacrament of Circumcision into Baptisme , the more easie Laver of Regeneration , so mercifully turning our blood into water , and our water into wine of comfort .

In thine Infancy (O Christ) Thou bleddest for us ; in thy Minority , Thou arguedst for us ; in thy Youth , Thou Obeyedst for us ; and in thy per-

self Age, Thou diedst for us ! Now therefore we importune Thee, give us a reflexive spirit, (O give us this ; or all the rest are lost) give us returning Hearts, or our Commerce with Heaven is at an end, to render back again some Echoes of thy Musick ; to dedicate unto Thee the Buds of our Childhood, or the Blossoms of our Youth, or at least the Fruits of our maturer Age. As Thou betimes didst set upon the work of our Redemption, appearing in thy saving Name and Nature ; so vouchsafe us the grace, early to give up our Names to Thee, and to bear thy Yoke, even from our Youth. Let thy literal excite us to the spiritual Circumcision ; & that not of our Hearts onely, but also (Lord) of our Hands and our Heads ; Circumcise our Ears, and all our other Senses, our whole inward and outward Man, that no superfluous of Maliciousness or Pollution abide in us, but that (with thy assistance) we may keep our selves unspotted of the world.

And as Thou art now pleased to begin the Renovation of the languisht Earth, and to command the Sun to cheer the drooping Face thereof ; so let thy spiritual compassion, this Day, begin to shine upon our darkned Souls, and daily to renew thy decayed Image in us : as now the Year (like the Serpent its Emblem) beginneth to cast off its old skin ; so deign us Grace, to cast off the old Man with his corrupt affections, & to be renewed in the spirit of our minds ; that henceforth becoming new Creatures, and walking to our Death, in newness of Life, we may at last sit down (with Abraham, Isaac and Jacob) welcome Guests in the new Jerusalem, and drink of that new Wine with Thee in thy heavenly Kingdom for evermore. Amen, Amen.

{ The COLLECT. }

Epistle.
Rom. 4.
from vers. 8.
to 15.

Almighty God, which madest thy
blessed Son to be Circumcised, and obedi-
ent to the Law for Man: grant us the
true Circumcision of the Spirit, that our
hearts and all our members being mortifi-
fied from all worldly and carnal lusts,
may in all things obey thy blessed will,
through the same thy Son Jesus Christ
our Lord.

Gospel.
Luke 2.
from vers. 15.
to 22.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

Psalms for
D. M. 6.
M. 1 Lesson
Isa. 40.
2. Luke 3. 10
vers. 30.

UPON THE

Feast of Epiphany, or
appearing of the Star.

E.
1 Lesson.
Isa. 49.
2 Lesson.
John 2. 10
vers. 12.

8 The offering of y three kings



- 10 When they saw y^e Star they rejoiced &c.
11 And w^h they were come into y^e house they
saw y^e young child wth Mary his mother & fell
down & worshipped him. & w^h they had opened
thare treasures, they presented unto him
gifts, Gold & Frankincense and Myrrhe.
12 And being warned of God in a dream, that
they should not returne to Herod, they depa-
rted into their owne countrey another way.

DISQUISITION VIII.

Reasonably doth the Church celebrate the honour
of Christ's Epiphany, next unto his Circumci-
sion, that his Glory might be manifested in the

response for His Name, for ^{Flesh} *Hoyle* 2:48
Melchior Balthasar

Myrtles Home, Fox Avenue, Suite 100, New York, NY 10001

Aug. S. 30.
d: Temp.

Casaub. ex-
ercit. 2. N.
35.

Matt. 3. 16.

D. Boys in
Fest.

John 2. 11.

* Ποῖα καὶ πό-
σα δυνάμει
πρὸς τῆς τῆ
Χριστοῦ γενεῆς
ἀποκαλύπτει
Χρυσοστόμου.
ὁμιλ. ὑπὲρ πάθ.

† Ecce novū
signum de
Caelis, nova
Ecclesia in
Terris: in
Serm. E-
piph.

Flesh, as well as his *Humility*. And the very *Name* speaks the *Antiquity* of this *Festival*, and its early *rise* in the *Greek Church*; and 'tis fairly *Englified* by the day of *Apparition*, or *manifestation* of *Christ* from above; that ignorance (where it is the *Mother of Devotion*) might no more call it the *Tisfany*, (as in the *Legend*) or as one that, bidding it *Holy-day*, said, he knew not well whether it were a *He* or a *She Saint*. It reflecteth on three special manifestations of our *saviour*; and therefore called ἐπιφάνεια ἐπιφανείων (i.e.) The manifestation of manifestations. The first *Trinity* being that of the blessed *Trinity*; all the *Three Persons*, as witnesses, sensibly appearing on it, *Matth. 3.* the *Father* in the *Voice*, the *Son* in the *Flesh*, and the *Holy Ghost* in the *Dove* manifesting *Christ's* glory at his *Baptism*. The second *Epiphany*, for that on the same day twelve-month after his *Baptism* (which *Baptism* was on the same day 29. years after his *Birth*) his *Glory* appeared at the *Marriage in Cana*, by turning *Water* into *Wine*, *John 2.* But the most pertinent is this *Ἐπιφάνεια*, this appearing of the *Star* to the *Wise men*, and their holy *Pilgrimage* to *Christ*. It was no less the *Admiration* then *Observation* of *St.*

* *Chrysostome*, what a plenty of new *Miracles* waited on our *Saviour's* Birth; what a confusion was there then of *Rarities*, and *sublime accidents*? Such as excelled not onely mans *Understanding*, but his *wonder*? The *Holy Ghost* overshadoweth *Flesh*, a *Virgin* brings forth *Angels* proclaim Him, *Shepherds* have *Vision*, *Stars* demonstrate Him, *Heathens* adore Him! *Heaven* and *Earth* contend (as it were) in *Foy* and *Duty*, at the *Incarnation* of the *God* of both of them! And yet among them all, *St. Bernard* above the rest, magnifieth the latter, the *Sages* adoration; Behold (saith he) here is a new *Light* from

from Heaven, and a new Church on Earth ! first
 a Star, that was not mere a conduct to the Wise
 men, then a fit Emblem of Him that was the light
 of the world, and the true Star of Jacob : and se-
 condly Gentiles, that not more in their own, then
 in the person of the whole converted Church, come
 and adore Him ; I, in them all Nations kneel be-
 fore Him, acknowledging that ἤλθομεν προσκυνη-
 ται, &c. We are come to worship him, Matth. 2.
 Wherein are most remarkable, the * Travailleurs,
 their Journey, and their Business : In the first, their
 Condition and Countrey : In the second, their
 Guide and Diligence : In the third, their Bounty
 and Devotion. (I must rather touch, then handle
 each of them.) First, their condition speaketh
 of them at once, wise and great men : the Name
 then of Magus (in that Age when Philosophers did
 reign) being in greater account then that of Ma-
 gus, (saith Ludolphus and others.) Magi hints
 their wisdom, and † speaks them such among their
 own, as the Philosophers among the Greeks, Scribes
 among the Jews, Chaldeans among the Babyloni-
 ans, Gymnosophists among the Indians, &c. of
 the wisest of their Countrey : Learned men, men
 dedicated to Contemplation, and searchers of the
 depths of Nature, and such as were transcendent in
 the Arts. Yet may the word Magus well be deem'd
 of the number of those that are called, by Criticks,
 words of a middle signification, once of Dignity,
 now of Ignominy ! So this word Magus (some ha-
 ving abused their Science) is now stigmatized with
 black and Diabolical, as we see in that Simon, from
 sorcery, denominatèd Magus ; whereas at first,
 when these Sages lived and travailed, it importèd
 nothing but depth of Learning and Eminence of
 wisdom, and therefore the Evangelist here styles
 them Magi (* honoris causâ) to grace them with
 the name of honour ; so that we shall not need to
 startle

Matt. 2. 10.

* Itinerarii
 sacrum, in
 quo Itine-
 rantes, Iter,
 & Negotiū,
 consideran-
 da.

† Strabo. l. 6.
 Geograph.

Quibus è
 meliore luto
 Finxit Præ-
 cordia Ti-
 ran.

Λόγοι μέ-
 σος τῆς λή-
 ξως, φάρ-
 μακον, τυ-
 γαν, &
 μάγ. &
 Eulath. in
 loc.
 * Maldonar,
 in locum,

Magi quasi
sapientiâ
magni.
Ludolph.

Ἡ μαγεία
ἐστὶ τὸν
θεῶν ἐν-
σφύρα. In
Alcibiad.

startle at the word, as if they were *Exorcists*, and Secretaries of *Hell*! (as *Origen* & others) Not from any *magick* Art in that sense, but from the magnitude of their *Art*, were they denominated, *Magi*, wise men. And *Plato* tells us, that *magick* then in its better sense, prescribed the due observance, and the divine *Worship* of the *Gods*: for according to *Varinus*, They were not onely *Philosophers*, but *Priests* also. And *These* hath *God* singled out, to the Honour of the manifestation of his Son. *Humane Learning*, you see, well improved, disposeth men into a *Capacity* of diviner knowledge; as was seen in *Moses*, *Daniel*, and *St. Paul*; to him that hath shall be given: and *God's* goodness, like the *Sea*, delights to run in its old *Channel*, and to fill those caverns of the earth, which it self hath formerly made and watered; and it is but a brutish humour to think humane Learning either *superfluous*, or *Antichristian*: which (I say) well improved, rendreth men more Capable of *Diviner* knowledge; yet it is That onely which can *denominate* any truly *wise*, while all the *knowledge* and *wisdom* of the world, without it, is but *Foolishness*, nay *Enmity with God*! Had these *Astronomers* (for such their *Apparition* speaks them) been acquainted with all the *stars* of *Heaven*, and not with this of *Christ*, They had had but *light* enough to lead them unto *utter darkness*: so let a man have never so much of this *worlds* *Serpent* in him, (that *Machiavel* himself might be his *Disciple* for advantageous contrivements) and have not withal somewhat of the *holy Dove* to temper it; if his *wisdom*, I say, be not seasoned from the onely *wise*; why, he is rather a Companion for *St. Luke's Fool*, then for these *Wise men* in *St. Matthew*. I, *Piety* is the onely *wisdom*, the *fear of the Lord* is the beginning of it, and his *Glory* the End. Whosoever then Emulates the *Title* of these *Wise men*, and would enjoy

enjoy it without *usurpation*, must bear them Company in seeking *Christ*, for * He is the onely *Fountain* of all true *Wisdom*, the *Wisdom* of his *Father*; and those that seek him (in his *Word* and *Ordinances*, and in the *Endeavours* of good life) are indeed the onely *Wise men*, that is, *men Wise unto Salvation*. And so much of that part of their *Condition*, that they were *Wise men*.

It will be good manners now, to take some notice of their *Greatness*, for their external *State* and *Condition*. Some, you know, have *Traditioned* them to be *Kings*; but this, saith one, is not altogether so *certain*, nay *Calvin* and *Beza* deride it, as a fond and fictitious *Imagination*, (though perhaps not so improbable as they conceived it :) yet with *Maldonat's* modest and second thoughts, we may rather think them to have been *Noble Persons*, and such as for their *Learning* and *Wealth* might deserve the *Name* of *Princes*, especially considering the *Custom* of those *Times*, usually to choose their *Kings* and *Governours* out of the most *Wise* and *Learned* Sort of men : which perhaps gave occasion to that *Platonick Proverb*, * *He is a King that's a Philosopher*, (as well for *Political* as *Natural Dominion*) for *Governing* of *People*, as well as of *Passions*. And 'tis further argued they were *Grandees*, from their going so undauntedly to *Herod*, whom meaner personages durst not have saluted with such news, as of a *new King* born (the *Crown* and the *Bed* being the two Things that can endure no *Rival* :) and indeed most of the *Prophecies* run of *Kings*; and 'tis the general *Consent* of *Antiquity*, that They were *Great*, whence *Forerunners* commonly call this of *Epiphany*, * the *Festival* of *Kings*, and the *Star* *Loyal*: And as there were *Shepherds* before for the *Imitation* of meaner people; so here ('tis like enough) were men of *place* and *Quality*, for the *Conduct*

* Ille Fons
sapiencie,
ille sapiencie
Patrie.

At hoc mi-
nus Certum
est.
Mald. in se-
cundum
Matthæi.

Malumus
credere fuisse
Nobiles, qui
Regum aut
Regulorum
nomen me-
rentur.

* Rex idem
qui Philoso-
phus.

Psal. 62. 19.
& 72. 10.

* Dies Regi,
stella Mag-
natum.

*Quam bene
conveniunt
& in una se-
de moratur,
Nobilitas &
virtus?*

Maldonat. in
loc.
Psal. 62. 29.
& 72. 10.

† Epitome
Fidei Catho-
licæ.

* In locum.

Conduct and Example of nobler Personages; Here then are *fashions* for great Ones to follow; *Patterns* of goodness for the best to imitate; for without *Virtue* and *Religion*, what is *Nobility* and *Gentry*, but a thing made up of a *Herald*, a *Lawyer*, and a *Taylor*? what, but like a *Diamond* set in *Lead*? or the *Horn* of an *Unicorn* in a degenerated *Head*? but how sweetly they accord together? (*Apples of Gold in Pictures of Silver*) well-Tuned *Cymbals*, that yield a charming *Harmony* both to Heaven and Earth. Those *Kings* in the *Revelation*, *Cast down their Crowns before the Throne of Christ*, and so (you see) here did these *Eastern Princes*: None too great to stoop to *Him*, by whom *Kings* reign; to prostrate both *Themselves* and substance at his *Acceptation*. That they were great, not to mind the *Friers* onely, or *Jesuites*, who, somewhat modestly, say they were *Reguli*, not *Princes*, but petite *Lords* of some small places, like those *Kings* of *Sodom*, *Gen. 14. &c.* and so sufficient initially to make good that of the *Psalmist*, *Kings shall bring gifts*: and if *Shepherds* were too homely fellows for you to sort with, these *Magi* are *Companions* for the *Noblest*, they were *Company* for *Cyrus*, and *Darius*, and the greatest *Monarchs* of *Persia*.

Which leads us to a glance on their *Country* as many striving for *Them*, as e're for *Homer's* Birth. *Herodotus* will not allow the word *Magi* to be a Name so much of *Art* or *Quality*, as of *Country*, and makes them to be one of those five Nations that once inhabited *Media*. † *Epiphanius* calls them the *Successors* of *Balaam*, and inhabitants of a Region of *Arabia* called *Magadon*. * *Pelicanus* he knows not his own minde, but vereth, whether from *Persia* or *Arabia*, he can not tell, both lying toward the *East*. Others from that of the *Psalmist*, *Psal. 72.* will have them com-

com

come from *Sheba* and *Saba*, those borders of *Aethiopia* (though they lie Southward;) and then those of *Tarshish* and of the *Isles*, may as well come in and challenge them. All which do rather intimate the future Propagation of the Gospel, and universal subjection to the Name of *Christ*, then any peculiar native place of these pious *Easterlings*. But not to afflict you with the *Tars* of *Expositors*, the stream running into *Persia* for their *Countrey*, that they were *wise men of Persia*; that lying *Eastward*, not onely in respect of *Jerusalem*, but in regard of the whole *habitable earth*. The *Name*, the *Gifts*, and the *Customs* of *Presents*, all argue their *Countrey* to be *Persia* (saith *Maldonat*.) The *Name* *Magi* was onely famous among the *Persians*, it is no *Latine*, *Greek*, or *Hebrew* language, but a *Persian* term for those that were eminent in *Learning*. Secondly, the *magnificence* of their *gifts* notifieth their *Countrey* to be *Persia*, whose *Magnificence* through all *Histories* excels for *Pomp* and *Splendour*. And thirdly, It was the *Persian* *Custom* to accost itinerant, or new-born *Princes*, with *Gifts* and *Presents*. All which exactly seem to Map out their *Countrey* to be *Persia*, though I will not positively (with some) point out the very *Town*, sc. *Susa* the *Metropolis* of that *Countrey*, from whence (some say) they came. But for their particular names coyned in *Hebrew*, *Greek*, and *Latine*, as also for their exact number, particular Age, and several Translations, and changing of their *scene*, it is sooner painted on a wall, when proved by the word; and therefore I passe them all, as too uncertain and ridiculous, wondering that men should be so easily fooled with an adulterous story of the *wise Men*. Their *Countrey* in general was *Eastern*, and so *Heathens*, the first-fruits of the *Gentiles* (saith *Chrysologus* sweetly;) from the *East* they came to *Him* that was the *East*, whose

Sapienties Persarum.
'Ex τῆς Ἀ-
νατολῆς.
Math. 2. 1,
2, 9.

Nomen Persicum, mūnēra Persica, Persica Lex.
Mald. in loc.
& *Cajetan.*

Constat ex pictura, sed non ex scriptura. *Austin.*
meditat. in Fest.

Ab Oriente ad Orientem. *S. 156.*

Zech. 6. 12.
Rev. 2. 8.

Unde dies
nascitur, in-
de fidei ini-
tium.

* In Festo.
Math. 8. 11.

whose name is the East, Zech. 6. Rev. 2. And hence the Ancient Christians used that posture toward the East in Prayer, Burial, &c. as the Moors towards the South, and others towards the West. Thus whence the light ariseth, the day-spring of grace appeared.

I, whatever their Countrey was, I am sure the Religion of their Countrey was no better then *Heathenism*: yet how forward are these *Aliens* and strangers to the house of *Israel*, to adore the new-born King of *Israel*? how ready are they to seek our *Saviour*? and to seek him that they might worship him? Him whom all the rest of the world neglected? insomuch that St. * Bernard magnifieth their Faith, as Christ did the Centurion's; that there was not so great Faith found, no not in *Israel*! No, He came to his own, and they received him not; but many here come from the East (filling a part of his Prophecie beforehand) and sit down with Abraham, Isaac, and Jacob, in the Kingdome of Heaven, by Grace and Belief, while the Children of the Kingdom are excluded: the Gentiles here embrace the Covenant, which the Jews, in an affected ignorance, reject, though they see all the Shadows substantiated, and all the Prophecies accomplished in him: so that if Christ be a stumbling-block to the Jews or others, a Rock of offence; all the fault is their own, not following the light which is afforded them. He came first to the Jew (saith the Apostle) and after to the Gentiles: indeed to be a light unto the Gentiles; but (could they have seen it) to have been the glory of his people *Israel*. The Star was visible to all, but understood, and obeyed in its Message, by none but the wise men. None can justly complain, that God is deficient in the Assistances of his service, but men onely are neglective in their portion of the work: He calling all persons by one star or other
either

either by the *light* of *Nature*; or *Revelation* of the *Gospel*; or *Illumination* of the *Spirit*, or by the *Instruction* of *Spiritual Fathers*; if we shut not our own *Eyes*, but endeavour to follow it, as the *wise men*.

These *Gentiles* here see their *light* and follow it, till it lead them within the *Pale* of the *Church*, nay within the *Door* of it: *Acts 14.* For now hath God opened a *door of Faith* unto the *Gentiles* also, at which door we likewise enter, we with them, and they with us; They the *first fruits*, we the *second*. I, in Them, here, was the whole *Christian Church* presented, and, as it were, first espoused to her Head and Saviour *Jesus Christ*. What a shame was it to the *Scribes* and *Pharisees*, and great *Doctors* of the *Jews*, that these *Sages* should come so far to worship Him, whom *They* had among them, and regarded not? these *Heathens* are upon their way full of *expectation*, full of desire, while of so many thousand *Jews*, none (save a few silly *Shepherds*) once stir a foot, to see that *King* of theirs, which *Angels* proclaimed, *Heaven* illustrated, and *strangers* came to worship! How justly are those made *darkness*, that when *this light* came into the *world*, comprehended it not, but loved *darkness*! Our Saviour himself told the *Pharisees*, *Matth. 12.* that the *Queen of the South* should rise up in *Judgment* against their neglect of Him! O take we heed then, that these *Kings of the East* rise not up in *Condemnation* of our *slackness*, and backwardness to seek our Saviour. They were fain to come from far (many hundred miles in *Winter-time*, through *dangerous* wayes) while we, like the *Shepherds*, need but go over the *Fields* to *Bethlem* (nay but over the way to *Church*) the place where the *Babe* lieth, and will not! And this leads us from the *Persons* to their *Journey*, the second considerable, which though long enough

Acts 14. 27.

Matth. 12. 34.

serve some strange event portended to the world; but that this *Star* designed now the *birth of Christ*, and that that *Christ* was the *Messiah* of the world, it needed yet another and a *better light*: indeed any might look up and see, *Stellam*, the *star*; but whence should they know the *Ejus* of it? that it was *his Star*? We have seen his *Star*, &c. * *Interpreters* seem at a stand here! and call it a difficult question, a *Riddle*, too obscure for an *Oedipus*! Whence had ye this *Intelligence*? O ye *Heathens*? could the *Stars*, which are but (as it were) the eyes of *Heaven* to look down upon the *World*, become the *Tongues* of *Heaven* to tell what's done within it? whence is your *Information*? Why, † He (who when he is good, none *better*, and when bad, none *worse*) was of opinion, that the *Father of Lies* reveal'd this *Truth* unto them, thought them *Sorcerers*; and that as those *Shepherds*, which commonly sat looking toward *Heaven*, heard of it from thence by *Angels*; so These commercing with *infernal spirits*, were thence informed of it by the *Devil*! But this carrieth neither *charity* along with it, nor *probability*: not *charity* either to them or their *Interpreters*, who acknowledge them *Learnedly*, but not *evilly wise*; nor *probability*, for *Satan* then should cast out *Satan*. No, rather accept the *verdict* of some others, who say, that when the ten *Tribes* were led away into *Captivity* by *Salmanasser*, into *Affyria*, *Media*, and *Persia*, no question but they took with them the *Holy Books*, the *Volumes* of the *Law* and *Prophets*, whereby many of those people and *Philosophers* of the *East* came to have a taste and knowledge of the worship of *God*: and too the Prophet *Daniel* (brought up in all the *Arts* of the *Chaldeans*) his writings and *Prophecies* were not onely published among the *Babylonians*, but had in great account among their *Eastern Magi*: while

* Cajetan.
Mald. Bern.

Unde vobis
hoc, & Ali-
nigenae?
Ber. in Festo.

† Τὸ πρὸς
τῶν Δα-
μονίων ἀ-
ποχάλυ-
ψιν. Orig.

* *Constantissima veterū opinio est ex Balaam accepisse.* Mald. in loc.

† *Dedit intellectum qui præstitit signum.* Leo Serm. 1. Epiph.

Qui duxit idem & instruxit. Ludolph. de vit. Christi.

* *Veritas illuminat*

Magos, infidelitas occæcat Magistros. S. 3. in Fest. Num. 27. 34.

Magnifica lingua cæli, enarraus gloriam Dei. S. 3. in Fest. Psal. 39. 1.

Eusebius, Epiphanius. Math. 2. 1.

Ut intelligas statim venisse. Cajer.

others affirm their *Star* took light from * *Balaam's* prophesie, Num. 24. *there shall arise a Star of Jacob.* But after all, the safest *Truth* is, that it was *Revealed* to them from *Heaven*; without whose *Illumination*, what a palpable darkness are we in? without a guide from *Heaven*, there's no getting thither; no finding the way to *Christ*, without his *Star* do lead us. Forso were These led more by an † *Inward*, then an *Outward* light: not as *Albertus* thought, onely by their skill in *Astrology*; but as *Leo*, * *Truth* illuminateth the *Wise* men, while *Infidelity* blinded the foolish *Jews*, whose great *Doctors* were like the *High-way* statues, directing others while themselves stand still; or like the spoils of *Bever*, *Sheep*, and *Silk-worms*, cloathing others, while themselves are naked unto *Death*!

A *Star* is their conduct, as holding best proportion to its object *Christ*, the *light of the world*, and the *bright morning-Star*; to the *Prophecies*, Numb. 27. the *Star of Jacob*; and to themselves, as being *Astrologers*, and *Stars* the capitals of the book of *Nature*: and this in particular, as *St. Augustine* calls it, the eloquent tongue of *Heaven*; and I may adde, that declares the *Glory* of *God*, his light unto the *Gentiles*. Nor was their *Guide* more eminent then their *Diligence* imitable; for no sooner it appeared, but they followed and attended it, not two years after the birth of *Christ*, (as some argue from *Herod's* inquiry and cruelty) but even the same day the *star* first appeared, being the very day whereon *Christ* was born (saith *Cajetan*) they set forth on their *holy Pilgrimage*: and he collects as much from the *Eccl.* vers. 1. *Behold wise men from the East*; that we might know they presently began their Journey. *Spiritual Diligence* is the way to *Christ*, *wise* men set forth timely, and they were *foolish virgins* that came tardy! Yet, had they set out betimes, and

and loitered afterward, they had come within the Proverb (Early up and never the nearer;) but the length of their way, shortness of their time, and difficulties of their passage, sufficiently manifest their expedition, for, according to * Geographers, * Strabo and others, they went about 520. miles in the space of twelve winter-dayes, and on this thirteenth they worshipped; little less than fifty miles a day with their loaded Camels; not sticking at the season, nor the distance, or the difficulties and dangers of it, as through craggy thievish Desarts of both Arabia's (especially the stony) and the black Tents of Kedar, those Hills of the Robbers, so infamous to this day! Faith takes no notice of Discouragements, but persevereth, as they did, till it come to Christ. For the Terms of their Progress, one of them you had before, the Place from whence; in general from the East, and more particularly from that * Academy and Metropolis of Persia. Wherein * Susa. did They not (without Command) do, what Abraham at God's command, Gen. 12. that is, Come out of their Countrey (for a time,) leave their Kindred and their Father's house to seek a saviour? worthy Sons of that Father of the faithful; & what shall we now think too dear to leave for Him? Countrey, Friends, Possessions, or whatsoever else shall stand in competition with attending Christ? for his sheep know that voice, Luke 14. Whosoever will not leave all to follow me, cannot be my Disciple.

The *Terminus ad quem*, whither they went, was indefinite and uncertain, till the station of the Star designed it *Bethlem*, though by the way they turned in to *Jerusalem*; purposely (say some) to enquire for the new King; and where but in the Imperial City? and therefore St. * Bernard thinks the Star then withdrew it self, that those who hunted after humane Counsels, but justly lost their

† Ludolp. de vit. Christi.

* Hoc divino factum consilio;

Ut qui humanam querebant Auxilium, divinum amitterent Duce.

celestial conduct; Providence so disposing of it, to make the very *Gentiles* become *Preachers* to the *Jews*, and Them more *inexcusable* for their *Infidelity*; their inquiry being of more *affirmation* to the *Jews*, then of *dubitation* in themselves, *Where is he that is born King of the Jews?* They enquire one thing, and testifie three. First, They affirm a *King* born, (asking onely of the *place*.) Secondly, they avouch the *means* of their knowledge, *We have seen his Star*. Thirdly, They acknowledge the cause of their *enquiry*, that they might *worship him*. Or lastly, *God* withdrew the *Star*, to shew both them and us, that *He is Lord* of all his *Creatures*, a most free *Agent* to dispense (as he pleaseth) or substract his *Graces*. No sooner have they left the *City*, but they enjoy again that *Harbinger* of *Light*; at which happy *Re-appearance*, what Joy they then conceived, they onely can tell, who after a sad night of *Temptation*, have but ever seen the *Light of God's countenance* shine forth afresh upon their *Souls*: nor disappeared it any more, till it had lighted them to *Bethlem*; where surely, when the *Sages* saw the *Star* stand still, they looked about to see what *Palace* might be near, fit for the *Birth* of so great a *Prince*: but finding their *Guide* settled, they enter the poor *Cottage*; and, good *God*, what a *King* do they finde there! wrapp'd in *Rags*! Cradled in a *Manger*! attended with *Beasts*! What a sight was this, after all the *glorious promises* of that *Star*? after the *Predictions* of the *Prophets*? after all the *magnificence* of their expectation? *Enough*, if it were possible, to discourage even the very *Elect*! But passing the scandal of all these, They enter and *Adore Him*: as those that could not have been *Wise men*, had they not known, that greatest *Glories* have risen from *mean beginnings*; all these *obscurities* bred wonder in them, and not contempt:

† Num Domus Cedrinæ lectus Eburneus.
Bern, in Fest.

Terminus
ad Quem.

tempt : They see a *Royalty* more then humane, knowing that *Heavenly Stars* use not to attend *Earthly Princes* ; and , if their aim had not been higher , what was a *Jewish King* to *Persian* strangers ? and therefore , maugre all *Impediments* and *Discouragements* whatsoever , (as *wise men* ought in sacred business) they came , and that to *worship Him* : which was their *Business* , and our last considerable ; προσκυνῆσαι , to worship him.

I, this was the Occasion and End of all the rest ; and without this, all their Seeing, Coming, Finding, had been to no purpose ! The *Scribes* could tell well enough where *Christ* was ; but were never the nearer , for they worshipped Him not ; but These (like the great *Treasurer of Queen Candace*, *Acts 8.*) came to no other End then to *Adore Him*. I, this is that which *Heaven* and *Earth*, the *Stars* and *Prophets*, serve but to conduct them , and instruct us to , viz. All ends in *Adoration*. The *Scriptures* and the *World* are but to this End ; that He who *Created* the one , and *inspired* the other , might but be worshipped ; so high a Duty is the worship of the most High : and especially this practical *Devotion* , and that *Devotion* here exemplarily evidenced in three things , *Matth. 2.* First, in *prostration* of the body : They fell down before him ; a word of most emphatical *humiliation* : even fawning and creeping , like *Spaniels* to their Master : pardon the *Metaphor* , for thence 'tis taken. How immodest then are those that grudge him *Hat*, or *Knee*, in sacred *Ordinances* , even in the nearest *Approaches* can be made to him on *Earth* , the blessed *Sacrament* ! Secondly , in *Adoration* of the Soul , προσκύνουσιν , believing, confessing , worshipping him , *vers. 3.* (How these first-fruits condemn the latter !) And thirdly , both these heightened , and confirmed by an *Oblation* of their presents, προσέφεραν, *vers. 11.*

Scriptura & munans ad hoc sunt, ut colatur qui creavit, & Adoretur qui inspiravit: tantum est Adorare.

Matth. 2. 11.

Προσκύνουσιν
προσκύνουσιν.

Se more canum prosternebant.

James 1. 17.

They offered. Faith justifieth the Soul, but Works justify our Faith. As though their piety and bounty had been emulous of His they worshipped; who indeed giveth every good and perfect gift, corporal, spiritual, temporal; all which they return and echo, in some measure, by their former actions: these three involving all the *subjects*, whereby a Man may *worship God*, sc. the *Soul*, with which He hath *inspired* us; the *Body*, which he hath *ordained* us; and the *worldly Goods* He hath bestowed upon us: and if any of these be wanting, the *Offering* is imperfect and unacceptable. Where the *Reverence* of the Body is wanting, there wants the *Salt* of the *sacrifice*; where the *Charity* of worldly goods is lacking, there wants the *Fat* of the *Offering*; and where the *Zeal* of the soul is missing, there wants the *fire* of the *sacrifice*: but where they are all three (as here) *united*, they make a compleat *Holocaust*, a *Reasonable service*, a *living sacrifice*, *holy*, and *acceptable unto God*.

† Non tantum genu flexerunt, sed in faciem ceciderunt.

Here therefore, first they fell at his Feet, (saith *Cajetan*) and not onely † *bowed the knee*, but (after the *Eastern* manner) fell on their *Face* before Him. What *Reverence* is due unto his *Name & Ordinances*, by which alone we can be saved? The inward *worship* alone is not enough for Him, (whatever some pretend:) and one had need have abundance of *Charity* to believe any such *fire* within, when we see no *smoak* of it without: and grant it, yet such put *God* to his *Thirds*, and give Him but one of *Three*! Since he hath framed these *Bodies* of ours, and every *Member* of them; let Him and his *service* have the honour of *Head*, and *Knee*, and every *Member* else.

Exteriores alius demonstrant interiores affectus. Math. 2.

Secondly, They did *Adore*, which speaks the *Obedience* of the Soul, and *Homage* of the Heart (so *Maldonat*;) their external *actions* were real witnesses of their inward *Affections*. They wor-
shipped,

hipped, not (as Calvin thought) *urbana Adoratione*, onely with a Complemental *salutation*, but with all their *Heart* and *Soul*. Beware we of an outside of Religion (*God is not to be mocked*) who present onely *bodily worship*, lay but *Nut-shells* on the altar! Let our *Hearts* draw as near God as our *Lips*, or else both are far from Him, He from both! and you know, *Hypocrisie* worse then *Nullesh* his own *Ordinances*. Isa. i.

Isa. i. 14.

Thirdly, They worshipped with *Oblations*, having first given *Themselves* an *Offering*, for God is said first to accept the person of *Abel*, then the *Gift*; and where the *Persons* are not *Figures*, all the *Gifts* are but *Cyphers*; but then our *Gift* is pleasant, when it cometh to express the truth of the first *Sacrifice*: as here, they offer the *Principal* of earthly *Treasures*, teaching us, like *David* * and *Araunah*, to think nothing too good for his service, who is nothing but *goodness*. Let *Rhemigius* and *Maldonat* dispute whether the *three worshippers* presented each a *several gift*, or each *several man* all the *three gifts*, *Gold*, *Frankincense*, and *Myrrbe*, all which were not onely enriching *Treasures*, but significant † *Emblemes* on both parts. I look on them as mysterious on *Christs*: *Gold*, as to a *King*; *Frankincense*, as to an *High-Priest*; and *Myrrbe*, as to embalm *Mortality*: as the *Christian* ‡ *Poet* sings. On ^b *Man's* part, the *Gold* of *Faith*, the

* 2 Sam. 24.

An tres singula? an singuli iria?

† Non parvi Mysterii in Muneribus. Ludolph.

‡ Offeramus aurum charitatis, Thus orationis, & Myrrham mortificationis. Lud. de vit. Christi.

Incense of *Prayer*, and the *Myrrbe* of mortified Affections, which the poorest man may offer. To close up

^a Hic pretiosa Magi sub Virginis ubere Christo Dona ferit Puero Myrrhæq; & Thuris & Auri. Miratur Genitrix tot casti ventris honores, Sequè Deum genuisse, Hominem, Regemque Prudent. Enchirid.

(Supremum.

all, the Church this Day bespeaks thee, Reader, in her Master's language, *Go, and do thou likewise*: Seek *Christ* by the guidance of the *Star*, that is, by the light of his Word: Offer the *three gifts*, thine *Alms*, *Prayer*, and *Fasting*; which respect God,

God, thy Neighbour, and thy Self: and then return to thy Country, walking home another way, even by penitence and newness of life; and thou shalt surely finde thy Saviour. I say, Do thou likewise honour him with thy Soul, Body, and Substance, and then thou art truly one of the number mentioned; this *Venimus* shall be turned into a *Venite*: Whoso come now to worship Him, shall be one day called by Him they worship; Come (ye Comers) ye blessed of my Father, Receive the Kingdom prepared for you, &c.

P O E M VIII. { On the }
 { Epiphany. }

YOU *see* that *Wisdom* above *Treasure* prize,
 And ambiate the *Title* of the *wise*,
 Come hither, here are *Patterns* that Surmount,
 Whose *Travels* will *Conduct* you to the *Fount*;
 While *Heav'n* itself a guiding *Lamp* doth show
 To all that on such *holy Errands* go.
 You that of *Christ* unfeigned *Seekers* are,
 With *wondring Eyes*, behold a new-born *Star*;
 Wherein your *Faith* may soon discern a *Signe*
 Of no less then *Celestial Glory*, shine;
 Whose *Lustre* doth the *sun* it self excell,
 Nor yields the *Firmament* a *Parallel*;
Illustrating the *sin-benighted Earth*
 With blest *Approach of God*, in *humane Birth*!
 The *Star* once up, *These* follow't with all speed
Desire can make, or *wing'd Affection* breed;
 Nor *length of way*, nor *hardship of the Season*,
 Nor *Dangers of the pass*, can frame a *Reason*
 To hinder their *Devotions*; Hills and Rocks,
 And thievish *Desarts*, *They* indure, the *shocks*
 Of all the *Elements*, nor e're desist
 Until *They* happily Arrive at *Christ*.

No envious *Circumstance* should us detain
 From *Him*, where we may still a *welcome* gain.
Faith startles not at less, or greater *harms*,
 But *Perseverance* lodgeth in his *Arms*.
 And now being *Entred*, trebly *They* adore
 The *Royal Babe*, with *Body*, *Soul*, and *store*.
 The *Body prostrate*, on an humble face!
 Where *Christ* is, O! what *Rev'rence* suits the *Place*?
 Nor did an *Outside* serve them, but within
 With *flames* of *Love* and *Zeal*, *They worship Him*;
 And *happy 'tis*, where outward *Postures* show
 The *holy fires* that in the *Bosom* glow.
 Their *Choiceest Treasures* purposely they brought,
 Scorning to serve their *God* with *Things* of *nought*.
 Blush then, *Cheap Christians*, and your *Custom* hate,
 Who *Serve* the *Highest* at the *lowest Rate*!
 Their *Presents* are both *Rich*, and *mystical*,
 Fitting *Themselves* and *Countrey*, yet withal
 Saiting their *Object*: *Gold*, as to a *King*;
 As to a *Priest*, their *Incense* offering;
Embalming Myrrhe as to a *Mortal* given,
 That speaks *Him* our *Preservative* for *Heaven*.
 As to *Themselves*, the *Largess* of their *Gold*,
 Did well the *pureness* of their *Faith* unfold;
 The *Frankincense*, so good against ill *Reumes*,
 Smells like their *Prayr's*, which are as *Heaven's Perfumes*;
 Lastly, the *Myrrhe* which humbly they dispense,
 Figures their *Mortifying Penitence*!
 And now, methinks, our *Common Master* Cries,
 Write by these *Copies*, *Go*, and *Do likewise*.
 These as the *Earnest* of the *Gentiles* Come,
 I, *They* were the *first-fruits* of *Christendom*;
 To all the *world* these *sages* lead the way,
 Which *wise men* follow, without all *Delay*.
 The *Kings* of *Tarshish* here their *Presents* bring,
 And *Sheba's Princes* adde their *Offering*,
 Nor staves *Sabae's Potentate* behind,
 To *Christian Adoration* all inclin'd.

All Nations therefore of the World rejoyce
 With grateful Triumphs, both of heart, and voice :
 Let Roman, Gracian, Persian, Indian, Jew,
 And those eclips'd with Africks sable hue ;
 Let Tbracian, Scythian, and American shore,
 This new-born Monarch of the world Adore ;
 Let both the Poles to this Puissant Lord
 The Tributes of their Loyalty afford ;
 Both High and Low, Rich, Poor, the Weak and Strong,
 Let all make up one universal Throng ;
 The Living Mortal, and the dead in Sin :
 No Soul can Die that here comes timely in.
 Oh Star of Jacob, Royal Root of Jesse !
 Thou Day-spring from on high ! so visit us,
 That we, like the Wise men, may Thee Adore
 With Lodies, Goods, and Souls, for Evermore.

PRAYER VIII. { On the }
 { Epiphany. }

O Illuminating Jesu, who didst vindicate the
 mean Circumstances of thy Birth, with many
 noble and illustrious Miracles ; and those not onely
 visible on Earth, but from Heaven also : So that
 thine humble Cratch and Stable were dignified with
 the Obumbrations of the Holy Ghost, and the Vir-
 ginity of thy blessed Mother ! that Course society of
 Shepherds and Brutes, Elevated with that of An-
 gels and Wise men ! the dark Vault of the Womb,
 and Manger, afterward Recompensed with the
 glories of Heaven in a Refulgent Star ! in which
 thy Goodness did shine to the whole world, but espe-
 cially to the Wise men, who apprehended and fol-
 lowed it, followed and persevered, till they enjoyed
 thy Presence, and found acceptance of their service
 and Oblations. O Thou that art the Light of the
 World, and here a light unto the Gentiles, cause the
 Day-

Day-Star of thy Grace to arise in our Hearts, to illuminate our understandings with Knowledge and Comprehension of Thee; our Wills with submission and Obedience to Thee; our Affections with desire of Thee, and Endeavour toward Thee: that we may not be of those, that, when light is come into the world, Comprehended it not, much less of those who loved darkness rather than light; but that we may be Companions for these Eastern Sages, these pious Travellers; ready to leave dearest Accommodations, to stick at no difficulties or dangers, at no Cost or Travail that leads unto thy presence.

And as Thou wast pleased to lead these Astronomers by a Star, (as St. Peter by a draught of Fishes, Zachary the Priest by a vision of the Temple, &c.) so let thy goodness still condescend to the Condition of thy Servants: O take advantage of our Natures, Customs, and Employments; that like wise men we may the readier follow that light which shines unto us, in our several Capacities; whether it be that open Light of thy Word and Ordinances, or the more secret light of thy good Spirit; O give us grace to follow both, to walk as Children of the Light here, that we may have that Inheritance of the Saints in light hereafter.

Mean time, O Christ, who dost enlighten Every man that comes into the world, unless such as, like Bats or Moles, hate & shun the light; and yet with-all art pleased sometime to withdraw thy Beams (as Thou didst this Star from the Wise men, when they turn'd into Jerusalem) when we betake our selves to humane Refuges, and worldly Confidence; justly dost eclipse our Light, and hide thy Raies in Clouds of Absence and Suspension! O leave us not to the darkness of our own Sin & Sorrow! benighted with Irreligion and discomfort! but as to these Wise men desiring, seeking, praying for it, Thou didst Return the Star, to their exceeding Comfort; so list Thou
up

up the Light of thy Countenance upon us, and we shall be whole, and shall feel the unspeakable Joy of thy Presence; whereunto being approached, Let us first Tender the sincere Oblations of our selves, (that our persons being accepted, our gifts be not Rejected :) create in us such Excellencies as may be fit to be presented to thy Majesty, and then Crown ours, or rather thy own Gifts and Acceptation: give us enlarged Hearts and Hands, the Christian Sympathy of giving and forgiving; both the Expences and the Affections of Charity, tendered to Thee or Thine: to Thee, the Gold of a pure Faith, the Incense of our Prayers, and the Myrrhe of Penitence; to thy service and servants, the Relief of our wealth, the Odours of our Counsels and Assistance. And having done all this out of unfeigned Adoration; let us, like the Wise men too, Return back another way: when Thou hast called us by thy marvellous Light unto the Knowledge of thy Truth, and Redeemed us from our vain Conversation; O let us never return unto folly, but take another way to our true Home in Heaven, (following thy Word, that Light unto our Feet & Lanthorn to our Path) until we come unto that Eternal vision, where we shall see Thee, not in an Earthly stable, but an Heavenly Palace; not receiving Gifts from men, but bestowing Crowns, and Palms, and Robes upon thy servants; and instead of accepting from men, presenting to the Father of Lights a golden Censer full of Incense, and sweet Odours, which are the Prayers of the saints; among which (we beseech Thee) accept and Present These of ours to thy Eternal Father, O Compassionate Jesu! to whom with the Spirit of Illumination, three Persons, one Co-eternal God, be all Honour and Glory, Praise and Adoration, henceforth for evermore. Amen, Amen.

{ The COLLECT. }

O God, which by the leading of a star
didst manifest thine onely begotten Son
to the Gentiles, mercifully grant, that
we which know Thee now by Faith, may
after this life have the fruition of thy
glorious Godhead, through Christ our
Lord. Amen.

Epistle.

Ephes. 3.
from vers. 1.
to 13.

Gospel.

Matth. 2.
vers. 1. to 13.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

M. Psal.
penitent.
6, 32, 38.
E.

51, 102,
130, 143.

UPON THE

Solemn Fast, commonly cal-
led Ash-wednesday.

M. Lesson

1. Isa. 58.

2. Luke 9.

E. Lesson.

1. Fona 3.

2. 1 Cor. 7.

A sorrowful spirit is a sacrifice etc.



And the Lord looked up
on Peter, and Peter re-
membered the word of
the Lord how he said unto
him, before he look e-
scrow thou shalt deny
me thrice and Peter
went out and wept
bitterly etc.

And he stood at his
feet behind weeping
and began to wash
his feet with tears
and did wipe them
with the hairs of her
head, and kissed his
feet and anointed
with ointment.

DISQUISITION IX.

*Dies iste
quasi Tropi-
cus est Chri-
stianus.*

THis Day is (as it were) the Christian Tropick, or term of Reflexion, turning the sensual Career, and jocularity of the Year into a Christian

Christian sorrow and Humiliation : For he that worships God onely with Feasts, is somewhat suspicious of making his Belly his God. This Day was called by some of the Ancients, *Caput Iejunii*, the Head of Lent, and a time of extraordinary Humiliation : the Church beginning her Lent this day, with which, and the three following, they did use to supply the Sundays (whereon the custome was not to Fast, they being rather Festivals commemorating Christ's joyful Resurrection;) so that deducting out of Lent the six Sundays, there will remain but six and thirty Fasting-daves, to which these four of this week added, make the just number of Forty. This Day is unto Lent, as a fair Portal to a goodly Building : and is of very grave antiquity, carrying in its very name Emblems of Mortification, *Ashes*; and first putting on us the necessary weeds of sorrow, *sackcloth* : a strong and needful reflexion on that, *Gen. 3. Dust thou art, and to dust thou shalt return* : checking our extravagancies, and bringing us into Job's good company, *Chap. 42.* that we being more sinful, might be as penitent, and *abhor our selves in dust and ashes* ! as the Eastern manner was, to sprinkle those upon the head, in case of deep affliction, *Job 2.* and to cloath with Sackcloth, as you see the usual rites described, *Isa. 58. 5.* whence good Christians borrowed, and, as on this day, better used those ensigns of Humiliation. Mortification is one half of Christianity, it is a dying to the world, it is a denying of the will, and its natural desires; an abstinence from sensual delights, and complacencies of nature; that the Flesh being subdued to the Spirit, both may unite in the Service of God, and the Offices of holy Religion. It is exercised in actions of severity and Self-denial, renounceth vanity, in what shape

Qui Deum per escas colit, prope est ut Deum ventrem habeat. Tertul.

St. Hieron. Hyst. Sab. p. 430

† *Dies cinerum.*

Gen. 3. 19.

Job 42. 6.

Isa. 58. 5. &c.

* *Τὴν ἐνυπόστατον τὴν φερούμεν ὡς περὶ τὸν τῆς ἐνοχίας σκῆτον ἐν τῇ συνουσίᾳ Ἀποχρὶ τῶν ἡδίων. S. East.*

L

soever,

soever, nor loosens it the Rains to all Lawful things, lest it be tempted to some Things unlawful, (as He that walketh as near the Pits brink as he can, will at some time or other fall in.) This practice of Mortification kills the Lusts of the flesh, by subtracting of its Fuel & Incentives, and by using to contradict the Sensitive Appetites, inureth them the more easily to obey the Rational Faculties: and, in a word, is nothing else but a strict Guard against all sin, and a wise improvement of those means

Rogas ad Fecunditatem ? cogis ad mortem. Ambros. in lib. de Eliah, c. 13.

Nature parum, Appetitui nihil satis. Senec.

* *Subtrahere & furare aliquid singulis diebus de hujus mundi voluptatibus : ingredi Panitentiae viam, nec tibi videatur austerum si ea prudenter omittas, quae inaniter placuerunt. Florem nostrae Juventutis immolavimus mundo ; solum sacrum senectutis immolemus. Altissimum, & Residua brevis ac miserae vitae nostrae Regnum emanamus aeternum.* Petr. Blasesis, in caput 42. Job.

and remedies which Grace and Nature have made apt for those Productions. Toward which habitual Temperance, frequent Abstinence, and constant Devotion do the most contribute.

* And therefore let us subtract from the Fuel of our sins, and every day steal somewhat from the pleasures of this world: enter the way of Penitence, and let it not seem grie-

vous to thee, to omit those things Prudently, which have pleased vainly. The flower of our Youth (perhaps) we have sacrificed to the world : Let us offer (at least) the Dregs of our Age to the most High, and with the short remnant of this miserable Life, let us purchase that life everlasting. And indeed this Duty, well performed, is the great distinction of Christianity from all Religions and Institutions in the world : and the best preparative and disposition unto Prayer. It consists of many internal and external Offices, (which this Volume affords not space to dilate on.) And because our wills are our greatest dangers, being oft contradictory to God's commands : we must

must endeavour to mortifie, that is, to deny our wills and strongest desires, in all the instances of Sin (whatsoever) both as to Justice, and Temperance of all kindes; not my will, but thy will be done. While our Appetites are full and high, there's no safety, we are apter to be surprized then David: but honest Joseph suppressing all loose Inclinations, no circumstances could make a breach upon his virtue. Mortification tells us, we should be all dead men, that is, neither move nor answer to the Challenge of Temptations; for so a Spirit mortified is without Indignation at Injuries, not impatient in Troubles, indifferent to all Accidents: and that not out of a Stoical Apathy, or inapprehensiveness, but out of a Christian Magnanimity, which is far above all natural Antipathy: for we must mortifie not our Vices onely, but our Passions also; there being a Tempest in the Soul of every passionate person, but when these are killed, then grace lives, then our life is hid with Christ in God, and then, with St. Paul, we shall be ready to rejoyce in tribulations, (so far from fear of them) not that the Sensitive can, but the Spiritual part of man shall rejoyce; looking through the Clouds of outward sorrow, at the great Felicitities that are the consequents of such a sanctified Affliction, the glory in bearing the marks of the Lord Jesus, that is, in a proportionable conformity to the Passion of Christ.

This duty hath also some designs upon the Body (that being the forge or shop of the soul, where all her transient Acts are framed) which (like those Elements, Fire and Water) is a good Servant, but a bad Master! which made one call it his *Ash*, and say He would keep it from Kicking: and St. Paul himself was at this Discipline (how much more need we?) to keep his Body under, and bring it into subjection, lest it should become a Cast-

2 Sam. 11.
Gen. 39.

Rom. 6. 7.

2 Cor. 7. 4.

Rom. 5. 3.

Corpus ani-
mae officina.

* Domabo te,
Aster, fa-
ciam ut non
recalcitres.
† Rom. 6. 4.
1 Cor. 9. 27.

away. For bodily pleasures draw us, as Loadstones do Iron; that is, not for Love, but for a Prey and nutriment; it feeds upon that metall, as these upon the life of the Spirit, which is lessened as those grow big and stronger! Our Lusts are as wilde and as cruel beasts, unless they feel the Fetters of restraint, they will grow insolent and dangerous:

*Latiùs regnes avidum domando
Spiritus, quàm si Libyam remotis
Gadibus jungas, & uterque Pœnus
Serviat uni.*

Horat. Od.

and therefore here * *Subtra-
ctions* are rather needful then
Impositions; and bating of the
Fewel within, a more hope-
ful Remedy then *Austerities*

without. Yet Church-stories afford strange Instances of that kinde: what hardships that Royal St. + *Lewis* put upon Himself, the like *Zenobius*, *Paulinus*, and others; so that Sackcloth became intituled the Garment of the Church; they laid aside the secular silk, and put on the mourning Garment of Humiliation: to say nothing of some elder Christians, that used toward themselves such hard and uncharitable offices, as excell'd the cruelty of many of their persecutors! And yet (as a great

† *Deposuerunt Sæculi
Byssum, &
sumpserunt
Ecclesiæ ve-
stimentum.*
Rur. Epist.
20. Euseb. l.
Hist. c. 22.
Clem. Al.
pæd.

* D. J. T.
Gr. Exempl.

* *Camaliel* of our own observeth) all these corporal *Austerities* and *self-Afflictions* are nowhere precisely commanded, no instruments of union with Christ, nor any immediate parts of Divine worship, and of no use in spiritual Temptations, (as of *Irde*, *Envy*, *Blasphemy*, all degrees of malici:) these † externals so little co-operate to their Cure, that sometimes they become their occasion; and that they are in use onely for carnal and natural Temptations, while both are incumbent, and no longer: such corporal Mortifications are most reasonable (though none for themselves valuable) whose effect is permanent, and which take away most Fewel from the fire. Mortifie therefore your earthly Members, (and he instanceth in Carnal crimes) Fornication, uncleanness, inor-

† The Flagellantes, an ignorant Faction, like *Baal's* Priests, which *Nigrinus* scoffs in *Lucian*, l. 1. usque recurrit. Colof. 3. 5.

inate affection, &c. which may be something abated by Corporal Mortification. (And distinguishing them from Spiritual vices) He addes, *But now therefore put off all these, Anger, Wrath, Malice, Blasphemy, filthy communication and lying*: where he seems to distinguish the Remedy, by the different Nature of the Crimes, sc. corporal Mortification to the former sort, and spiritual more proportionable to the latter; and perhaps no less is intimated by the several words, *Mortifie*, referring to carnal sins, and *Put off*, meaning spiritual Offences.

In this duty, it is prudence, not to neglect the least evils of Concupiscence, because dangerous in their growth, and easily extirpated in their weakness; while Twigs, they are easily pull'd up. But our greatest care must be in mortifying our predominant Sins and Passions, (and each one knows best the Dalilah of his own bosome) here our main force and diligence must be against our greatest Enemy: and this was David's practice, *I have kept me from mine iniquity*. Every one hath some Sin or other of peculiar propriety (as the Apostle hints) that doth most easily beset Him! and besot him! take heed of that especially. Those that have no Conflicts (may be feared) will have no victory, but are totally subdued! such have the Peace of Tributaries; for in the sense of Religion we are all warriors or slaves; either we are dead in Trespases, or stand upon our Guard continually, against our Lusts and Passions. And as some are at an ill League, so other some multiply their troubles, by too nice and impertinent Scruples; thinking every Temptation a degree of Immortification, which it is not, unless yielded unto; here we are in a State of Imperfection, and can never be free from such Solicitations, but it is onely our consent that rendreth them criminal!

Νεκρωσ-
τε τὰ μέλη
Ἀποθετε
τὰ πάντα.

Principiis
obsta, serò
medicina
paratur Cum
mala per
longas inva-
luere moras.
Ovid.

Psal. 18. 23.

Heb. 12. 1.

Frequens
Pugna, rara
victoria.

Lastly, help all these acts of *Mortification* by fervent *Prayer*, that's the *musick* of *God's ear*, and, like the *Dove*, will at length return the *Olive-Branch* of *Victory* and *Peace*: the sum of all this was mystically signified by the two * *Altars* in *Salomon's Temple*, in the *outward Court* whereof *Beasts* were sacrificed; in the *inner Court* an *Altar* of *Incense*: the former representing *Mortification*, or slaying of our *beastly appetites*; the latter, the offering up our *Prayers*: which are not likely to become a pleasant *offertory*, unless our *Impurities* be removed by the first *Sacrifice*; without our *Spirit* be mortified, we neither can love to *Pray*, nor *God* love to hear us.

Now, I say, the *Christian Church* first puts on her *Blacks*; *David*, *St. Peter*, and *Mary Magdalen*, being now fittest companions for our *Meditations*; not *David's harp*, but *eyes*! the noise of his *water-pipes*! not *St. Peter's Confidence*, but his *Penitence*! not *Magdalen's Sins*, but her *tears*! Then *David*, none ever wept more constantly, more continually, even till he had wept away his sight, and sighed away his voice; *My throat is dry* (saith he) *mine eyes fail*! Tears were his *Food* by day, and his *Bath* by night! I have eaten ashes as it were bread, and mingled my drink with weeping; and I have watered my *Couch* with my tears! Then *St. Peter*, no man ever mourned more bitterly, with greater compunction of heart, ~~more~~ bitterly! Then *Mary Magdalen*, none ever wept more, for the time more abundantly, even till she almost actuated *Jeremiah's* wish, her eyes turned rivers, and her head a fountain! her locks, by a just penance, of nets becoming towels for the feet of *Christ*. This day calls on thee, to follow those in penitence, whom perhaps thou hast out-gone in wickedness. We fill the world with Sin, and Sin fills us with Sorrow; which that it may not be

Davide, nemo constanter; Petro, nemo acerbius; Maria, nemo abundantius, flevit.
Psal. 6, &c.

Quos secutus es peccantes, sequere penitentes.
Hic Fluxus oculorum, ne posthac stridor dentium.

be eternal, must be temporal : here must be a sorrow of *compunction*, that hereafter none of condemnation, (as one saith sweetly.) We cannot possibly follow *Christ* in the Sent of sweeter ornaments, then of *these examples*. This is the *κατὰ ἐξὸς λυπή*. The other worketh death : this is the godly sorrow, that by *Joel* and his other *Prophets*, God so earnestly, so often calls for. Not that he is an hard Master, and delights in his servants affliction, but onely because we are so apt to be wanton with prosperity ; and that affliction brings in far more Guests unto *Christ's Supper*, Luke 14. while all the prosperous make bold excuses ; the poor, and halt, and blinde, filled his house, Luke 14. This way God is pleased to use, onely as it is the furnace to burnish his Gold and silver, purging out the Dross, and taking away the Tin : and you may see the rare effects of it, 2 Cor. 7. (and may we feel them too) well ushered with an *Ectē* ; Behold (saith the Apostle) *this self-same thing, that ye sorrowed after a godly sort : what carefulness it wrought in you ? yea, what clearing of your selves ? yea, what indignation ? yea, what fear ? yea, what vehement desire ? yea, what Zeal ? yea, what revenge ? in all things approved of God.* Such are the happy consequents of true Contrition ; Circumpection without, Renovation within, Approbation above, Consolation in all : yet all this amounteth not to any Precedent or encouragement for those Antick Formalities and bloody Disciplines now used by some, I will not say from what Originals, or to what Ends ; not onely to the impairing of health, but sometimes to the hastening of death also ; and too far approved by some * *Ca* suits : which if free from Delusion, whether such be not half Fellons of themselves, or false Martyrs, my charity forbears to censure : while others think they have no better rise then that of *Isa.* 1. 12.

In odore bonorum unguentorum sequamur.
2 Cor. 7. 10.
&c.

Luke 14. 20.

2 Cor. 7. 11.

* *Tolerus & alii, in Cas. Con. Felones de se, aus Jevdijud? types.*
Vide Dr. Donne's Pseudomartyr.

Quis requi-
sit?

Flagellum
sequitur
flagitium.

* De quâ vi-
de Gratian.
Dist. n. 30.
c. 64,

† Quanto
quisque sibi
plura nega-
verit, a diis
plura feret.
Hor.

Αὐτὸς ὁ
λατρεῖεν
ἐν ἑσέσῳ.
Viventem
hostiam.
Rom. 12. 8.

Micah 6. 7.

Who hath required these things, &c? and no bet-
ter close then that of Solomon, Prov. 19. 29. In-
deed there was a laudable custome in the Primitive
Church, of a godly * Discipline (used about this
time) against notorious offenders, of an open and
severe enjoyned Penance: the manner and sole-
munity whereof, is their penitential habit, Distance,
Mourning, and Prostration, coming no nearer then
the Church-door, until permitted by the Bishop;
and their expulsion afterward, and excommunica-
tion, from which they were not (nor then, with-
out great evidences of sorrow and Reformation)
absolved until Maundy-Thursday following. But
of these you may read enough in Gratian, Duran-
dus, and others, and I must forget what Page my
Book is of, to swell it with every circumstance of
this kinde. That their punishment being as publick as
their scandal, it might at once both reform Them-
selves, and deter Others (as in her Office of Com-
mination, our Church prayeth for its restitution,
as we do now for hers.) But the voluntary Humili-
ations were not of that nature and severity, but
onely by lessening of † Diet, humbling the Habit,
and multiplying of Devotions, by giving up bodies
and souls, a reasonable service acceptable unto
God, Rom. 12. But of what kinde soever, cer-
tainly they build on sands that lean on any such du-
ties as a satisfaction: to man, that may be, must
be made; to God it cannot, but alone by him that
was both God and Man: there being nothing of
proportion (in the very Ἀκμή & height of our per-
formances, Mortifications and Austerities) either
Arithmetical or Geometrical; either to our number-
less offences, or the object infinite, Micah 6. Will
the Lord be pleased with thousands of Rams? or
ten thousands of Rivers of Oyle? &c. Yet howe-
ver, these duties of mortification must be perfor-
med, not as the formal means, (that is Christ's
merits

Away with your *Fantastick Modes of Sin* !
Racers do uie to *strip* , that mean to *win* .
 Your *Scarlet* doth but *Figure* out the hue
 Of *bloody stains* , and *vengeance* to them due !
 Your *silky* decypher but a *Life of Ease* ,
 Which doth not *God* , but *idle wantons* please !
 Your *Crimson* and your *Purple* but display
 The deeper *Dyes* of your *polluted Clay* !
 Your *Rainbow-colours* lead us to descry
 Your *Proteus-minde* , and *fickle vanity* !
 But oh how those *Religion* do disgrace ,
 Whose *spotted Sins* are written on their *Face* !
Fond Fashions , that make people scarce be known
 To Others, or Themselves; will *God* such own ?
 Away with *these* , and cloath thine humble *Back*
 In *mourning weeds* , and *penitential Black* !
 In *Dust* and *Ashes* , thus thy *Sins* lament !
 This *Garb's* the bravest *Christian Ornament* .
 Pour out thy *Soul* in *Pray'rs* , thy *Sin* in *Tears* !
 Thy *heart's Confession* in *God's* pardoning *Ears* .
 From *bended knees* , shoot up thy *mournful Eyes*
Winged with *sighs* : such *shafis* will pierce the *Skies* !
 Such *holy water* makes the *soul* more fair
 Then all their *Disciplines* , and *shifts* of hair :
 And who such *Penance* on Themselves but urge ,
 Shall need no *lit'ral Ostentations* scourge !
 This roots out *Sin* , that in the *Fons* is bred ,
 While t'others in the *Flesh* determined .
 I, these *Suppressions* more extinguish *sin* ,
 Then all their *Whips* can lash out of the *skin* .
 Poor *Childish satisfaction* ! hugely short
 Of wrong'd *Omnipotence* , and *Justice Court* !
 Your inward *Med'cine* 'tis , expels the *Pain* ,
 Where all such outward *Application's* vain .
 Retrench then your *Devotion* from their *stray* ,
 And with *Heart-sorrow* vindicate the *Day* ;
 A *Joel's Day* , our *Sins* so to lament ,
 As may the *Judgement* of the last prevent !

That in Job's ashes and our Dust abhorr'd!
 We yet may finde Acceptance of the Lord.
 Sackcloth doth best resemble the dark hue
 Both of our Sin, and Sorrow to it due!
 And Ashes equal Monitors may be
 Of our Corruption, and Humility!
 These blacks should serve to cha'ten our vain Dress!
 And Ashes to scour off our Wantonne's!
 The Calf of Sin, that's framing all the year,
 Should thus be Sacrific'd to Ashes here.

PRAYER IX. { On Ash- }
 { wednesday. }

O Father of Mercies, who as Thou desirest not
 the Death of a Sinner, so neither his Afflictions,
 any farther then as necessary Instruments of
 his Conversion; that he might turn from his wicked-
 ness and Live: our corrupt Nature being like the
 Prodigal, very apt to fly out and Riot in prosperity!
 but in the day of Adversity docible, and ready to
 Consider and Return unto our Father's house! O
 therefore sanctifie unto us (we beseech Thee) those
 involuntary Chastisements which Thou art pleased
 to dispense among us; frame them into David's Pra-
 ctice and Conclusion, that it may be henceforth good
 for us to have been afflicted; since before we went
 astray, but now do we keep thy Word. To which end
 (O Lord) assist and accept also the voluntary Hu-
 miliations of thy Servants, (for without that, there
 is nothing in them) and those more especially, which
 the whole Christian Church, and thy Faithful People
 in it; This day tender to thee; with Prayers, and
 Fastings, Sighs and Tears! Sackcloth and Ashes!
 for all the Abominations, and multiplied Transgres-
 sions, that have displeased the eyes of thy Glory! O
 give us Affections of Sorrow and Penitance, as real
 and

and hearty as ever were our sinful Pleasures ! and then wash over all our Tears again, with the blood of that Immaculate Lamb, that so we may be thoroughly cleansed from all filthiness of Flesh and Spirit. Let us not do this serious business to halves ! but take care of the inward and outward offices of Mortification ; the Spiritual part of it, both as to our Vices and our Passions ; and the Corporal, as to all kinds of Intemperance and Injustice. Lord help us, (for without Thee we can do nothing) help us to mortifie our Spirits, by Actions contrary to our particular Transgressions : as our Infidelity, by Acts of Hearing and Reading of thy Word ; our Impenitence, by a true sense and sorrow ; our Pride, by Humility and lowly carriage ; our Enmity, by effects of Love and Charity ; our Anger, by exercise of Mildness and Moderation ; our Diffidences, with Hope and Patience ; our Presumptions, with Fear & Tremblings : and let the outward Court of the building be answerable to the inward : Let corporal Mortification also change our Flags of Vanity into Ensigns of Mourning ; and substract we the fuel of Concupiscence, that those foolish fires may go out by abatements of Diet, (since little serveth Nature, and less sufficeth Grace) by quitting Opportunities (because those oft make the Thieves) & by supply of business, knowing that Idleness invites Temptation : thus let us mortifie our earthly Members, by an heavenly Conversation. And as our sins have been habitual, so hereby make our Vertues (O Lord) help our Endeavours, to multiply them into frequent Actions ; those Actions to raise them into Habits ; and those Habits to be advanced into Constancy and Perseverance unto our lives end.

Mean time (O Christ) Thou who hast told us that the Kingdom of Heaven suffereth Violence, give us such measures of Grace, that we may offer this same holy Violence to our corrupt Nature, for the

the purchase of that Kingdom : and give us such strong assistances, that the violent may take it by force, by spiritual force offered to our perverse Wills, to our vain Desires and sinful Lusts ; we may, as it were, scale Heaven by our Prayers and Tears ; and (by these little Martyrdoms) become more then Conquerours, in laying hold upon Eternal Life. And most especially we crave thine aid in the Mortification of our many Corruptions, in keeping us from our Iniquity, from the sin that claims an interest, and is ours by peculiar appropriation ; assist us against this Jebusite that dwells within us, against these Sons of Zerviah, that are too strong for us ; against the Sins of our Inclination, Imployments, Constitution ! herein (O Lord) rebuke Satan, give us a constant guard and vigilance, resolute Conflict, and frequent Victory : and because these are commonly of that kinde, which are not cast out but by Prayer and Fasting ; vouchsafe us fervency of Prayer (to sanctifie our Fasting, as That elevates our Prayer) to cry mightily unto Thee for the suppression of them ; setting our own shoulder to the Wheel, endeavouring also by all Christian prudence the effect of what we pray for ; untill (through thy Grace) we become as Dead unto the world (doing none of the Acts of the Life thereof, either in seeking of our selves, or building Tabernacles here) but living unto God, in the works of Piety and Charity, of Holiness & Righteousness ; till this state of Mortification shall be happily advanced into one of spiritual Vivification, and thad into a state of Glorification in the Region of Spirits, in the Kingdom of Heaven. Amen, Amen.

{ The COLLECT }
{ for the first day of Lent. }

Epistle.
Joel 2. 12.
to 18.

Gospel.
Matth. 6.
16. to 23.

Almighty and everlasting God, which
batest nothing that thou hast made, and
doest forgive the sins of them that be pe-
nitent; create and make in us new and
concrete hearts, that we worthily lamen-
ting our sins, and acknowledging our
wickednesses, may obtain of Thee the God
of all mercy, perfect remission and for-
giveness, through Jesus Christ.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

UPON

The Solemn Fast of

L E N T.

The Fasting & temptation of Christ

M. Less.

1. Gen. 9.

2. Mar. 16.

E. Less.

1. Gen. 22.

2. 1 Cor. 13.



12. And immediately the Spirit directeth
him into the Wilderness
13. And he was there in y^e Wilderness
40 dayes tempted of Satan & was wth y^e
wild beasts, & y^e Angels ministered unto or

DISQUISITION X.

LENT (which is the saxon Appellative of the
Spring) is so ancient and solemn a Fast, that,
like the River Nilus, we can scarce finde the head
of

of it ; of very eminent credit and continuance in the *Christian Church* : we read of it both in the Greek and Latine Fathers (though not without some difference of their several times :) 'tis mentioned by

* *Epist. ad Philip.*
† *Hom. in Lev. Con. 5. de quadragesima.*

* *Ignatius* and *Irenaeus*, two of *St. John's* Scholars ; by † *Origen*, who lived not long after them ; by the famous *Council of Nice*, little above three hundred years after *Christ*, where they mention the forty dayes of *Lent* as a thing known, and long observed before their time ; by *Tertullian*, the first of the Latine Fathers (and perhaps too highly) so by *St. Cyprian* his Scholar ; and by that renowned *Triumvirate*, and Contemporary Pieties, *St. Ambrose*, *St. Augustine*, and *St. Hierom*, in their Writings frequently ; besides a whole Cloud of *Witnesses* since, even down to our own times. Some Observators distinguish it into a † three-fold Fast. The first was a Fast of Expectation ; and such were those of the *Jews* for the *Messiah*, before the Bridegroom came : The second was a Fast of Contemplation ; such as of *Moses* and *Elias*, and others, sublimating the Spirit by unclogging of the Flesh : The third was a Fast of Restraint, and bridling in corruptions. The two former directly concern not us (onely in the figure, as to grace in present, and *Christ's* future coming.) But the third, the Fast of Refrenation, we all much stand in need of. I, the best of men, the very *Apostles* themselves, our blessed *Lord* himself told them, after the Bridegroom was once taken from them, then should they Fast ; which having him, they needed not ; who on all occasions was a bridle to their extravagancy ; whose *Eye* onely or *Word* being present could do more in them then all *Austerity* and strictest *Discipline* can in others : yet after such example and Instruction, they are enjoyned *Fasting* after *Christ's* departure ; Then shall they fast those dayes. Shall they ? how much more then

* *Ut quadragesima dies ante Pascha observetur, Ecclesia consuetudo roboravit. Epist. 119.*

† *Nos unam quadragesimam toto anno Tempore congruo Jejunamus, secundum Traditionem Apostolorum. Ad Marcell.*

* *Hooker l. 5. Field l. 3. Church.*

† *Jejunium triplex, viz. Expectationis, Contemplationis, Refrenationis.*

need We ! all whose helps are too little to restrain corruptions ! The first Command we read of laid on Man after his Creation, was this of *Abstinence*, Gen. 2. and you know the Law of *Justice* was given by Fasting *Moses*, Exod. 24. and so again restored by *Elijah*, 1 King. 9. The *Jews* had all their Weekly, Monthly, Yearly *Fasts*, as well as *Festivals*, (as is shewed before;) and this duty was frequent among the *Prophets*, and holy *Saints of God*, witness *David*, *Daniel*, *Esther*, *Judith*, the Mothers of *Sampson* and *Samuel*, the *Ninivites*, &c. And afterward the Law of *Grace* was proclaimed by abstemious *John*, Matth. 11. he and his Disciples *Fasted*; nor were they, or the *Pharisees* themselves blamed by *Christ* for often Fasting, but for their boasting and *hypocrisie* therein, Matth. 16. in such holy duties, He loving *charfulness*, *sincerity* and *secrecy*. The designed eyes of men, being the *Basilisks* of all good actions. Moreover, our blessed Lord himself by his own practice did *canonize* the Sacred use of *Fasting*, Matth. 4. Fasting forty dayes and forty nights at the Dedication of the new *Covenant*, as *Moses* at the old. During which time, we know, the *Devil* tempted our blessed Saviour; and as with *subtlest* * *Arguments*, and most *alluring Objects*, (scil. with *Plenty* for his *Hunger*, *Protection* for his *Danger*, and *Empire* for his *Poverty*;) so some say, he appeared in a *Religious Habit* (supposing the better to prevail) as they *Picture* him commonly in a *Ersters Gown*, and with a *Monkish Cowl* or *Hood*: And if so, certainly he was the first of the *Order*. But all these *Overtures* *Christ* repelled as easily, as *Satan* made *fallaciously*: giving him enough of *scriptum est*, It is written, *Thou shalt not tempt the Lord thy God*, &c. Teaching us what *ward* to lie at, *Fasting*, *Prayer*, and the Sacred *Scriptures*, Fasting forty dayes and

Gen. 1.

Exod. 24.

1 Kings 9.

Esther 4.

Matth. 11. 18.
Nec manducans nec bibens.

Chap. 16.
16.

Oculi hominum Basilis-
sci operum.

Chap. 4. 2.

* Hieronym.
in 2. Amos.
super 3. fecer-
itibus. Jude:
Avarum
Aurum,
Gulosus v-
preum. Libi-
dinofus Eas
alphegor co-
lit, &c.

forty nights, &c. In pious Imitation whereof, not Emulation, hath his Spouse the Church since derived her *Quadragesimal Solemnities*; yet not as necessarily imposed from that example, but voluntarily thence devoting some such time to *Christian abstinence*, looking at the moral of it, and not at the miracle, *modo possibili*, (as the School) not wholly abstaining à toto, all sustentation, yet at least à tanto, bating both of the measure, and the manner of our usual diet, like *Daniel 10*. I was in heaviness three weeks of dayes (saith he) and eat no pleasant bread, neither tasted flesh nor wine. The better to prepare our selves for holy duties, by subjugating the flesh, and infranchizing the Spirit to liberal contemplation. And this is it * one

Jansenius
de Quadrages.
ges.

Dan. 10. 3.

* Christus noluit tentari, usquedum jejunasset. Bern.

† ὁ πρὸς τὸ βάπτισμα,
καὶ πεντηκόντα ἡμέρας ἐπει-
ρᾶτο ὁ Χ. ὅτι καὶ πρὸς τὴν νίκην
ἐκ ἐδύνατο, ἀλλ' ὅτι πάντα
τοῦτο καὶ ἀκόλουθον πρῶτον
ἐβύλατο ὅτι καὶ Σὺ, &c. Cyril.
Hierosol. Catech. 3.

Socrates l. 5.
cap. 21.

Per tres sep-
timanas an-
te Pascha.

Qui autem
in Illyria &
Asia Graecia

sex simul
Jejunant,

& Quadragesimam ap-
pellant.

were the onely armour of proof against tempta-
tion. To which end (as *Ecclesiastical History* tel-
leth us) the Western Churches, Rome and others,
Fasted three whole weeks before Easter; but
the Eastern Churches, all Greece; Illyrium, and
Alexandria, continued this solemn Fast (as we
should) for full six weeks before the *Resurrection-
Festival*: and 'tis fit (saith one) so grand a Feast
should have such ample Vigils, and all Churches
agreed, that *Lent* should end in *Easter*, though
some difference there was, when it should begin;
intimating, all our sufferings shall (at length) end
in a joyful Resurrection, and that our Fast should

intimates, when he saith, that
Christ would not yield himself
to be tempted, until he had
first arm'd himself with Fast-
ing; † yet not, as if he could
have otherwise incurred any
danger, but thereby (saith he)
to teach his Church and us
what guard to stand upon;
that *Fasting* and *Devotion*

be at this * time of the year especially, both for prudent and pious reasons. Now the *Body* best can bear it, and with most advantage to the general increase; and 'tis fit sure some time should thus be set apart, at least once a year, for the *Soul*; for each one to take an account of himself, as well as of his *Shop*, or *Estate*; wherein by Fasting, Prayers, and Tears, those three heavenly companions, like *Abraham's three Angels*, to make his peace with his offended God: and none so fit a season as this, wherein we *Celebrate the Passion*, Christ's suffering for Sin 1. (the strongest motive to repentance) to see their *bainousness* no otherwise expiable, then by the blood-shed of the Son of God! and now did the *Church* humble her self with *Fasting, Prayer*, and other holy duties, that

God would * vouchsafe a gracious acceptance of such as were presented by her, either in the holy *Sacraments*, or *Ordination*; both being as about this time more solemnly performed.

This was the convenient *Tradition* of Antiquity touching *Lent* and solemn *Fasting*. And as *Lent* is the *Terra firma* of Religious *Abstinence*, and the * *Ember-weeks* (as it were) the four main *Continents* thereof; so are the *Vigils* and *Eves* of *Festivals*, even as so many *dispersed Islands*, yet not without their native *Treasures*: and because our *Memories* are so elapsive, that an *Annual Monitor* of *Lent*, or the *Quarterly Remembrancer* of *Ember-weeks*, are not a sufficient *Bridle* for our *Looseness*! therefore did the *Holy Church* recommend these monthly and weekly *Admonitions* to her *Children*, (*Wednesdays* and *Fridays* anciently being taken into her *Fasts*) that so abundance of *Caution* might oppose abundance of *Temptation*;

* *Tempore congruo.*
Hieron. loc. præcitat.

Gen. 19. 2.

Adesto Castis, Christe, Parsimonia,
Festumque nostrum Rex serenus aspice,
Jejuniorum dum litamus victimam:
Hinc subjugatur Luxus, & turpis gula,
Vini atque somni degener socordia,
Libido sordens, inverecondus Lepos,
Variaque pestes languidorum sensuum.
Parcam subactæ Disciplinam sentiant.
Prudent. Hymn. Jejunant.

* Of which see Rogation-week.

Job 1. 5.

* Valde absurdum est, nimia Sati-ritate velle honorare Marcyrem, quem scias Deo placuisse Jejunium. Hier. Epist. ad Eustoch.

we having need of Philip's daily *Memento*, and each Morning to be minded of our *Frailty*, nay and each Evening also, especially at Eves of *Festivals*, wherein (for the most part) the world hath, and willeyer deserve *Blame*; as *Job* was not ignorant, that his *childrens Panquet* (though intending *Amity*) might need a *Sacrifice*: and therefore have these *Fasting Eves* been set as *Ushers* unto *Festivals*, (except onely those which fall out in the *Christmas Holidaves*, or 'twixt *Easter* and *Whitsunday*, whose sober *Joyes* are no whit to be *sadned* with intervening *Fasts*) which else lead in all the *Festivals*, to caution and prevent *disorder* in them: and a very wholesome *method* it is both as to *Soul* and *Body*. It were but a * *fond thing*, to think we can honour *Christ*, or the memorial of any *Apostle*, *Saint*, or *Martyr*, with excess; whom we know to have pleased *God* with *Prayer* and *Fasting*: and therefore (I say) these lesser *Fasts* are added as frequent *circumspctions*, to oppose all such *intemperances* and daily *incurssions*; that so, often *Payment* may make our *Debts* the lighter, and such *even Reckonings* keep *God* and us long *Friends*, even everlasting *Friends* in *Heaven*. Yet neither that *Fast of Lent*, nor *These*, as absolutely *Commanded*, or *accepted* (of *God*) barely for themselves, as of some special merit in their own nature, (as some strain up the pegs too high) but *respectively*, and onely for such ends as follow, viz. as *Fasting* is a devout *Handmaid* both to *Piety* and *Charity*, *Isa. 58.* as it sets the greater edge

Isa. 58. 4, 6.

* Franguntur ergo Corporis Cupidines, Deterfa ut intus emicer Prudentia, Sic excitato perspicax Acumine, Liberque flatu laxiore spiritus, Rerum Parentem rectius precabitur. Prudent. Hymn. Jejunant.

upon our * *Prayers*, kindles our *Zeal*, and enableth us the more to every good work; it testifieth to the world our peniveness for *sin*, doth (as it were) amerce and punish

us for former excesses, undermineth the strong holds of

of *Satan*, hardneth whom pleasure would melt; it not onely relieveth, but encourageth the poor to patience, in that hardship which they see voluntary in others, out of *Religious purposes*; and it checketh and admonisheth sensual persons with wholsom examples of Frugal and severer life. Lastly, by these abstemious contemplations, we here (as it were) begin the life of *Angels*, fore-taste the sweetness of that *Heavenly Manna*, anticipate the excellency of that life, which we shall one day live in *Heaven*, where we shall hunger and thirst no more after such outward nourishments; fed onely with the *beatifick vision of the Lamb*, and the *Fountain of living water*. Yet for all this *Antiquity* and *instrumental Piety of Fasting*, some are cloy'd with it, stomackful at very Abstinence, and even uncivilly disgorge themselves against it, both in their practice and invectives! So that the Church complains with *David*, *Jejunavit anima*, My Soul fasted, and it was turned to my reproach! These Fast-breaking Hereticks are as old as *Epiphanius* his time, who writes against *Arius* upon this account, (I might have said as *Epicurus*) *justes de jeun*, *Slow-Bellies* (saith the Apostle.) He meaneth not at their meat; but to all good inclinations, belly-Gods, that thought the best Feast-maker the perfectest Saint (and especially if on an Ash-Wednesday, or a Good-Friday;) and yet so meer Spirit (forsooth) that all our corporal assistance to Devotion pleaseth not. *Epiphanius* bestoweth on them his 73. *Heresie*, and they deserve it (you shall meet their Objections answered elsewhere.) I will not here Spoil the *Harmony* of our speculation with their discord. Passing then the Adversaries, look we unto our own practice, lest some as justly complain of us, as honest *Lindanus* doth of the other persuasion. "Our Fasts abound with lusty Wine (saith he) and with variety of choicest Fish; we

Psal. 69. 10.

Tit. 1. 12.

*Epiphani. 73. ber. adversus Arium. * Jejunia nostra vinicapa natant, & piscium varietate carnum delicias superant. Pano- plia, l. 5. c. 11.*

* *Abstinet*
eger, egenus,
avidus,
fallax, gula,
virtus.
 * *Avaro*
nam de, unde
que habet,
quam que
non habet.

Neh. 14.
 Acts 13. 3.
 Matt. 17. 21.

* *Jejunium*
orationem
corroborat;
Oratio Je-
junium san-
ctificat.

† *Nō sōi*
πονδάνος
ἐκ τῆς πλῆ-
ρώσεως.

outvie the luxury of fleshly delicates ! Or if not so, yet are there other abuses of this Fasting ; some making it their *Gain*, some their *Physick*, some their *Art*, and (I hope) some their *Vertue* ; according to that old * *Verse*, The sick man fasts, but 'tis for want of appetite ; the poor man fasts, but 'tis for want of nourishment ; the covetous man fasts, and 'tis for want too, for * want of the gift to eat of his labours. The Poet laughed to see an Ass laden with Gold, feeding on Thistles ; but a good man may mourn to see this folly among the Sons of men. The Hypocrite fasteth too, *twice a week*, (if you will believe him) but that Fast is, a pampered body in a *Pharisees* dress, (a short hair perhaps, and a sower look) but a meer Phantasm, an appearing unto men to fast. The fifth is the *Glutton's* Fast, whose stomach doth but *Arietate*, that is, play the fighting Ram, goes a little backward (as part of a meal, or so) to return with the stronger Appetite. The last and best is the Fast of *Vertue* and *Religion* ; which besides habitual temperance, is the body's parsimonious fare, for *spiritual* advantage, and this goes still accompanied with prayer in Scripture. *Nehemiah fasted and prayed before the Lord* ; so *Anna*, so the *Disciples*. I, these two together cast out the worst Devil that is. This is that acceptable Fast, by which God wooes his people so : *Joel 2. 12. Turn unto me with Fasting, weeping, &c.* to which they should answer with *David, We have stumbled our selves with Fasting, Psal. 96.* And then (as *St. Austin* saith) they would compleat each other : * *Fasting corroborateth prayer, while prayer bettereth and sanctifieth our Fasting.* *Hippocrates* his Aphorism is true on both sides ; † *Diseases for the most part, both of soul and Body, owing their Original to fulness and redundant humours.* And indeed, where Satan tempteth one fasting, he tempts a thousand full.

Prov. 30. *Left I be full and deny thee, and say, who is the Lord?* And therefore to be compelled to drink, is as great an evil, as to be compelled to thirst; there was a Law against this among very Heathens, *Hest. 1.* And many are the Eulogies of such a Fast; it is the *August*, that is, the harvest of the Soul, the Tithe of our time, an unbloody Martyrdom: such a Fast, saith *Cyril*, is a greater *Sacrifice* then that of *Abraham*; for that was to be done upon anothers body, (saith he) but this upon our own.

Fasting is one of the best *Shields to quench the fiery Darts of the Devil*; the foundation of many other vertues; an Oar, a Spur, a wing to goodness; as *Cbrysologus* notes of the Prodigal, his *Fame perego* brings him to his *ibo ad Patrem*; his hunger makes him resolve of penitence and diligence: *I will arise and go to my Father, &c.* Yet Fasting is not a virtue in it self, nor to be rested on as a Duty, without superstition, unless in order to the End thereof; and so it may be an Instrument and Help to *Vertue and Religion*; it is Operative principally to the mortifying of carnal Appetites, while on the contrary, *Feasts & Répletion* minister sewel to those *Lusts and Inclinations*. *Jer. 5.* *When I fed them to the full* (saith God) *then they assembled by Troops in Harlots houses: without Ceres and Bacchus sewel, Venus sits a-cold, and Cupid lets fall his Arrows.* These Assistances of Abstinence seem to have a treble Aspect, according to three special Objects of fasting, and the three main Circumstances of Time: either it looks backward in order to *Repentance*; or beholds the Present, in reference to *Prayer*; or respects the Future, for mortifying of *Lusts*: and in all these, Receives its value from the holy Ends, and good performance of it. Fasting that looks back, becomes an Instrument of *Penitence*, a punitive and afflictive Action, a part of that same holy *Revenge*, which

Prov. 30. 9
Τὸ πλεῖν
βίεν πίνεν
ἰσὺν γὰρὸν
πίφουκα τῷ
διδάκν
βίφ.
Heiter 1.8.

Jejunium
est Scutum
contra ad-
versarium,
& Funda-
mentum
virtutum.

Jer. 5. 7.

* Ἐν τῇ
μαρτῇ τῶν
καλῶν ἱ-
σως ἔκ' ἔστ,
πενώσιν
ἡ κώπει
πλεῖ, &c.
Achæus a-
pud Athe-
naum.

2 Cor. 7. 11.
*Penitentia
 ipso quoque
 habitu ac
 victu man-
 datur, &c.*

Joel 2. 15.
 Ezra 1. 21.
 Dan. 10. 12.
 Psal. 35. 15.

* *Jejunium
 anime no-
 stra Alimen-
 tum loves ei
 pennas pro-
 ducens.
 Bern. Serm.
 in Vigil. S.
 Andreæ.*

† *Parvus ci-
 bus & ven-
 er semper
 Esuriens
 iridiana
 Jejunia su-
 perant. S.
 Hier. Ep. ad
 Demetriad.*

which the Apostle accounts one of the effects of
 godly sorrow. 2 Cor. 7. a Testimony of contrition,
 a judging of our selves that we be not judged of the
 Lord! And this must be severe and sharp, to ex-
 press an Indignation to the Sin; must indeed be
 proportioned to the Sorrow, as that should be to
 the Sin of the Repentant, as that Fast of the Ni-
 vites, Ezra, Daniel, &c. This Fast is to be re-
 newed often, and like our Repentance it must be
 habitual and lasting. Secondly, Fasting, as it is in-
 servient to Prayer, need be no protracted abstin-
 nence, but an Ordinary Act thereof, short and
 sharp, as the missing of a Meal, (the Deferring or
 Lessening of it) that Prayer may be the more El-
 vated, proceeding from an unloaded breast; a
 more pure and dedicated spirit, and an undistur-
 bered Brain. Prayers are the wings of the soul,
 and Fastings are the wings of Prayer. One calls
 Fasting the * Nourishment of Prayer, and another
 the Aliment of the Soul it self, if it be qual-
 ified as Isa. 58. negatively, as vers. 4. &c. and af-
 firmatively, as vers. 6. &c. Thirdly, Fasting,
 as it looks on Mortification, must be in long and
 lasting Austerities, increasing by degrees, and not
 violent in any: 'tis not an Act, but a state of Fa-
 sting that must effect this business, and cast out this
 Devil of Concupiscence; a perpetual Temperance,
 an habitual subtraction of nutriment from the Bo-
 dy; and this must be with respect had to Sex, Age,
 Season, Constitution; (Children, Pregnant Wo-
 men, Aged and sick persons not obliged;) and for
 others St. † Hierom's advice is very rational, not
 allowing violent and tedious Fasts, and then re-
 turns to wonted Plenty; (these extream Changes
 doing more harm to the Body, then good to the
 Minde) but gradual abatements of Diet, and an-
 swerable increases of Religious Duties, Meals lit-
 tle and necessary, at no time Extravagancies,

chis

this would be found to be a Fast best availing to suppress our pungent Lusts, and fond Desires: as was visible in a story of a Religious Virgin, whom an importunate Lover soliciting to Re-*affection*; she told Him that she had put on an holy Resoluti-*on*, of fasting forty dayes with bread and water; and till that were performed, she could give no further account of her Affections; onely in the mean time, desiring Him to Evidence his Love; by joyning in the Abstinence: which He undertaking, to expresse his heartiness, proceeded unto half the time, by which he was grown so weak and feeble, that he thought more of Death then Love; and so was ingeniously cozened into a Remedy of his Intemperance.

The best companions of our Fasts, are the Re-*quirements* of Religion, and the enlargements of Charity, giving to others what we deny to our selves, making all our Actions pursue the same De-*sign*; that we restrain our thoughts from Cares, and all our senses from loose Objects; as well as our Palates from Dainties, or else we make that become a Sin, which is not in it self a Vertue, but may be a Foundation of it, by the End and manner of performance. The † great and perfect Christian Fast, is not onely to abstain from Meats and Drinks, for that the Devils do; yet cannot it be called a Fast, because it is Meat and Drink to them to do evil! but also from the Vanities of the world, and all the vices of our sinful nature. If the Belly onely have joined, (saith * Bernard) let that Fast alone, (go about to starve the Belly again;) but if the other Parts (as which hath not?) have offended, let them all fast for company; I, all our Senses, for being the Cinque-Ports of Sin! Let the Eye fast from all uncovenanted Gazes; look not on fair Dust, but on the real Stars; shut those Casements unto Vanity, and open them toward Heaven, for which

*Jejunia nos
contra Pec-
cata faciunt
fortiores,
concupiscen-
tias vincit,
tentationes
expellant,
&c. Leo
Serm. 4. de
Jejun.*

† Perfectum
et magnum
Jejunium
est, non tan-
tum à cibis,
sed ab omni-
bus iniqui-
tatibus, et
illicitis se-
culi volup-
tatibus ab-
stinere. Aug.
* Si sola Gu-
la peccavit,
sola Jejunet,
et sufficit;
si vero pec-
caverunt
cetera mem-
bra, Jeju-
nent omnia.
Bern. de Je-
jun.

Psal. 113.

which they were so *Elevated* : Let not our *Eyes* be fixed upon *Dunghills*, while the eyes of all things else wait on the Lord (saith David) even as the eyes of a Maiden on the hands of her Mistress ; Let the Eye fast, and desire none to the *Beatifying Vision*. Let the Ear also fast, shut its doors against all looser and *Prophane Discourses* ; opening to the dictates of the *wise Charmer* : Let not *Satan* or his *Filfers* of Men, Angle thy Soul out of thy *valiant Ear* ; but whensoever *Vertue* speaks, He that bath Ears to hear, let him hear.

Psal. 39. 1.

The Tongue too above all needs Fast, that little busie Film it is, that fills the World with *Jars* ! and therefore need keep Fast with David, That we offend not with our tongue ! A double *Portcullis* Nature hath made, and all too little to keep in that unruly Member ! And better it is by Silence to express some *Wisdom*, then by much Talk, much Folly ! Yet when *Goa's* cause requires, let the Tongue be the Pen of a ready Writer, restrain not without Grief ; but better were it, the Tongue should cleave to the roof of that mouth, that spends itself in putrid Language, customary Oaths, Lies, Blasphemies, and Imprecations ; since of Every idle

Matt. 12. 36.

word that men shall speak, they shall give an account at the day of Judgement. Let the Tongue therefore

Psal. 141. 3.

Fast, and Pray too (with David) Set a watch (O Lord) before my mouth, and keep thou the door of my Lips. Let the Hand also Fast from Idleness, & all Evil works ; from *Achan's Theft*, from *Abah's Oppression*, from *Haman's Projects*, from *Nabal's Gripping*, and from *Belsazzar's Sacriledge* ; each of which is inscribed with a Touchment ; and it is one of the Qualifications of a Saint, that he be a man of clean hands, Psal. 24. The Foot also must overtake the rest in *Abstinence*, and Fast from all guilty Paths, from bloody swiftness, and the wayes of Rapine ; from the black steps of ill

Noli me tangere.

Psal. 24. 4.

Society,

society, whose Pa'bs tend to the Grave, and lead down to the Chambers of Death! And last of all, the Heart must Fast (or all the rest do nothing;) an heartless Sacrifice was never offered, I am sure, never accepted; that (I say) must go along with all, nay before all the rest in holy Duties, the Understanding must Fast from Error and Scrupulosity, the Will from Precipitate Elections, and the Memory (that mouth of the Soul) from eating so much Trash, and from storing up so many gross Crudities, and trivial matters. I, such an universal Abstinence of Soul and Body, will give up both a living Sacrifice, holy and acceptable unto God, Rom. 12. Such a Penitential Lent shall finde a Joyful Easter, so pious a Life, a Blessed Resurrection. But lest while I treat of Abstinence, I glut your Patience, I here enjoyn my Quill forbearance.

Prov. 7. 27.

Quod cor non facit, non fit.

Os Animæ Memoria.

Rom. 12. 1.

POEM X. { On { Lent. }

LENT signifies the Spring, a Spring of Grace,
Where Pray'r and Fasting keep their ancient Place;
Which sometime in a treble Aspect stood,
To God, our Selves, and to the Common-Good.
God's honour here below expressly stands
In due Observance of Divine Commands;
Those call for Fasting, with Contrition joyn'd,
For which the Church this Season hath design'd:
That all in Penitent Dejection, now
Their souls and Bodies at his Foot-stool bow!
Uncage the Bird of Paradise, that she
On wings of Abstinence may homeward flee.
The Epicure but thickens the Mud-walls
Of that Flesh-Prison, which his Soul enthralls!

Wine

Wine is a mocker, and deludes the Brain,
 For *Wis* and *Health*, engendring *stolid Pain* !
 Then, who doth not fond *Appetite* withstand,
 But *arms* his *Foe*, and lies at his *Command* !
 While *Pray'r* and *Fasting* are the wings of *Souls*,
 Whereby they mount above the *Starry Poles*,
 Not as though *these* could *satisfaction* make,
 Or our unprofitable *Service* take
 So far with *God*, as the least grain to *merit*,
 (By whose sole *Promise* we all good inherit ;)
 But to declare, that who *Commands* doth prize
Obedience here, above all *sacrifice*.
 And as *Lent* upward, so it downward looks :
 This solemn *Fast* sends *Christians* to their *Books*,
 That *They*, as well as *Tradesmen*, once a year
 At least, might *Cast Accounts*, and *Reckonings* clear :
 And if they thrive in *Grace*, bids them improve
 Still more and more, in *Gratitude* and *Love* :
 But if *They* finde *Decay*, and *Debts* increase !
 Warns them *Compound* with *God*, and make their *Peace*
 By *Pray'r* and *Fasts* ! mourn but the *Stock* is lost !
 And with *red Ink* *Christ* all their scores hath *Croft*.
 Your *Fasting*-*Spittle* *Serpents* kills (they say :)
 True in the *Figure*, it helps *Sins* to slay.
 'Tis your *fed Horses* neigh, and are so rude !
 Oft *Pamper'd Bodies* meagre *souls* include !
 Fewel subtract, fond *fires* will out again ;
Satan shall blow his *Bellows* but in vain.
 Whose *Pietie's* their *Sauce*, have *Angels* *Fare* ;
 But who for *Mischief* *Fast*, right *Devils* are !
 Nor less contributes *Lent* unto the *health*
 Of *Body*, or the *Gain* of *Commonwealth* ;
 The best *Preservative* against *Disease*,
 While most of them flow from *Redundancies* !
 And all this *Abstinence* may best be born
 When the *Sun* *Comforts* us with his *Return* :
 And now most *opportunely* we give way
 For *Creatures* to *Reeruit* their long *Decay*.

Now then to spare their Teeming generation,
Preventsunnatural Depopulation;
And cheers the Fruitful Seas industrious Trade
With strange Varieties, not vainly made:
Else, while the ransack'd Earth endures vastation,
The Seas may multiply to Inundation.
Souls, Bodies, and Estates need ne're Repent
Th'Observing this same treble Good of Lent.

PRAYER X. { On }
Lent. }

O God of infinite Compassion, since Dust and Ashes hath begun to speak unto Thee, Let not our Lord be angry that we still sollicite Thee, since all our importunity proceeds from our being angry with our selves for Sin! And why should our Transgressions call louder on thy Justice, then our Prayers on thy Mercy for penitent Sinners? of which number we (now) unfeignedly desire to appear before Thee, being heartily displeased with our selves (above all things) for displeasing Thee! not onely putting on external weeds of Sorrow, but also intimately grieved in our Spirits, for our so frequently grieving of thy holy Spirit! and violating those Seals of Grace, as far as in us lies, by which we were consigned to the day of Redemption! For those & other our Sins (O Lord) we justly deserve to be abhorred of Thee! and therefore abhor our selves for them in Dust and Ashes! bumbling our Souls with Prayer and Fasting. Thou (O Christ) who for our sakes fastedst forty days and forty nights, not needing for thine own defence any such fortification, or for thine own Orizons any such elevation; but for our sakes, both as to Satisfaction and Imitation; Conduct and sanctifie our Humiliations (at this season) into some admirable proportions to our Crimes; that we may recover

recover our lost vertues, by Acts and Habits fully opposed to our Sins; that as we have formerly offended by Intemperance and Excess, we may now deny our selves the wanted measures even of our Lawful Comforts; as we have often trespassed more then on the borders of Epicurisme, let us now embrace such a charitable abstinence, as may afford to others what we deny our selves: and as we have oft washed out thine Image with Inurgitations of Ebriety; let us now practice stinced and restrained Appetites, knowing that the evil Spirit wandreth up and down in dry places, seeking rest, and finding none, while he hurrieth the drunken Swine into the Sea of Riot and Destruction! And though we have exchanged Dispositions with Goats and Apes, and other wanton animals; yet now we endeavour to imitate the Lamb, and mourning Turtles! by subtracting fuel from those Lusts, possessing our vessels in holiness, and giving up our Bodies a Living Sacrifice: and though formerly we have delighted in Luxury and Fashions, (those effects of shame and flags of vanity) yet this holy season doth admonish us to cast off the old man, with his corrupt affections and garments spotted with the flesh; not fashioning our selves according to this world, but to put on the new Man in holinesse and righteousness all the dayes of our Life: and though heretofore transported with the abuses of rare Musick, the looseness of amorous songs and Recreations! yet now we hang those Harps upon the Trees of Sorrow! cheering our souls with inward and retired Mirth, with Psalms and Hymns, and spiritual Songs, making Melody to Thee in our Hearts. Thus, Thus (O Lord) at this time, we desire and endeavour like the penitent Prodigal, to return unto Thee! For we have sinned, and are no more worthy to be called thy Children; make us as some of thy

red Servants ! because we have broken all thy Commandements, Lord, here we tender Thee a broken Heart ! and such a sacrifice (O God) thou wilt not despise ! Hear therefore, and have Mercy : Thou that healest those that are broken in Heart, and givest Medicine to cure their sicknesses, Raise up our Prostrate and Dejected Souls ! Why didst Thou Fast so long, but to teach us what Guard to stand upon ? Why didst Thou Hunger and Thirst, but to satisfy for our Excess ? Why didst Thou Mourn, but to expiate our sinful Joies ? Wherefore thine Agonies, but to sweat out our sinful Pleasures ? Why thine ignominious Death, but as a Ransome for our shameful Life ? O Thou that offeredst up Prayers with strong Cries and Tears ! Hear now the Prayers and Cries, and vocal Tears, of us and other thy penitential suppliants ! Thou that Fastedst forty Dayes and forty Nights, give us grace to follow Thee, though not in the Miracle, yet in the Moral ; though not with equal Fasts, yet so as we are able : that so our Fast being neither envious nor ostentations, not for strife and debate, or any Pharisaical ends, but charitable and pious, Loosing the bands of wickedness, and dealing our Bread to the Hungry ; our sower Herbs may prepare for a comfortable Passeeover, our Penitential Lent may end in a glad Easter, and all our Sorrows in a glorious Resurrection. Amen, Amen.

{ The COLLECT }
 { for the first Sunday in Lent. }

Epistle.
 2. Cor. 6. 1.
 to 11.

Gospel.
 Matth. 4. 1.
 to 12.

O Lord, which for our sakes didst Fast
 forty dayes and forty nights ; give us
 grace to use such abstinence, that our
 Flesh being subdued to the Spirit, we
 may ever obey thy godly motions in righ-
 teousness and true holiness, to thy ho-
 nour and glory, which livest and reign-
 est, &c.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

UPON

Palm-Sunday.

M. Leff.

1. Exod. 9.

2. John 12.

E. Leff.

1. Exo. 10.

2. Ephes. 4.

Christ riding to Ierusalem ^{Mat. 21. Mark 11} _{Luc. 19. Jo. 12}

7. And they brought of Colicteus & cast their
 garments on him, and he sat up on him
 8. And many spread their garments
 in the way and others cut downe
 branches of the Trees and shawed
 them in the way
 9. And they that went before, and they
 that followed cried saying, Hosanna
 blessed is he that cometh in name of e.

DISQUISITION. XI.

T His day (for some considerations) beareth a-
 way the Palm from all the rest, as beginning the

vido Dictatorum in Ruut. 8. 10m. - 317

the * Great, the Holy, and the Painful Week.

* Hebdomada magna, sancta, pœnosa (as antiquity calleth it.)

The Latin Fathers call this Week before Easter, Hebdomada pœnosa seu dolorosa: by the Greek Fathers it is called, Ἑβδομάς μεγάλη, ὅππῃ μεγάλη ἡμῶν γέρονεν ἐν αὐτῇ παρὰ τῆς ἐσποῦς καὶ ὀδύμας. Chrysost. Tom. 5. Savil. Edition. p. 140. Where he hath writ a peculiar Homily *Εἰς τὴν μεγάλην Ἑβδομάδα.*

The great, as being that, indeed, wherein were the most various Scenes and greatest Interchanges of our Saviour's life and death: the holy, as that wherein our meditations should be such, in conformity to Christ, by the apprehension of our sins, and his sufferings: and the painful, as that wherein was more then personated the last act of our blessed Saviour's Tragedy on the Cross, for the Mortifi-

cation of our Sins! and yet the great Week beyond all this again, for the happy Catastrophe of his Resurrection, both for our Souls & Bodies Justification.

Rom. 4. 2. Rom. 4. And first, this day openeth a pleasing Scene, presenting us our blessed Lord riding in Triumph to Jerusalem, and that in some measure of befitting equipage, suiting (at least) the Prophecy, if not his Majesty, Zech. 9. yet with general acclamations round about him, Behold thy King cometh, the King of Israel, and glory in the highest; cheerfully and with a double Hosannab acknowledging his Godhead, and Humanity, and the dignity of both where I shall contract your Speculations unto Christ's Actions herein, and Theirs, the Jews. Sc

Matt. 21. 2. Matthew registreth the History at large, Chap. 21. where at the second verse, Christ sends two of his Disciples for the Ass and the Colt: In the very circumstances of which Message, as well as in the substance, appeared some glimmerings of the Deity, foretelling them some contingencies, whereof angels have no cognizance, but in the prospect of their causes; and likewise his Authoritative sending for those Beasts (whosoever was the owner)

ner) this spake no lesse then his divine *Prerogative*,
(as the School speaketh) that he was the grand
Master of the whole *Creation*, by which he might
at any time curse the barren Fig-tree, command
the *Fish* to be his *Treasurer*, send whom, and whi-
ther, and for what he pleased, with a *Dominus*
opus habet, the Lord hath need of him. And there-
fore such actions of our Saviour are no object of
our imitation, unless we will become like the
Beast he sent for, and that was an *Ass*, both as to the
Prophecie, *Zech. 9, &c.* and as to the mystery of
histaking our flesh, compared unto such a Riding;
and as to the *Allegory* of *Christs*; and all true *Chri-*
stians meekness, laboriousness, and patience;
this being a laborious, meek, and patient Crea-
ture: and in this sense 'tis good to say with *David*,
Psal. 72. I was even as a Beast before thee. Again,
'tis said an *Ass* used to the yoke, *Verse 5. Christ*
loves no Sons of * *Belial*, that is, such as have
cast off the yoke, whether of *Church* or *State*, by
Rebellion, or Sacrilege; obedience to him being
better then sacrifice: and too this *Ass* used to the
yoke, may signifie the *Jews* mancipated to the
Law, whereas the *Colt* whereon never man sat,
(till *Christ* now riding on both by turns, as some
observe) signified the *Gentiles* used to the liber-
ty of Nature. He thus came Riding that came to
save both. And now let us look a little on their a-
ctions, wherein they are grown so officious in at-
tending *Christ*, as though they would become his
Profelytes rather then his *Persecutors*, & *Jerusalem*
happily exchange her old bloody title, of *Stoner*
of the *Prophets*, for an *Honourer* of them, if not
an *Adorer* of their *Master*; evidencing their Af-
fections by flocking out in throngs to meet him;
which when they did, they cut down branches, and
spread them in the way (so hot on it) as they
would make every Tree pay a Tribute to his welcom.

*Non trahē-
dum in ex-
emplum.*

Zech. 9.

*Assinus est
laboriosum,
patiens, &
miste ani-
mal.*
Psal. 72. 24.

לִבְיָטָן*
sine jugo.
Psal. 72. 23.

*Vide Boyssin
Fest.*

The Jews
Actions.

Luke 19.
Matth. 21.

*Dominica in
ramis Pal-
marum,*

* * Y. J. n.
Αἰὼν Ἀγε-
τωῦ Ὁ σὺ
Ὁ δὲ αὐτὸς
αὐτὸς γὰρ
αὐτὸς. Pind.
Alrissimarū
v riturum &
Coronarum
Sorem sua-
vem.

* Psal 92. 12.
Matth. 21. 9.

Pf. 118. 25.

From the story, as described by St. Luke 19, and St. Matth. 21, some of the ancient Church took occasion, as on this day, to go in Procession with Palms in their hands, and denominate it Palm-Sunday; and these Trees being Palms, though native to that Countrey, and very numerous there, were nevertheless Emblems Emphatical of his victory and patience: we too should *strengthen* his way, that is our life, with * flourishing Vertues, breaking down boughs, from Abraham Obedience, from Joseph Chastity, from Moses Humility, &c. and then as David saith, * Psal. 92. The righteous shall flourish like the Palm-tree. Besides, as if the Trees yielded not ornaments enough, they even strip themselves to dress his way, spreading their Garments: and so should we cast our Garments of Pride, into his way of Humility; and our Garments of Charity to his poor servants, like Job, casting garments to the poor; that would make Christ exchange garments with us, even the robe of righteousness, wherewith he is clothed, as with a garment.

And then, that their hands might not out-act, nor their Feet out-run their Tongues, they make a consort of both sexes, and all ages; distributing themselves in Royal Method, vers. 9. The multitudes that went before, and that followed, singing all Hosannah to the Son of David, as though it had been no other then the solemn Proclamation of the King of Israel; for the * word signifieth to save, and is taken, Psal. 118. as a prayer for the King, and like that, 1 King. 1. God save the King. Nay, some carry it higher, affirming Hoshiannah, or Hosannah, to be a form of Exclamation used to the Honour of God, and that in great Solemnities; and signifies (saith Learned * Drusus) Adoration to the son of David, by the Right of Carrying branches; an Honour so great, and unusual to be done

even

* Hosanna.
Vocabulum
Syriacum ex
Hebraeo

QUAESO. Plal.
& N.

118. 25.

Salvare, aut
salvificare:
serva, Quae-
so, Regem

Dom. Exop-
tatio simi-
lis illi

1 King. 1. 34.

Vivat Rex
Solomon.

* De vocibus
Hebr. N. T.

f. 19.

even to Princes ; that the Pharisees were like to burst with Envy, Matth. 21. They disdained, knowing this to be an appropriate manner of Address to God, vers. 15. *Hosannab* in the Highest : and said one to another, (between anger and astonishment) *Hear ye what These men say ?* vers. 18. for they were troubled to hear the People Revere Him as a God : and this *Hosannab* was the cry of both of them, the *Ante-nati*, and the *Post-nati*. Those that went before, were the Patriarchs and Prophets ; they that followed after, are the Apostles, Martyrs, and all pious Christians ; all whose Praises and Gratulations make but up the same *Hosannab*, either of Acclamation to Christ, or Appreciation to themselves ; *Salva obsecro*, or *Glory to the Saviour* : the *Ancients Faith* and ours is the same, though the manner of believing differs.

Matth. 21. 15.

The *Ante-nati* & *Post-nati*.

But alas ! how soon the beams of popularity are beclouded ! Their *sun goes down at noon* ! (as is said in another case) the Scene again is suddenly and sadly changed, their *Acclamations* turned into *Accusations*, their *Benedictions* into *Blasphemies*, their *Palms* into *Thorns*, and their *Hosannab* into a double *Crucifixe* ! No stone so rolling as the *Mobile vulgus* ; it is like its Gender with *Grammarians* ; the Common People sometimes Masculine, and sometimes Neuter. So fluctuant and unsteady is popular Affection, that David calls it madness, and paralleleth it with the Seas tumultuousness : and there is but one *band only* that can still them both ; and therefore let him caution how far to trust it, *Psal. 128. Trust in the Lord, cease from man, whose breath is in his nostrils, &c.* See the instability of earthly favour, and learn to scorn it ; how aguish the temper of the many-headed monster ? against which, of all beasts, make use of your Litany, *Good Lord deliver us.* Their *Magnificat*

Neutrū modo, mō modo, vulgus.

Psal. 65. 7.

118. 8, 9.

*Venite Ex
ultemus.

Luke 19. 41.

Matt. 21. 17.

Dominica
Passionis.

nificat is soon turned into a wronged sense of *Come let us sing, let us heartily rejoyce, &c. as our Saviour this day found, and we have often seen! who was never in any great honour all his life, but twice; externally had but two chearful dayes, one was that of his *Transfiguration*, yet there he talked with Moses and Elias of his death, whereby that was sowed! and here he is going to his Death indeed, and weepeth even in the mid't of his glory! Luke 19. and this honour continued but a very little while. So slippery a pinnacle is the bosome of a multitude, a reed shaken with the winde; nay, like the winde that shakes it! for they that so admired him in the morning, would none of them vouchsafe him a lodging at night, *Matt. 21. faine to go back to Bethany*, there he supped; his goodly Day of Triumph having been a Fasting-Day with Him, and of mourning! and when we come to weep for Sin, it will be our Souls best Day of Triumph and Jubilee. Their affections cooled faster, then ever before they kindled, till that fire became a frost! They that even now cryed him up as the King of Israel, soon after cry louder, *We have no King but Caesar*; and they that ere while cut down boughs to strew his way, soon after cut down a Tree to hang him on, the Cross, the Curse! and those that cast their Garments in his way, now soon cast lots for his! So that the Church (as by her Devotions on it appeareth) may well call this the Passion-Sunday, as being but one step short of Calvary.

POEM

POEM XI. { On Palm-Sunday. }

WHat means this *Multitude* I say, what's the *News*
 With this strange *Concourse*? Is't the *King o' th'*
Inauguration-Day? Look how they throng, (*Jews*
 As they to swear *Allegiance* to Him long?
 Their *Love* out-runs their *Patience*, they contend
 Whose *Duty* shall him *first* and *last* attend.
Jerusalem runs out of 't self, as 'twere,
 To meet Him by the way, and Greet him there:
 The *Trees* are Clambred, and Each breaks his *Bough*,
 Nor have their numerous *Palms* branches enough
 To *Dress* his way; their *Garments* too they strew,
 To fill the *Ostentation* of their *show*.
 Mean time, behold his *bumble Highness* pass,
 On the meek *Emblem* of a *sluggish Ass*,
 To fulfil *Prophecies*, and *Patience* teach
 To all that Learn, when *Word* and *Action* preach.
 Thus *Equipag'd* they wait on him to *Town*,
 Where, of all sorts, what hurrying up and down
 To have a *sight of Him*? the windows throng'd
 With *Gazers*, who for the *Messiah* long'd,
 And that, with *holy Austin*, most desir'd
 To see Him in the *Flesh*, e're they expir'd.
 Now all the way as this *King* pass'd along,
 What *Acclamations* both of old and young?
Children their *Cries* into a *Treble* raise;
 While *Parents* Chant the *Basis* to his *Praise*:
Ages and *Sexes* both in *Consort* Sing,
Jerusalem doth with *Hosannah's* ring.
 So should we *Deck* the places *Christ* frequents,
 With inward *Praise*, and outward *Ornaments*:
 All this was right and due, what his *Desert*
 Challeng'd, not onely from their *Hand*, 'But *Heart*,

And from *Ours* too ; but Both are *Jews* ! alas,
 What *venom'd* serpents lurk in pleasant *Grass* !
 All These are pious *Frauds* ! in this sweet *Calm*
 A *Storm's* wrapp'd up ! a *snare* in every *Palm* !
 This very Day *Christ's* *Passion-week* began,
 'Twas but a *Preface* to— *Behold the Man* !
 What *Vanity*, what *Danger*, O what *Death*
 Sculks in the fond *Applause* of vulgar *Ereath* !
 And whosoever *Thereupon* relies,
 Must look, at length, to prove a *Sacrifice* !
 And in mean time like a *Camaleon* lives
 On *Air* and *Fancy*, that no *Nurture* gives.
 Then 'ware the *Gilded Pills*, the worldly *Palms* ;
Storms oft *Affail* us, when we dream of *Calms* !
 Listen not to those *Syrens*, unless ye,
 With wise *Ulysses*, first secured be.
 The *Chased Hart* here well *Instructing* us,
 In *fattest Soyls* to be most *Timorous* !
 Thus having heard how *Jews* their *King* proclaim,
 See next his *Coronation* by the same,
 Both strange, and true ! the *Passion* *Muse* will sing,
 How *feigned Saints* did use their *Real King*.

PRAYER XI. { On Palm- }
 { Sunday. }

O Condescensive Saviour, who vouchsafedst, at
 about this time, to chuse no statelier Creature
 (being Lord of all) then a meek Ass to ride into
 Jerusalem ; and that not onely to fulfil a prophesie,
 and instruct us to Humility ; but further teaching
 us to lay aside all Ostentation and ambition, and to
 stoop below our own Condition, when ever it may
 advantage or advance thy Service : give us grace
 in the mean time, to be still thankfully Contented
 with such Accommodations as thine all-wise Provi-
 dence affords us ; knowing, that if our state be not

of the upper form, yet neither of the lower, but such as Thy Goodness knows to be the best and fittest for us, of all the world. O therefore grant us all minds unto our means, which is better then Means unto our Minds; unless thou shalt be pleased to better both; that so we may comfortably enjoy our selves, and progress in thy service, with all submissiveness of spirit, and lowliness of minde. And as thou didst now also set us a Pattern of great Prudence & Consistency, of Evenness and holy Gravity, in the midst of general Acclamations, thou being the greatest Day of triumph (if not the sole) of thy whole Life on Earth: so guide our hands to write after this fair Copy, that we may be wise and humble, modest and pious, Even-tempered and untransported in all our Elevations, whether on the wings of Favour or Favour, born up in the Estimation of the People, that we may (like our Master here) improve them to thy Glory, and not our own; that Satan may not throw us down from the Pinnacle of vain-glory, nor such waxen wings let us fall into a Sea of Ruine! that we may not be one day answered among those that have received their Reward, even from thy Popularity! O let us never be like vaunting Herod, smitten in the midst of his Pomp, because he took, and gave not Thee the glory! but like high, yet lowly David, Not unto us, O Lord, not unto us, but unto thy Name be all the Praise and Glory; Hosannah in the Highest. And this, O Lord, we tender out of Duty, though common Prudence also challenge it; Observing here the aguish Distemper of popular Affection, the fickleness and instability of Earthly Favour! that even the same day wherein they honoured Thee as a Prince, nay as a God, they dismiss Thee from Jerusalem, and put Thee to seek a Lodging in Bethany! How soon their Palms are turned into Thorns, and their Hosannahs into Crucifixes! And if the world deals so with the Ma-
ster,

ster, what may the servant look for? O let us never lean upon such Reeds, to receive both a fall and a wound! but on Thy Cross (O Christ) that Tree of Life, whose fruit is for the saving Souls, and whose Leaves are for the healing of the Nations. Let us never build upon the Sands of Secular Insinuations, which the next Tide washes into Gulphs and Graves! but on that Rock of Thine, where all the angry Elements can do no violence. Cease we then from Man, whose breath is in his Nostrils! whose life is in his breath! and therefore whose kindnesse can be no more! but stick we up all our Confidence in Thee our God, whose favours are unchangeable; whose affections, like thy self, are Everlasting. Trust not then in Man, no not in Princes, or any Childe of Man, for in all Cases and Calamities, vain is the help of man! and of all Things that belong unto Him! Vanity of Vanities, all things are vanity! Our help standeth in the Name of the Lord. Thou art our helper and Defender, our Refuge whereunto we must alwayes resort; our Castle and Fortress, and all our other Instruments of Safety; in whose Favour is Constancy and Life, Loving unto the end, without end, even till our Hosannah's be Exalted into Hallelujah's: To whom therefore be all Honour, Praise, and Adoration, henceforth and for evermore. Amen, Amen.

{ The COLLECT. }

Almighty and everlasting God, which
of thy tender love towards man, hast sent
our Saviour Jesus Christ, to take upon
him our flesh, and to suffer death upon
the Cross, that all mankind should fol-
low the example of his great Humility:
mercifully grant that we both follow the
example of his patience, & be made par-
takers of his Resurrection, through the
same Jesus Christ our Lord.

Gospel.
Matth. 26. 1.
chap. 27. 57.

Epistle.
Phil. 2. 5.
11.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

M.
 Psalms for
 D. M.
 E.
 Psalms for
 D. M.

UPON

Christ's Passion, commonly
 called Good-Friday

Christ praying in y^e Garden

M. Lesson.
 1. Gen. 22.
 2. Matth. 27.
 E. Lesson.
 1. Isaiah 53.
 Rom. 8.



37 And he gave him selfe from them, about
 a fowle cast and knelled downe and prayed
 38 Saying Father if thou wilt take away
 this cupp from me, etc.
 39 And there appeared an Angell unto
 him from heauen comforting him
 40 And he rose upp from prayer and
 came his disciples, and found them
 sleepe for heavines

QUISITION XII.

AS an affectionate and Loyal Wife, that hath
 had her most indulgent Husband wronged,
 wounded, murdered! telleth it ever after with
 Tears

tears and sorrow to her Friends and Neighbours :
 likewise doth the Spouse of Christ the Church,
 in these her solemn Anniversaries, story to the
 World her Well-beloved's Passion ; How that
 Bridegroom of the Church, and of each pious Soul,
 was scourged, thorned, murdered, crucified !
 and once brought forth by Pilate (as by Marcus
 Antonius sometime the mangled Body of Caesar)
 with an *Ecce Homo*, Behold the Man ! Indeed
 our Saviour's Passion should not onely be an annu-
 al, but even a Christian's daily Contemplation ; this
 Christ-cross-row should be our constant Lesson,
 which we should Read (saith * Ludolphus) seven
 times a day at least ; it being *Liber vite*, a Book of
 Life to us, although of Death to Christ ; prefigu-
 red in *Sampson*, who was ploughed against by his
 own Heifer, and as it were killed into the hands
 of his malicious Enemies, who having first cruelly
 tortured him, by putting out his Eyes, and bind-
 ing him with Fetters of Brass, they bring him forth
 afterward in a general conflux, led in a ridiculous
 manner, to exercise their wits and spleens ! And
 here behold the Body of that Figure, the substance
 of that shadow, Christ, the true Nazarite and
 Champion of our souls, betrayed also by one of
 his friends, by his own familiar Friend, too fa-
 miliar so to kiss him into bloody Hands ! who ha-
 ving inhumanely scourged him, bloodily Crowned
 him, and ridiculously cloathed him, next adde
 scorn unto their Tyranny, bringing Him forth in-
 to the clamorous Throng of his insulting Adver-
 saries, to be the subject of their scoffs and fury !
 Behold the Man ! For that's the most contracted
 passage of this main ground of Christianity, diffu-
 sed through both Testaments, the Center of the
 whole Circumference ; yet like a curious Perspe-
 ctive, shewing the most ample view of Him, even
 from his Cratch unto his Cross : ! all the while that he
 was

As in the
 Prophets,
 Canticles,
 Gospels, and
 Apocalypse.

*Sponsus Ec-
 cle siæ, Spon-
 sus Animæ.*

*Quotidiana
 lectio Passio-
 nis recorda-
 tio: Bern. in
 Passionem.
 John 19. 5.
 * Ad minus
 septies in
 die. De vita
 Christi in
 Joh. 19.*

Judg. 14. 21.

Ecce Homo !

John 19. 5.

Ruth 1. 16.

Deſpectivè
loquendo, vel
ad miſeri-
cordiã pro-
vocando. De
vit. Chriſti
in loc. citat.

* Ut eſus lu-
dibria in-
imicis haberet,
& ulterius
ſanguinem
non ſuarent.

S. Aug. in
Paſſione.

a Si Regi in-
videtis, jam
pavete, quia
deſectum
videtis.

b Non clarus
imperio, ſed
plenus op-
probrio.

Fervet igno-
minia, fri-
geſcit invi-
dia.

c Videte ca-
put perfora-
tum, faciem
conſuſam,
corpus lace-
ratum, &c.

Beda in loc.

d Nam quẽ
abſolvit Ju-
diſio, crucifi-
git miniſte-
rio.

was Man—This Uſher behold, going along with him as *Ruth* and *Naomi*. Whereſoever is the *Man of Sorrows*, there is likewise this ſame *Ruſſful Ecce! Behold the Man!* which Text I may call a ſafe and inoffenſive *Crucifix*, to be worn not ſo much in the *Eye* or *Ear*, as in the *Bosome*, in the *Heart*; lively repreſenting our dying, yet ever living, our life-giving Saviour, to each faith-ful Soul: *Behold the man!* *Pilate* ſpake this in part deſpiſingly, and partly (ſaith *Ludolphus*) to move the *Jews* to pity. As well it may bear either ſenſe, either a *Qualm of Pity*, or a *Belch of Envy!* St. *Auguſtine* is for his pity, whether rais'd from any *Juſtice* in himſelf, as ſeems, *verſ. 4.* or from his *Wives* caution, it matters not, but, that they are words of *Compaſſion*, he argues.

He here cry'd out to them, *Behold the man!* * that they might ſatiate their malice on his *Reproaches*, and ſo thirſt no further after *Innocent blood!* as much as if he had ſaid, ^a If you envy, or fear his being a King, yet be appeaſed now, ſeeing him debaſed thus below the form of a *ſervant!* not ſwelled with any *Ambition*, but even like to burſt with *Grief!* ^b not glittering with pomp, but ſordid with abuſes, (as that ſweet *Father* warbles on.) Since then he frieth in ſuch a *fiery trial!* let now your *Envy* cool, (ſaith he) and be extin-
guiſhed. ^c Look well but on his boarded head, his ſmeared face, and furrowed body, and ſee whether he be not likelier for a *Grave* than a *Throne*. *Ecce homo, Behold the man!* Yet all this is not enough for *Jews*, or *Jewiſh ſpirits!* And therefore *Venerable Bede*, and others, are for the latter, and think that theſe words were a *Belch of Envy*; whether from fear of *Cæſar*, or to pleaſe the *Jews*, not much material; and they prove it by the cloſe: For whom ^d *Pilate* cleareth in word, he doth condemn in Action. *I finde no fault in Him;*

Him; take ye Him, and crucifie him ! Behold the man ! So that all the washing of his hands, though he rubbed never so hard, would hardly ever fetch out the stains of this Blood from his Heart.

But here not to build a *Myndus*, (sorrow loving no descant, and being but an ill *Methodist*) I shall briefly resolve this subject into these three Circumstances, (reserving the * *Ecce* to attend the application, if not rather carrying it along with us all the way) viz. the *Quis* ? the *Quid* ? the *Quare* ? and consider the *Person*, the *Act*, and the *Reason* of it : Who it was ? What it was ? and Why it was He suffered ? All wrapped up in this same *Ecce homo*, Behold the man !

First for the *Quis*, *Who* ? as to his being the son of God, is answered with another *Question*, *Lai. 53. Who shall declare his generation ?* Not the Tongues, or Quills of Men, or Angels ! as He is *St. John's Eagle in the clouds* : Yet may we look upon him, as *David's worm in the dust*, and outcast of the people. Though we cannot reach his Divinity, yet, as this Text inviteth, we may Behold the man ! And so indeed was he too plainly seen, by the eye of an oppressive world ! no sooner man, then center of calamities, one acquainted with Griefs ! His onely Intimates and Familiars, his inseparable companions ! Thus as in relation to his sufferings (our business here) this word particularly answereth the *Person* with the man, Behold the man ! *Man*, and *Son of Man*, our Saviour's usual compellation, *John 8.* and frequently elsewhere, *the Son of Man* : and that for weighty Reasons. As first, to strengthen his Disciples Faith ; Whom say you that I the Son of Man am ? Secondly, to demonstrate his Humanity, as his Miracles did his Divinity : And here most properly *Man*, as being Passive onely in his *Humane Nature*. Thirdly, called *Man*, to shew Christ was not ashamed

* Hec demonstrativa particula Ecce, ut plurimum veritatis, & magni prefigitur, & hic Officio functa Baptiste, prodromus est Christi. Isa. 53. 8. Quis enarrabit Generationem meam ? est Aquila in Nubibus ? sed in vermis in pulvere insuere potest. Vir dolorum.

The *Quis* ? answered with a * *Apogewon*.

John 8. 28.

L. Distinct.

4.

Ἄνθρωπος
ἄνθρωπος
ἄνθρωπος

Heb. 2. 17.

Dan. 8. 17.

Vide Ezek.
per totum.

Innocens,
Benefaciens,
Rex, Dei fili-
us.

ashamed of our *Infirmities*; but, as the Prophet speaks, *hath born them, and our sorrows*! meaning all those *Infirmities* that are painful without *Sin*; but none of those that are *sinful* without pain, as Lombard well distinguisheth. And yet withal he is *Man* with an *Article*, that imports an Emphasis, ἄνθρωπος, that is, among men, as Demosthenes among Greek Orators, or as Tully among the Latine; as Homer among the Grecian Poets, or Virgil among the other. *The Man* by a Figure of Excellency, Behold the man! Christ here Emphatically styled *Man*, and by a transcendent singularity above all others: Not like ordinary men propagated in *Sin* Original, and by a double Parentage: this spotless Lamb having in Heaven no Mother, and on Earth no Father: No, nor like Adam in his best state, with a *Posse* labi, with any possibility of falling into Actual: But the *Man*, in all things like us, but that which is nothing, *sin* excepted, Heb. 2. 'Tis remarkable, that none is called *Son of man* in Scripture (except Daniel once) but onely the Prophet Ezekiel; and he so called near an hundred times in his own Prophecie, as being more conversant with Angels, and Diviner Revelations. How much more Christ in that regard, here styled emphatically, Behold the man! Nor yet is this all his Excellency; He was Innocent, He was beneficent, He was a King, He was the Son of God; all easie to dilate on (I can but name them.) He was Innocent, and declared so by his Judge: *Insons ante Reum*, the Just before the Guilty; the Dove of Innocence, the Lamb without blemish, the true Nathanael. He was the Universal Benefactor of the world, to all parts doing good, according to their several Receptivities. He was a King, acknowledged not onely by the Scriptures, but by his Enemies at his Crucifixion, by his Title on the

* Cross,

*Cross, &c. He was the son of God, testified by Miracles on Earth, and thrice at least by a voice from Heaven, and the Devil himself was tormented to this Truth, Matth. 8. Behold the man, that was the Sum of the whole world, both God and Man.

* Pilatus jubet ignorans, In scriba triplicem Digere versiculis, quæ sit suffixa potestas. Fronte Crucis titulus sit triplex, triplice lingua. Agnoscat Judæa legens. & Græcia norit, Et venerata Deum percenscat aurea Roma. Prudent. Apotheos. advers. Judæos.

And all this Excellency of Person doth infinitely heighten the indignities of his Sufferings, which are the next Considerable, the *Quid*? What this person underwent? But soft, let me not promise more then I can perform, alas! more then can be performed! This being on the Jews part a wickedness unutterable; on Christ's part sorrows inexpressible! and therefore fitter here to be Effigied like sacrificed *Iphigenia*, with *Agamemnon's* veil of silence! How hard the holy Penmen labour here for *Metaphors*? He was ploughed upon, saith David, Dumb before the sheavers and Butchers, saith *Isaiab*; given up, saith St. Paul, Given up of God, betrayed of man! John 3. Delivered to the world, that Scene of miseries, and vale of tears! Delivered up to sorrows, Luke 22. Delivered up to the people (and no wilde Beast, or Sea so raging!) Delivered to Death, even to the Death of the Crosse, as the Complement of all Tortures! And this is the general prospect of Christ's innumerable sufferings! which come on so thick and fast upon us, that they will not permit us here to glance upon his * former Passion, (as the Fathers call Christ's life from his Birth to the institution of his last Supper) whose whole life indeed was but one *Crimson Thread*, spun out to make a *Garment* for us! But his latter Passion now calleth us into the Garden, John 18. Where, think not of a place of Recreation, but of Passion! Dream not

Matt. 8. 29.

The *Quid*?

Infandum scelus, infandiq; dolores!

Psal. 129. 3.

Isa. 53. 7.

Rom. 4. 25.

John 3. 16.

Luke 22. 47.

Phil. 2. 8.

Παρεδό-

θη.

Traditus

mundo, Tra-

ditus dolori,

Traditus p-

palo, Tra-

ditus morti,

Traditus

Cruci!

* *Christi du-*

plex Passio,

prior & po-

sterior. Cu-

jus tota vi-

ta continua-

ta Passio,

John 18. 1.

of

* Non tan-
tum oculis,
sed membris
singulis.

Serm. 3. de
Ram. Palm.

† Ut mede-
la responde-
ret morbo.

De vita
Christi in
loc.

a Ecce Homo!

٥٧٨

AG.

Luke 22.47.

bThe Roma

peny about

our 7d. or if

those pieces

were of fil-

ver Shekels

the single

Nickel was

15 d. that o

the Sanctu

ary double

at most the

not above

4. 156 Sterl

though

some raise

them to re-

Deniers a

piece, to

make up the

lofs Judas

pretended i

M. Magda

len's Gint-

ment of 30

pendence : (r

- say nothing

of those that

think so ma

ny pieces, f

many police

of silver.)

of Beds of Roses, and delicious Flowers, but think of bitter herbs, of Rue and Wormwood: There *Behold the man!* there weeping, sweating, bleeding for us! till he becometh *περίλυτος*, even a Circle of Calamity, made an *Island* in his own inundation of *Tears*, of *Sweat*, of *Blood!* a *trouble Island!* as *Bernard* passionately: "Christ wept (saith he) not onely with his eyes, but with all the members of his blessed body, to wash away our Sins! And whosoever would scan the supernatural causes of these so unnatural *showers*, must think well on the *weight* of *sin*, and *wrath* of *God!* and then he shall finde much comfort in them. shall finde the first a Bath of *Tears*, for every *Nathan* to wash in and be clean; the second, one of *Sweat*, to purge the *slothful* servant; and the third of *Blood*, wherein a *murderous David* (that can be but as *penitent*) may white his purple *Soul*.

These are the *Fountains open to Judah and Jerusalem, for sin and for uncleanness*, the fountain of *Christ's Garden*. And if you ask me why he chose no sadder place, no Cave or Desert, but thus began his *Passion* in a Garden? I answer with *Ladolphus*, that Man's *Recovery* might echo to his *Fall*, as 'tis easie to carry on the *Metaphor*, but I would fain avoid prolixity. Next, *Behold the man*, is become, *behold a multitude of men*, or rather of *Armed Murtherers* come forth against him, as if one of their own *Fraternity*! and (as the manner is) no sooner are his *Enemies* in fight, but his *Friends* are out of it: One carrieth to *betray* him, another to *deny* him! but of the people there was *none* to help! And he that e'while so over-prized a little *Oyntment*, more undervalues now the *Lord's Anointed*! For *thirty pence* sells the rich ransom of the World, and with a *foab's kiss* seals up his hellish Bargain! But let his Brother *Judas* remember.

member, what such ill gain doth purchase in the end, viz. nothing but *Acheldamah's* and *Fields of Blood* ! 'Twas

but a trick of more wit then judgement, in him that Apologiz'd for Ju-

das, as not acting out of malice, but onely out of Hope to cheat the Jews both of their money and their expectation; for that Christ (he thought) could easily pass through the midst of them, as he often had done, and convey himself from danger, and so onely in derision bid them hold him fast, &c. But David's Prophecie of Him, and Christ's calling him Devil, doth befool this Phansie, as well as his own after-game, betraying his own neck into the Haker of Despair ! and it was the Wis of Justice that he should lose his Rewards, who was ἀπαλχυρος before, and had lost his compassion. But Ipse viderit, see he to that, the insulting Jews are gone away with their self-yielding Captive, who yet (had he so pleas'd) could with more ease then sampson have burst their bands, and cast away, &c. but onely to shew Thee, penitent Soul, that he who led Captivity captive, was content himself to be enslav'd and bound, to expiate thy looseness and abused Liberty ! See next his travelling Affliction haling him to the Mint of all his miseries, the High Priests * Council, where† more Mischiefs are shewred on him, then he hath parts to bear them ! The pittiful sport and Tennis-Ball of those unrighteous Judges; among whom He is hurried up and down from one Tribunal to another, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, from Herod back again to Pilate ! foot-ball'd between Jewes and Gentiles, all having a hand in His death, that died for all. Meanwhile his Torment, like the stream or

* Campus Acheldamah sceleris mercede nefandi
Venditus, exequias recipit sumulosus humandas.
Sanguinis hoc pretiū est Christi; Judas nimis arctas
Infelix Collum Laqueo, pro crimine tanto !
Prudent. in Enchirid.

Psal. 109. 8.
John 6. 70.

*The Sanhedrim which consisted of all sorts.
† Ab Omnibus patitur, & in Omnibus.

Ducitur, re-
ducitur, &
Judicio in
Judicium,
de opprobrio
in opprobrium, & sup-
plicio ad
supplicium.

*Crescit eun-
do. Siculi
non invene-
re Tyranni
Tormentum
majus !*

** Horredum
nohiludi-
um.*

*Matth. 26.
v. 67, 68, &c.*

*† Me, me,
adsum qui
feci !*

*Et propter
me hac tem-
pestas.*

** Doles, Do-
mine, non
tua sed mea
vulnera ! In
his Com-
ment, on St.
Luke,*

*Nolumus
regnare, no-
lumus vive-
re !*

snow-ball, still gathers by the motion ! all Ten-
turing their inventions for his shames and tortures :
Such indeed as — *Perillus* his *Bull* was but a
Calf (and a Colt as it were) unto their worse then
Trojan Wooden Horse ! * How unweariedly busie
is their malice ! as though their *Mouths* had not
sin'd enough before in *Elasphem*y, they spit upon him !
Him, whose *healing Spittle* their own ill eyes had
need of : and then to make *Him* somewhat like
Themselves, they blinde-fold *Him*, thinking to
buffet forth some new *Prophecie* out of him ; but
when they ask him, *Who smote Thee ?* each of us
may well answer in the words of * *S. Ambrose*, Thou
smarest, O Lord, not with thine own, but with my
wounds ! — † I am the *Jonah*, and for my sake
(*Dear Lord*.) is this great Tempest come upon
Thee ! Some set *Davia's* ploughers upon his back,
that make long furrows there, stripping him not
more of his *clothes* then of his *skin* ; while others
witty malice studieth a *torture* for his *head*, and
that shall be a double one, *scil.* a *Crown* to delude
him, and of *Thorns* to Torment him ; and was it
not a strange *Coronation* (think you) where *Briars*
were the *Crown*, and *Blood* the *Oyle* ? And because
a *Crown* implyeth a *Scepter*, they proportion That
with a *Reed* ! a *Reed* put into that *hand*, which
could have pluck'd the *Oak* up by the *Roots*, and
Crush'd the *Cedar* : but onely to chear the *penitent*
Soul, to assure *Thee* and *me*, that *he will not break*
the bruised Reed. To these they adde the *Mockeries*
of *white* and *red* : yet fit *Emblems* of his *Innocence*,
and their *savage Cruelty* ! Behold him next at the
Jews strange election ! when *Custom* more then
Mercy, freed one at the *Passcover*, see their un-
worthy choice, not *Him*, but *Barabbas* ! prefer-
ring *Dross* to *Gold*, the *Wolf* before the *Lamb* !
We will not have this man to reign over us ; No,
not to live among us. And what else was this,
saith

saith *Ludolphus*, then as they should have said, Let him be killed, that hath oft (among us) Rais'd the dead! and let him *Live* that hath, and yet will kill the living! Not *Him*, but *Barabbas*. If *Pilat* preach to them his experienced Innocency, they rage at him; Let him wash his hands, can he not? (but such had need rub hard!) Let the blood light on them and on their Children; the *Guilt* they mean, but not the *Benefit*! & so indeed it did (as our Venerable *Bede* observeth.) How closely to this day doth their wish stick to them in a *Double Curse*, Spiritual and Corporal! Some *Authors* reporting that their *Bodies* monethly suffer an *unnatural flux of blood*! but infallibly fulfill'd upon them at that general *Devastation* of their populous *Jerusalem*, where such was the wit of Justice, that thirty of them were sold for a *Peny*, who sold our *Saviour* for thirty pence. Others telling us what those that bought them did with them, affirming that the *Romans* had no such manurance for their Fields and Gardens, as was the *blood of Jews*! his blood was so upon them, even corporally also, (God grant at length its *Spiritual* benefit may be on them) that their own *Iosephus* tells us, that 110000 of them there became as *Dung of the Earth*! The thought of this (methinks) should binde all *barbarous Hands*, and stay the swiftest Feet from bloodshed. This you see out-crying all sins! and for which God commonly makes *Inquisition here*, even in this life, (what ever else he bears with till the next!) The voice of thy Brother's blood cryeth unto me, *Gen. 4.* each one then, with *David*, cry as loud against it, *Deliver me from blood-guiltiness, O God*, (whether of the past, or future Tense) *Tbou God of my health*. 'Tis for desperate Jews to be so bloody! For *Christians* to be merciful, as their *Heavenly Father*, who will have mercy and not sacrifice, no bloody sacrifice but this

Quid hoc est aliud? &c.
In locum.

Heret usque bodie Fudeis sua peritio! In locum.

Ioseph. lib. 7. de bell. Jud. c. 17.

Gen. 4. 10.
וְדָם הָאֵדָם
וְדָם הָאֵדָם

of Christ. Take but a view of that, and I have done.

And here behold obedient *Isaac*, the willing Porter of his funeral pile : *Loyal Uriah*, carrying the Instrument of his own destruction ! where (by the *Will* of Tyranny) his enemies make good that double *Crucifige*, as 'twere twice crucifying him ! once as with a burden, and secondly with a *Cross* ! The *Cross* the worst of all the *Jews* four *Torments*, which for their slaves they had borrowed from *Heathen* Cruelties ! *Suidas* tells us, that if any one died a fatal and unfortunate death ! they were wont to set a *Cross* upon his Grave, to intimate the shame and horreur ! And *Tully* himself is here at a *Nomplus*. To binde a Citizen of *Rome* (saith he) is hainous, to scourge him villany, a kinde of *Parricide* to kill him ! but What shall I call it, to put him on the *Cross* ? O that were (sure) a strange *Placulum* ! What shall I say to this ? the *Apostle* answereth somewhat, He humbled, He emptied himself, *Phil. 2.* Christ emptied himself of *Glory*, of *Beauty*, of *Help*, of *Company*, of *Life* ! all his veins of blood, all his senses of delightful objects, for the contrary : Nay, emptied his Soul of *Divine* comfort ! emptied, humbled himself even to the death of the *Cross* ! that Sin might be carried out of the world as it came in, that is, upon the *Woodden Horse* ! whereon his nailed body is extended, as the *Hieroglyphick* of his ample mercy. See how he boweth his head as 'twere to kisse his Church, and spreads his Arms to Embrace all penitent Sinners. What should I here trouble you with the nice *Speculation* of some *Friers* ? How big the Nails were ? whether big enough to make *Constantine* an Helmet, and a Bridle ? What several sorts of Wood the *Cross* was of, and why ? with the strict number of his stripes and wounds ? * Let *Granatenfis* and *Assa* answer for their boldness, numbring about five hundred

Quid Dicam ?
In Oratione
contra Ver-
rem.
ἐκένωσεν
ἑαυτόν.

Phil. 2. 8.

Brachia in
amplexus
dimittit, in
Oscula val-
sum.

Ludolph. de
vita Christi
in loc.

* *Granaten-*
fis Acosta,
& Oserius
in Passionē.

hundred, while more exact *Oforius* argueth from the Band of Souldiers, full six hundred and sixty in the Body, seventy two in the Head, beside the five main Wounds, in Hands, and Feet, and Side ! But, Numbring is an argument of paucity, though Stars, and Sands, and every leaf in *Autumn* score a grief. All this were but a *Substraction* to Christ's infinite sorrows ! who

Pauperis est numerare.

therefore in his Type assureth us, *Innumerable troubles have compassed me about*, Psal. 40. And if any thing in this world could come ought near them, (methinks) our Sins were likeliest !

*Cernis, Homo, quid pro te patior,
Vide penas quibus afficior,
Vide clavos quibus confodior ;
Cum sit tantus dolor exterior,
Intus tamen plantis est gravior,
Tam ingratum dum te experior !*
Hugo de Passione Christi.

O then, let each of *them* number out a wound in him, and finde its Cure there ! And if they come short, why, then to reach his multiplied miseries, to our offences adde his Enemies ; who had they been either Graves, or Earth, or Rocks, or any thing but *Jews*, how would they have Opened ? Rent ? and Quaked in compassion ? and added no more scoffs, and sponge, and spear unto his Crucifixion ? which yet *They* do, even till the Sun's ashamed ! the Temple's angry ! and the Earth's afraid ! Inasmuch that the very *Astrologers* of that Age acknowledged from that total unnatural Eclipse of the Sun ; the Moon being then at full, That either the World or its Maker was then a dying ! And *Iosephus* tells us of the Angels valediction, a voice heard in the Temple about that time, *Transseamus hinc* ! Let us fly hence, and pitch our Tents no longer about such wicked Persons ! And now, one would think we were near the Consummation of his Passion finished. Indeed, of his outward suffering is somewhat opened to you ; but I have said nothing as yet of his Internal Passion ! The deep impressions of all those Ignominies and ingratitude cast on him ! Nothing of the Burden of his

*Aut Deus
Naturæ pa-
titur, aut
machina
mundi dis-
solvitur.
ΕΥΤΕΛΟΥ
καταβαι-
νωμεν. l. 7.
de Bel. Jud.
c. 12.*

לֵן לֵן

* Δὲ τῶν
ἀγνώστων
κόπων καὶ
βασάνων,
&c.

Fathers Anger, and our Sins ! which caused the
second Agony on the Cross, My God, My God !
wherein his Soul complaineth, and even Descend-
eth into Hell ! And therefore we may well joy
prayer with that old Greek * Liturgy, By those
unknown sufferings, good Lord, deliver us ! And
here that Ecce homo is lost into an Ecce Agnus Dei,
Behold the slain Lamb of God, that taketh away the
sins of the World. Not onely Heaven and Earth,
but Hell it self also seemed amazed at the Passion :
by the Cessation of all Oracles (as Plutarch tells
the story) how in the Reign of Tiberius, a voice
came to certain Mariners, they knew not whence,
that great Pan was dead : and Nicephorus (who
reports the story) affirms that this great Pan was
πῆρς ἑβραϊστί, an Hebrew Childe, and that that
Childe was Christ, and that was the last time that
ever Oracle was heard. And here standing by his

Trajectus per utramque latus, laticem atque Crurem
Christus agit ; sanguis victoria, Lympha Lavacrum est.
Tunc duo discordant crucibus hinc inde latrones
Contiguus ; negat ille Deum, fert iste Coronam,
Prudent, in Enchirid.

Cross, 'tis con-
siderable how
Christ six sever-
al times hath
shed his blood

for us ! five times in his Life, and once here after
his Death ! First, at his Circumcision ! Secondly,
in the Garden Agony, ὀδυσεύς ! Thirdly, at his Fla-
gellation, or scourging ! Fourthly, at his being
Crown'd with Thorns ! Fifthly, at his Crucifixion !
and lastly, here, after his Death, by the Spear
broaching of his Heart ! whence flowed both the
Sacraments, to the Comfort of all Believers on Him :
yet scarce warran enough for canonizing the Soul-
dier that did it, into a Saint called * Longinus.

* Vide Dr.
Succliffe ex-
aminat. of
Rom. c. 7.

Here I might winde you into the Labyrinth of
School-Disputes, Why Christ so earnestly did de-
precate his Passion with a frequent Transcat Calix,
Let this Cup pass from me ! whether out of the Do-
minion of his Inferiour Will, or no ? or onely out of
humane

humane infirmity? How far then and after, he was Relinquish'd of the Deity? whether onely in regard of momentary suspension, or of any separation? Asalso how his Temporal Passion could satisfie for our Eternal Debts? Whether by the Excellence of his Person, or by the prevention of His Graces in us? But aiming more at the kindling of Devotion, then swelling up a Volume, we will send these Questions back again to School; while with more profit we now apply the QUARE? Why all this was done and suffered? What David said to his Brother Eliab, 1 Sam. 17. when Goliath defied the Hoast of Israel, is there not a Cause? the same (methinks) Christ here answereth his brethren of flesh and blood, to their treble Ecce of Attention, Admiration, and Compassion, Demanding also, Why camest thou down hither? Down from Heaven? down to Earth? down to misery? down to the Grave? nay, down to Hell it self? (as an inchoation of his Triumph, after the consummation of his Passion.) Why, is there not a Cause, saith Christ? Doth not sin play the insulting Philistine? and Satan defie the Israel of God? and therefore here encountereth him like David, with the Staff and Sling of his Cross and Passion, slaying the Goliath, Death, and with his own sword beheading him. Is there not a Cause? Yes, hence we see a double one! on Christ's part Love, on man's part sin and danger! on Christs part not onely, that all the Prophecies and Prefigurations might be fulfilled, though even in that sense also, saith the Evangelist, ought not Christ to have suffered these things, and so to enter into his Glory? but likewise an invaluable love, an incomprehensible Affection to poor man-kinde: Not Faith, or any works foreseen (which were effects, not causes of this mercy) but onely that *ἡ ἀγάπη* Eph. 1, that same free grace, good will and pleasure of the Deity, of all the glorious

The Quare?

1 Sam. 17.
29.

Ecce, nota
Attentionis,
Admiratio-
nis, Compas-
sionis.

Ut imple-
tur omnia.

Luk. 24. 26.

Non previ-
sa fides, non
opera.
Ephes. 1. 9.

rious

*Quare ope-
ra ad extra
sunt indivi-
sa.*

John 3. 16.
Luke 2. 34.

John 10. 16.
*Missa tota
Trinitas.*

*Unicus &
peranti coe-
perantibus
dubius.
Specialiter
tamen filio
attribuitur.*

Q. V.
Math. 1. 25.

*Quare pro
peccatis
peccatorum
peccatorum
peccatorum
peccatorum.*
John 15. 23.

Rom. 4. 24.
1 Cor. 1. 30.

2 Pet. 1. 20.

rious persons of it. Their Actions outwardly being undivided, though distinguished: the love of the Father sends the Son, John 3. the Holy Ghost overshadowed the blessed Virgin Mother, Lu. 2. yet neither impedeth the voluntary coming of the second person, who layeth down his life here, none taketh it from him, John 10. Thus the whole sacred Trinity wrought this great work of mans Redemption. Whatsoever one worketh, the other two cooperating, consenting; as here the Father of Mercies, and Spirit of Consolation, joyn'd with the Son of everlasting love, yet is it notwithstanding principally attributed to the Son, the work of our Redemption, because (as his Word witnesseth) 'twas his Person that became God with us, Matth. 1, &c. in whom we have redemption through his blood, according to the riches of his Grace: I, that onely was both the leading and impulsive cause of all Christ's woes and sufferings! the sole *Quare*? why this good Shepherd left the ninety nine in the Wilderness, (i.) the fallen Angels in their sin and punishment! and died to ransom this one lost sheep, Mankind! Well therefore may the vulgar Latine read it, *Nimia Charitas, Greater love hath no man*, so great a love, too great on both sides! the *Quare* on his part, being the expiating of sin, Rom. 4. and conferring of Grace, 1 Cor. 1. being hereby made unto us *Wisdom, and Righteousness, and Sanctification, and Redemption*. The Riches of his Grace paid our *Talents*, and much more will our *Pence*, we doing our *Duty* in mean time, and giving but *all diligence*, 2 Pet. 1. satisfied both our *Eternal* and our *Temporal* Debts to God, cancelled Satan's *χρεὼν*, that black scrowl against us, and is to us, as the Angel to St. Peter bound in Prison; as the indulgent Father to the returning Prodigal, and the very good Samaritan unto the wounded Traveller: For by his stripes we are

are healed, *Isa. 53.* τὸ λυτρεῖν, *1 Tim. 2.* His we are by *Ransome*, his by *Purchase*, ἡγοράσθητε, ye are bought with a price, *Cor. 1 Cor. 6.* and his by *Conquest*, *John 16.* ἐγὼ νενίκηκα, Be of good cheer, I have overcome the world. Thus Christ's sufferings were proportioned to his *Person* suffered in, to the *Sins* suffered for, to the *Good will* he suffered with, and for the *End* he suffered to; all *universals* and *Superlatives*, all *inexpressibles*! our business is to be συμμορφούμενοι, *Conformed* in some measure to his *Life* and *Death*, that being partakers of his *Sufferings*, we may be also of the *Consolation*: and that's done two wayes chiefly, *When we beat down the body with Abstinence and Devotion*, and the *Minde* with *Patience* and *Compassion*. Sit thee down then my *Soul* *This Day*, and make it thy *Good-Friday* by application, that was so bad to *Christ* by bloody passion! Cheer up to think, with how many *Priviledges* this day was honoured, viz. Sin cancelled, Death subdued, Hell spoiled, Heaven opened, Scriptures verified, Man redeemed, and all this by this thy *Saviour* * crucified.

Isa. 53. 5.
1 Tim. 2. 6.

John 16. 23.

Phil. 3.

Cum per ab-
stinentiam
affligitur
corpus, &
per compas-
sionem ani-
mus.

This *Meditation* would allay all our *Extravagancies*, and moderate the *Excesses* of our former pleasures: 'T would *sweeten* all our *bitter draughts*, and fit us in some measure to pledge *Christ* in this bitter Cup, if he should please to call us to that *Honour*, as we have comfortably seen in *Others*! this would fortifie us against the worst could happen. Then let not *Ignorance* (for shame)

be more busie with superstitious *Figures* of the *Cross*, then true *Devotion* with this frequent *Meditation*, and the more lively representations of it, in the *Word* and *Sacraments*. For ἐν τούτῳ νικά is the *Motto* of every true *Christian* as well as *Constantine*. Under this *Banner* onely shalt thou over-
come.

* Πόσω χαλάρωσεν
ὁ Σταυρός; τὸν θύ-
νατον κατέλυσε,
τὴν αἰμαρτίαν ἐ-
σέσσε, τὸν Ἄδην
ἄρξεν ἐποίνειν,
τὴν διαβόλην τὴν θύ-
ναμιν ἐξέλυσε.
S. Chrylost.

From

Heb 10. 9.

The Ecce
Attention-
nis.

ΘΙΛΑΝ-
 ΔΕΩΠΙΣ
 ΤΕ ΔΕΩ,
 ΦΙΛΑΔΕΛ-
 ΕΙΑΝ ΤΕ
 ΑΥΔΕΩ-
 ΠΙΣ.

Joh. 15. 13.

1 Pet. 4. 8.

* In utroq;
 foro, in in-
 feriore, prae-
 veniendo, excusando, ignoscendo : in superiore, inclinando Deum ad im-
 plendam promissi sui misericordiam.

* This is at-
 tended with
 an Ecce of
 Admiration.

From the *Quia*, the Person of this glorious sub-
 ject, if we behold it with Attention, we may ga-
 ther, First, *Obedience* and *Compassion* (among
 many other *Fruits* on the *Tree* of the *Cross*.) Obe-
 dience to God, *Psal.* 40. and to his legitimate
Vicegerents, *Rom.* 13. And never was there such
 compassion. Indeed 'tis storied of *Irajan* (that was
 styled *the Good*) that he tore off his own Robes all
 to pieces, to binde up the wounds of his *Loyal*
Souldiers, and 'twas a noble pity : But our great
Captain here (though *Monarch* of the *World*)
 throws off his Robes of *Glory*, and imparts them :
 Suffereth not his *Garments* onely, but his *Skin*, his
Flesh, his very *Heart* to be all rent and torn ! that
 through his *Death* we might have life : though so
 great love hath no man, yet each one may gain
 somewhat from it. This boundless love of *Christ*,
 with all its *Distances*, may teach men how to stand
 affectioned to each other. Men, I say, 'twixt
 whom (unless in some few *Transitories*) there is
 no difference, as after a few years, whoso looks
 into their *Graves*, will finde but little difference
 between their *bones* ! Love is the Christian γυναι-
 σμα, the *Ear-mark* of *Christ's* *Sheep*, *John* 15. And
 therefore the Apostle presseth it with a *πρὸ πάντων*,
Above all things have fervent Love, &c. 1 Pet. 4.
 And he gives a good Reason, *For love covereth a*
multitude of sins, * Here, by preventing, by ex-
 cusing, by forgiving ; hereafter, by Returned
 mercy.

From the *Quid*, what our Saviour suffered, * we
 must learn *Mortification* and *Submission*, *Phil.* 3.
Crucifying the Old Man with his corrupt Affections.
 There is a story of *St. Francis*, that by austere
 meditation of the *Passion*, he had *Christ's* five main
 wounds

wounds imprinted on him, and so plain, that many since seem scarce to know the one from the other: and that Ignatius by the like mortification, had the Holy name of *Jesus* written visibly in his Heart. However these may stand in credit, I am sure the Apostle cannot fail, who maketh Fellowship of his sufferings the best assimilation unto Christ, Phil. 3. Nay, even incorporates us into his Body, and writes that new Name on us, Rev. 2. And for submission, remember the demeanour of this Sheep before the sheavers, and let not each Trivial injury incense us into such an usual Fury; Look on Him here, who lost all but Patience, and be not so crucified with a few worldly losses! Whatever is thy Distress, it cometh far short of His! Let some of His Patience bear thee company, and He that gave Himself will not deny thee succour: mean time accept of his own Legacy, Luke 19. without which no man is possessor of his own Soul; and we should look to this especially, living in an age wherein none knoweth how long he may possess any thing else! And now the last Circumstance, the Quare? Why all this; Calls for an Ecce Compassionis, a beholding with Compassion: Hints us to Gratitude, Emendation, Comfort: Love is the Loadstone of Love. Let not Christ ask again, Where are the Nine? Nor forgetful Israel be the Type of us: Disobedient at the Sea, even the Red Sea, Psal. 106. Let us not pledge Joseph's Butler in his Cup of Oblivion; but David rather in his Cup of Salvation, praising the Lord for his Goodness, and declaring the wonders that he doth for the Children of men. Prayer and Praise (saith the Jewish * Proverb) is the sum of all Devotion. If then a single Heart be too barren of Thankfulness, borrow a Magnificat of Mary, My Soul doth magnifie the Lord; Job's grateful Extasie, Quid faciam? (as if all were too little) what shall I do unto thee, O thou Redeemer

Rev. 2. 17.

Luk. 19. 21.
Sine patientia Nemo compos Animæ.

Magnes Amoris Amor.

Quanto pro me vilior, tanto mihi carior. S. Bernard.

תהלה ותהלה

Psal. 106.

Redeemer of Men? *A Te Deum* of all the saints, We
 praise Thee, O God, &c. Joyn with that grateful
 Rev. 5. 17. *Confort*, Rev. 5. *Worthy is the Lamb that was slain*
 to receive Power and Riches, and Strength, and
 Glory (all outward and inward gratulation) for e-
 ver and ever. And because true Gratitude is *Grati-*
arum actio, not a Thanks-saying, but a Thanks-
 giving, it must be evidenced in our Emendation,
 our bettered Conversation. Sin hath cost so dear, as
 the dear Son of God, O beware how we come ever
 so in debt again! As 'twas our Sins that cruci-
 fied him once, so our Sins will even crucifie him
 again! Believe St. Paul else, Heb. 6. *They crucifie*
 (at least to themselves, and in his outward honour)
 the Lord of Glory! Every unrepented Sin is as a
 Thorn, a Nail and Spear unto him! In a word,
 Those that are the Fleshes Souldiers, crucifie Christ;
 but those that are Christs crucifie the flesh, with the
 affections and lusts thereof, Gal. 5. And to close
 with comfort (as an effect of all Christs sufferings)
 How can we but rejoyce to see our Reconciliation
 made with God? of Enemies thus to become
 Friends, Sons, Heirs, Co-heirs with Christ; and
 all this (saith the Apostle) through the blood of his
 Cross, 1 John 2. Oh what a comfort is it to spi-
 ritual Israel, to see the sinful Pharaoh and his nu-
 merous Host all drowned and overwhelmed in this
 same Red Sea! Well may that Father invite here to
 a Feast of joy. (And let the Apostle English it un-
 to the Readers Heart) Phil. 4. *Rejoyce in the Lord*
alwayes; and again I say, Rejoyce: Rejoyce in as
much as ye are partakers of the sufferings of Christ
that when his Glory shall appear, you may rejoyce
 And now to shut up all, shut up thy Saviour in thy
 Bosome, go act the devout Armathean; as thou
 hast hitherto beheld Christ on the Cross, so now
 take him down from thence, and bury him in a new
 Tomb; that is, in the Tomb of a new Heart; em-
 balmings

Heb. 6. 6.
Ανομιαν ἔχοντες
τοῦ εὐαγγελίου.

Gal. 5. 24.

1 John 2. 2.

Jubilare
calisplandi-
re terra &
universitas
creature.
 S. Bernard.
 Phil. 4. 4.
 1 Pet. 4.

balming him with sweet Odours, that is, of Faith, Prayer, and Good works : and at least so far imitate the Jews, that you do seal the Sepulcher, and the Seals must be thy holy Resolutions, and his Word and Sacraments; which if well impressed, will hold him faster then the Grave and Death! Thus as stout Luther said, who takes such care of the Good-Friday of his Death, need never doubt a joyful Easter of his Resurrection.

POEM XII. } On the }
 } Passion. }

[Greatest Grievs be dumb, then This to speak
Who can expect? and yet must silence break,
On each good Heart! therefore to save the Cast
By a small Vent, I enter on the Task!
But how shall I begin? with words, or Tears!
Informing of your mournful Eyes, or Ears,
Or both! Oh where shall I begin this Act?
Plenty doth stifle, Copiousness distract!
Shall we forthwith (as with an Onslaught) Scale
The Mount? Mount Calvary! and give you all
His sufferings (at once) in total sum,
To shorten your Laments? or shall we come
To each peculiar act? That so my Pen
Take some Revenge on those accursed Men
That were so barbarous! as This might fit
Such subjects, and a grief-Distracted wit!
Though sorrow's an ill Methodist, yet we
(Like Him we Treat) will Grieve more Orderly!
And with an Eye of brief Reflexion cast
On his first Passion, Fix upon the last!
Both speaking his whole Life, one Crimson Thread!
From Cradle to the Cross be-Scarletted!

(His

(His *Stable*, *Flight*, and *Travels* touch'd before,)
 His *Dangers*, and *Long hardships*, I pass o're,
 Speeding unto the *Garden*, and see there
 Our *Dear Lord* turn'd all *agony*, and *Fear* !
 A sad *Transfiguration* ! opposite
 To that of *Cheerful Labors* glorious *Light*.
 The *Cure* grew where the *Curse*, a *Garden-Plot*
 'Twas kill'd our *Sins* (you see) as 'twas begot.
 But what strange *Fountains* in this *Garden* run ?
 Of *Sweat*, of *Tears*, of *Blood* stream'd all in one !
 Oh may that threefold *Juice* of his press'd *Soul*
 Purge *sloth*, melt *Hardness*, *Cleansing* what is foul !
 But see, an *armed Crew* as 'gainst a *Thief*,
 To *Seize* him comes. ! and who *Commands* in *Chief*
 But ev'n his own dear *Judas* ! heightning This
 With the *dissembled Badge* of *Love*, a *Kisse* !
 Of *Treacherous Designs*, there's none to those
 Of our own *House* ! Take heed of *basom-Foes* !
 Their black *Approach* with *Lanterns*, *Swords*, and *Staves*,
 Speaks them the *Prince of Darkness* bloody *Slaves* !
 Yet *Christ* accosts his *Danger*, scorns to *flie* ;
Amazeth them with *Answering*--- 'tis I :
 And if his *veiled Presence* strike to *ground* ;
 How shall his *Open-Glory* such confound ?
 But coming to *hemselves*, they *Transport Him*
 (For all's kinde *Miracle* to *Malebus Lim*)
 To their *High-Justice-Court*, that *Forge* of *woes*,
 Where he the *wit* of *Malice* undergoes !
 There they begin with *Accusations* high,
 'Gainst *Cesar* *Treason* ! 'gainst *God* *Blasphemy* !
 As he, so his *traduc'd* ! Though both in this
 Giving to *God* his own, and *Cesar* his :
 No matter, 'tis so *Constru'd*, and He's *try'd*,
 'Tis *voted*, and He must be *Crucifi'd* !
 So fatal are *Elections* popular,
 They oft a *Barabbas* to *Christ* prefer !
 He that had kill'd the *Living* must be *spar'd* :
 But He that rais'd the *Dead* no *mercy* shar'd !

Nor is their *Rage* so *kinde*, as soon to ease
 Him of a *burthenous Life*! themselves they please
 With *varying* his *Reproach*; and *lingring* smart;
 As they would *Crucifie* Him in *Every Part*!
 Right *Sampson's Antitype*, in thronged Court
 Brought forth to exercise their *wits* and *sport*!
 They *blindefold* him, that unto all gives *Light*;
 And *spit* on Him; whose *spittle* rescu'd *Sight*!
 And when, who *buffets* Him, they make demands;
 It needs no *Prophecy*, our *impious* hands.
 While their own *Souls* are clad with *Rags* of *Sin*;
 They *strip* his *Body* both of *Cloaths* and *Skin*!
 Some trouble their own *Heads*, to *Torture* Him;
 For which a double *Engine* studied is;
 A *Crown*, his *Kingly Office* to delude!
 And *Thorns*, his *sacred Temples* to intrude!
 Strange *Coronation* is't not in mean while?
 Where *Eriers* are the *Crown*, and *Blood* the *Oyle*!
Thorns too that grew in our own *sluggard's field*;
 Yet planted *There*, will us *Grapes* one day yield.
 Others, to suit that dismal *Crown*; Command
 A *Reeden-scepter* into his *Right-Hand*;
 Who made, and could *blast* all with equal speed!
 But that — He will not break the *bruised Reed*;
 On still proceeds insatiable *Scorn*;
 Which woundeth more then either *Scourge* or *Thorn*!
 Him next with *Robes* of *Mockery* they dress!
 That best his *Candor*, and their *Guilt* express;
 (By whose *Celestial Garment* over spread
 His *Servants*, all their *Sins* are Covered.)
 Thus *sadly* dight; they publickly *Expose*
 Him to the *view* and *fury* of his *foes*!
Pilate presents Him with — Behold the *Man*!
 Whether in *Scorn*, or *Pity*, do you *Scan*:
 For whate're he did, we with *pittyng Eyes*
 Must look upon our *bleeding Sacrifice*!
 See *Willing Isaac* bear his *funeral Pile*!
 That must *Requite* him in a little while!

Loyal Uriah, poor Bellerophon
 With Engines of his Ruine marching on !
 And such a Burden to his shoulders tyed
 That He's with Sin, weight, Cross, thrice Crucified !
 Exceeding what the Jews Petitioned,
 And Christians Sins have too much Echoed !
 Thus Panting, Swowing, up a tiresome Hill,
 (Not out of mercy, but of haste to kill)
 Another's forc'd to help ! but happy He
 That freely bears, O Christ, the Cross for Thee !
 Being come to Calvary, that fatal Mount
 Where Adam was interr'd (as some recount)
 And Isaac t'have been sacrific'd, There
 Him and his Cross together up they Rear !
 Prophetick Pilate doth un'wares command
 His scribe, to set down with a careful hand
 What suiting Inscript to the Cross belongs.
 An env'y'd Title in three Mother Tongues
 He fixeth on't; that all the world may know
 To whom, as King, they their Allegiance owe :
 That wilful Jews might the Messiah read
 In their own style ; and Learned Greece be led
 Ev'n by their sense to Faith ; and gilded Rome,
 Instead of Pagan, Christian might become.
 Hard-hearted Nails, that bore each Hand and Foot !
 But what, chide you ? alas you'r driven to't !
 Ah flinty Jew ! that still remorseless stands !
 But why Rate you ? our sins did Arm your hands !
 Yet hereby this great Good was done, at last,
 Sin, Death, and Hells band-writing nailed fast.
 So well Confutes be their contrary Brave,
 sav'd not himself, that He might Others Save.
 He's numbred with Transgressors, whose device
 Commits a Eurglary on Paradise:
 And though the Thieves in Fates and Faults seem Even,
 Yet one robs God, while th'other stealeth Heaven.
 Thus on his Cross, Christ making his last Will,
 (And leaving all to him that can fulfil)

His mournful Mother and Disciple He
Bequeaths a rich, and mutual Legacy.
And then, that nought without a Prophecie
Might happen to him, by a Lottery
They share his Vesture, and the Seamless Coat
That Figur'd out his Church, the Souldiers got!
Whose Pristine Glory 'twas for to defend
Her Patrimony, and not for it Contend.
Thus was the bealing Serpent lifted up,
Who to our Health, drank off this bitter Cup!
Bitter indeed, as Gall and Vinegar!
Yet, all the Cordial Jews administer,
When Custome taught it Mercy to propine
Todying Men, some draught of chearing wine!
As He did unawares, who Pierc'd the Side
Of our Dear Lord! a Fountain broach'd, whose Tide
Shall know no Ebb, whence two such Torrents ran
Asglad (in Life and Death) the Heart of Man:
From Christ's transfix'd side a double spring
Of Blood and Water Issues, Figuring
His Churches Breasts, both sacred Mysteries
Of Cleansing Baths, and Ghostly Victories.
And now to kiss his spouse, He bows the Head!
His Arms Embracing all Believers, spread!
Oh when shall we have done his outward woe!
But for his inward, that no Pen can do!
These Tortures, though Methodical to Sense,
Nothing to Those of his Intelligence!
The Apprehensions of his Father's wrath,
An unknown Continent, no Limits hath!
His Body's pain was but the shell of woe;
That of his soul must for the Kernel go!
All those were Feathers to his heavy Load,
Which wrung out that strong Cry — My God! my God!
How justly may our Litany run thus,
Lord by thine unknown Grievs, Deliver us!
Yet were These hinted by those Prodigies
That then astonished both Earth and Skies!

The *Rock* did rend, teaching *hard-hearts* to mourn !
 When *seas* of blood this *Rock* did overturn !
 The *Graves* did open ! either to present
 Each of themselves his willing *Tenement*,
 Or else to swallow up those *murderous Jews*
 That so *inhumanely* their *King* did use !
 The *rending* of the *Temple-Veil* in sunder
 Was both a *mystical*, and *lirral wonder*.
 The *Earth* shook with an *Ague*, 'Quak'd for Fear,
 Such *curst Burdens* as the *Jews* to bear !
 And *Heaven* had view'd so long their *Cruelties*,
 'Twould see no more, nor longer lend them *Eyes* !
 At once, the *sun of Light and Glory* set,
 And to the *world* a double *Night* beget !
 Which so 'Prodigious an *Eclipse* did make
 As neere was read in *Natures Almanack* !
 The *world's* in black, all things in *Sable-Weed* !
 The *Garb* of *Mourners*, when their *Lord* is dead !
 The *Cross* (of all *deaths vizors*) known the worst,
 If not for *shame* ! or *Pain* ! yet as *accurst* !
 But as our *woe* grew on the *fatal tree*,
 So doth our *fruitful Comfort* too (you see.)
 Our *bitter Water's* sweetned by this *wood* ;
 True *Lignum vite*, for the *Nations Good*.
 Then with his *Friends*, Let us not onely *mourn*,
 But bury Him, like *Joseph*, in our *Urne*,
 In our own *Tomb*, that is, our *Heart* of *stone* !
 He make it *new*, and then the *fittest One* :
 While *Pray'r* doth *watch*, and *Faith* impress a *Seal*,
 That nothing of this *world* Him thence may *steal*.

PRAYER

PRAYER XII. { On the }
 { *Passion.* }

O All-sufficient Saviour, teach us this day, by thy great good Example, Obedience and submission to thy Divine Will; give us Resignation of spirit to practice what we pray for, that thy Will be done, though in a sense of our undoing: thy Will be done, and suffered too, in any measure or manner, that may seem good unto thy Providence, or may glorify thy Name: to which End, O holy Jesu, fit us with all those Graces thou knowest fitting for our Callings, and our trials! from that fulness by which thou underwentst the greatest tortures that ever were inflicted upon Mortals, (take them all together) considering the double Burden (sins of Earth, and Wrath of Heaven!) vouchsafe us some measure of that fulness, of that supporting Grace, having left us here as Lambs among Wolves, as Doves among Birds of Prey, like enough to meet with some of thine own Hardships, in these worst ages of an Evil World. O therefore give us leave, and also give us grace, to stand at the foot of thy Cross (this Day) to beg and to Learn Patience and Humility, Affiance and holy Resolution: especially thou having in thy last Will and Testament bequeathed to thine Apostles persecution, and thy Cross unto all Christians! that so we may imitate (in some measure) as well as contemplate thy Passion! O infinite Justice of the Almighty, in taking so full a vengeance upon Sin! even upon thee, his own, his only, his beloved Son! that we might fear and tremble at the effects of Sin! O the infinite Mercy of the Almighty; ever to bethink him of a Remedy, for that same one lost sheep; of such a Remedy for
P 3 miserab

Upon the Passion of Christ.

miserable Mans Restauration ! And O the Equal Goodnesse of thee our dearest Lord, who wast the willing sacrifice, and as it is written in the volume of thy Book, thou wast content to do it, (a most voluntary Agent in the work of our Redemption) content, nay ambitious, hungering and thirsting our Salvation, by thy dreadful passion ! for which we throw our selves at the footstool of thy Cross, with thy holy Mother and beloved Disciple, mourning thy sufferings as occasioned by our Sins ! O let the Drops of thy Blood trickle down into our Bosoms, and wash out the stains there ! let thy Thorns prick us at the heart, and the Nails fasten us to thee, as much as ever they did thee unto the Cross. Thou hast entertainedst Judas with tranquillity, and sufferedst him to Kiss thy Cheek ; Reject us not (unworthy as we are) but Kiss us with the Benedictions of thy Lips, and with the Affections of a Saviour. Thou hast permittedst the souldiers to binde thee, to expiate our Loosnesse and abused Liberty ; O let those hands that tyed thee fast, binde us unto thee, sc. the chains of Love : that such holy Union may dissolve the cords of vanity, and confine all our unruly Passions. Dearest Lord, as in our Body of Sin, so in thy suffering Body, there was no whole part nothing but sores, and stripes, and wounds, and bruises ! Because our Heads had imagined mischief, thine (O Lord) was crown'd with Thorns ! our Eyes having been casements of vanity, thine were blindfolded, and bedewed with tears ! and because we have spit Blasphemies (as it were) into the Face of God ! thine Angelical Face was spit on ! Our Ears have been open doors to Looseness and Prophaneness, and therefore thine were buffeted, and smitten with scoffs, and Taunts, and Blasphemies ! our Nostrils have trespassed in the luxury of perfumes, and sweet Odours, and therefore thine were offended with the stench and noysome fents of Golgotha.

our Palate oft transgressed in Riot and Excess,
 and therefore thine disrelished with Gall and Vine-
 gar! our Feet having been swift to bloodshed, thine
 were nailed to the Cross! and our Hands being de-
 filed with idleness and Evil Works, thine were bound
 and boar'd, and nailed to the Tree! We having of-
 fended in all parts; thou wast tormented in all
 thine! and our whole Bodies having been stretch'd
 upon our beds of Idleness, and Wantonness; thine
 was extended with the tortures of the Cross! and
 because our Hearts are pierced through with Sin
 and worldly sorrows; thine (O Lord) was pierced
 with a Spear! never Sorrows like unto thy Sorrow!
 never such a Cause, the sins of the world! never
 such an Inflicter, the Almighty's Wrath! never such
 a Sufferer, the excellence of whose Person sets a
 Rate beyond all valuation! O Lord, we are appalled
 at thine Agony, we are astonish'd at thy Fear, we
 are amaz'd at thy Patience, we are ravish'd at thy
 Love: our spirit riseth, our veins swell, our
 blood boyleth against thy Persecutors! If in our
 power, how would we return their tortures upon
 their own heads, and put them to a thousand deaths?
 False Judas that betrayed thee, and Temporizers
 that condemn'd thee, the envious Pharisees that
 Ensnar'd thee, the perjured Witnesses that rose up
 against thee, the barbarous souldiers that (in that
 night of Horror and Collusion) so abused thee,
 and that execrable Rout that crucified thee! But
 O when we consider thoroughly, we finde our selves
 as deep in all this guilt as they, our sins (O Lord)
 did all this to thee by their hands; Each of us was
 thy Judas, and we all thy Jews! and therefore we
 condemn our Eyes to Tears, our Hearts to Sighs,
 our thoughts to Pensiveness! O let the spear that
 pierced thy Heart (sweet Jesu) pierce ours with
 compunction! let the nails which printed thy flesh,
 imprint thy Love in our Souls; the thorns that

pricked thy temples, let them suffer the temples of our Heads to take no rest in sin! Let the Vinegar which was given thee, melt our Adamantine hearts into Repentance! and O let the Sponge presented to thee, wipe out all Satans hand-writing, and all our scores of Sin! which dipped in thy blood it easily will do; and so turn all our sower Passions into Sweet; our Anger into gentleness, our Fear into Hope, our Sorrow into Joy: to which end (O thou Redeemer of men) Deal with Each of us (this day) as thy Prophet with the Widows son; for thy Church is a Widow since thou leftest her! and we are some of her dead Children! dead in sins and trespasses; and thou the true Elias, apply thy Body stretched on the Cross, to all the Members of us thy Children; that thy Head, and Mouth, and Hands, and Feet, may Redive ours into newness of Life! Thus let us minde thy Passion, with infinite hatred of Sin, that occasioned it! With infinite Gratitude to Love, that performed it, being that of God the Father, Son, and Holy Ghost, to whom, &c.

THE

{ The COLLECT PRAYERS. }

Epistle.
Heb. 10.
from vers. 1.
up 16.

Gospel.
John 18 v. 1.
to the end of
Chap. 19.

A Lmighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was content to be betrayed and given up into the hands of wicked men; to suffer death upon the Cross, who liveth & reigneth, &c.

A Lmighty and Everlasting God, by whose Spirit the whole Body of the Church is governed & sanctified, receive our Supplications and Prayers, which we offer before thee for all estates of men in thy holy Congregation, that every Member of the same in his Vocation & Ministry, may truly and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted & live; have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all Ignorance, hardness of heart, and contempt of thy word; and so fetch them home (blessed Lord) to thy Flock, that they may be saved according to the Remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth, &c.

Our Father which art in Heaven, &c.
The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. prop.
2, 57, 111.
E.
113, 114,
118.

UPON Easter Day.

The Resurrection. Luc: 24.

M. Lesson.
1. Exo. 11.
2. Rom. 6.
F. Lesson.
1. Exo. 14.
2. Acts 2.



1. And they found the stone rolled away
2. from the Sepulchre
3. And they entered in, & found not the body
4. of the Lord Jesus
5. And it came to pass, as they were much
perplexed thereat out, behold two men stood
by them in shining garments;
6. And as they were afraid & bowed down
their faces to the earth they said unto them, why
seek ye the living among the dead
7. He is here, but is risen &c.

DISQUISITION XIII.

This is the highest of all Festivals, and is as
ancient as the Resurrection of our Blessed
Lord himself, and therefore ought to be proportionably

Epiphany. in
Festum Pas-
charis.

for Combes 1 part, page 257

onably sacred to its subject : as it was highly venerable to the Primitive Fathers of the Church, witness their innumerable sermons on it, and most solemn Acts (even of both Sacraments) reserved for it; to which end, two dayes were added to attend it and *Whitsunday*, there being a multitude of busineses at those seasons; however this *stolid disobedient Age* condemn the Devotions of Antiquity, as though they would be Christians, by passing Acts of Oblivion upon the Records of Christianity! But God hath will his thousands in our Israel, whom I shall here greet with the old Christian salutation, *ΑΥΕΝΟΡΕ*, Christ is risen, desiring the Reader but to Echo with joy and gratitude that same usual Response, The Lord is risen indeed; or to Paraphrase it with that good Christian, who meeting his Enemy, said, Surrexit Christus, Christ the Reconciler is risen, and therefore let us be friends again. This King of Dayes, and Queen of Feasts, is among us called *Easter*, a Compellation made up of a German, and an English term; the former of which the Saxons brought in among us, *sc.* Oest signifying Arising, or the East; and *Star* we know imports a Luminary of Heaven, the chief wheteof at this time of the year are in their Culminations: and both therefore now most emphatically suited unto Christ and his Arise, whose Name is the East, Zech. 9. 12. and whose Nature is the bright morning Star, Rev. 2. 8. so that reflecting on this Star in the East (like the wise men) we are come to worship him, and by Piety endeavouring to make his Easter ours, the Day-Star of Grace arising in our Hearts. The Fathers (of both Churches) generally call it *Pascha*, as succeeding, and in many fit Analogies answering the *Passover*, (Christ being the Lamb of GOD, whose blood lately besprinkling us in his Passion, now taketh away our sins by his Resurrection.) And hence it is that St.

Euseb. l. 3. c.

17. *Do vita Constantini*

Christiani sine Christo.

* The Eastern and Gr. Churches Salutation. *ΑΥΕΝΟΡΕ*.

† Not well derived from the Latine *Hostia*, (*i. e.*) a Sacrifice, but rather from *Ostere*, corruptly from *Ursend*, (*i. e.*) Resurrection. The old Saxons called *April*, (in which Easter is commonly) *Oster-monat* *Verstagaw*. *Antiq. p. 60.* And the very word *Easter* is used in the Saxon Gospel, *Matt. 26. 19.*

for *Fals part 1. B 2. C 2. page 19* Austin

Epist. 19. 4.
5. ad Fann-
ar. post pri-
mum pleni-
luniam.

Exo. 12. 2, 6.

A rule to
finde Easter
for ever.

Austin notes, the *Passeover* and this *Feast of Easter* (both under the Old and the New Law) was much about this time to be *solemnized*; yet not precisely at the *first full Moon* of the *first Moneth*, (lest we should *Judaize*, and comply exactly with them in their *Passeover*, which was but *typical*, ours being *gratulatory*) but as the *Nicene Council* determined, and St. *Augustines* Phrase is, *Statim post*, presently after, *scil.* the next *Lords Day* after the *first Full Moon* following the *Vernal Equinox*, because both *Sun* and *Moon* at that time hint us to *Conversion* and *Increase of Light*; for the *Moon*, while at *Full*, is most *diametrally* opposed to the *Sun*, (as we in our *full Naturals* are to *Grace*) but now being come to her *point vertical*, she draweth nearer daily and nearer to *Conjunction* with the *Sun*, as he doth heighten and encrease in strength. So God would demonstrate by this *sign Celestial*, that man who formerly was full opposite to Him by sin, should now (by the *Passion* and *Resurrection* of our *saviour*) meet with his *Spiritual Tropick*, and term of *Reflexion*, and thence date his *Conversion* unto God; hastening to a nearer and nearer union with him, till he grow in *beat* and *lustre*, till he arise and mount up with this *Sun of Righteousness*.

The first stone of *Christian Faith* was laid in this same Article of the *Resurrection*; in this was the first promise performed, *Ipse conteret*, He shall bruise the *Serpents head*: for in this He triumphed over *Death* and *Hell*. And the last stone of our *Faith* is laid in the same, that is, the *Day of Judgement*, of which God hath given assurance unto all men, (saith *Saint Paul* at *Athens*) in that he hath raised *Christ Jesus from the Dead*: In this *Christ* makes up his *Circle*, in this he is truly *Alpha* and *Omega*. His coming in *Paradise* in a promise, and his coming to judgement in the clouds, are tied together

Gen. 3. 15.
Tropheum
de morte ex-
citavit. Aug.

Acts 17. 3.

A and 2.

together in the *Resurrection*; and therefore all the *Gospel*, all our *Preaching*, our *Believing*, and endeavour, are all contracted into this one *Article* of the *Resurrection*, 1 Cor. 15. And that being all the sign *Christ* would at any time afford the *Jews*, the *Pharisees*, *Sadducees*, or any that importuned him, the sign of *Jonu*, and the destroyed *Temple*, still turning upon the *Resurrection*, Matth. 12. And so true is that of *Tertullian*, The *Resurrection* of the dead is the main *Consolation* of the living; as without which, all *Christ's* former *Actions* and *Passions* had been fruitless, 1 Cor. 15. But by which we hold our hopes of *Immortality*; from whence all the *Sundays* of the year *cheerfully* borrow new *Denomination*, and are (as 'twere) new *Christened*, *The Lord's Day*, in memorial of this happy *Reparation*. So that *Ludolphus* (out of *Nazianzen* and others) may well call this day the *Festival* of all *Festivities*: Most of the *Learned* applying that of *David* to it, *Psal.* 118. *This is the Day which the Lord hath made*, &c. And not onely for our gladness, but also inverting it for his Honour: So *St. Cyril* in loc. *This is the Day which* (in a sense) *made the Lord*, that is, declared Him. For hereby (saith the *Apostle*) *was he wonderfully declared to be the Son of God*. Wonderfully indeed, the wonder of all *Miracles*, wrought by a *God*, testified by *Angels*, seen of *Men*; of *Men*, not onely as witnesses, but partakers: and yet a no less *Benefit* then *Miracle*; a *Benefit* both *Corporal* and *Spiritual*, extending to both parts of *Man*. And whereas *Christ's* former *Miracles* (for the most part) tended but to the *Bodies* good, as *Restitution* of *Limms*, *Eyes* to the *Blinde*, *Ears* to the *Deaf*, *Tongue* to the *Dumb*, and *Feet* to the *Lame*; or else for *Restauration* of *Health*, as *healing Diseases*, *casting out Devils*, *raising the Dead*; or for humane *sustenance*, as *feeding many thousands*

1 Cor. 15. 14.

Matth. 12. 35.

*Resurrectio
mortuorum
est summa
consolatio
vivorum.*

John 4. 18.

1 Cor. 15. 17.

*Solennitas
solennitatis.
Ludolph. de
vir. Christi
in loc.*

Psal. 118. 24.

*Hæc est Dies
quam fecit
Dominus.
Hæc est Dies
quæ fecit
Dominum.*

This is an
extensive
benefit to
both parts
of man.

*Sensu philo-
sophico, Re-
surrectio est
tantum cor-
poris; sed
Theologico,
est totius
compositi.*

Job 19. 25.

Calv. in loc.

sands with few Fishes, multiplying the Loaves, me-
tamorphosing of *Water* into *Wine*, &c. But this
miraculous Benefit, and beneficial Miracle of
Christ's Resurrection, extendeth it self both unto
Soul, and *Body*. And first, it cheareth up the
drooping body, comfortably telling it, That it shall
not alwayes sleep in Dust! not ever be the food of
Worms, and companion of creeping things! but
shall be one day raised, raised to incorruption, to
the society of *Angels*, and vision of the Blessed Tri-
nity: that even *Flesh and Blood* (though not as yet a
while) shall one day inherit the *Kingdom of God*.
So that the *Body* (now) the *Body* of every faithful
penitent, may be as confident as ever *Job* was. I
know that my Redeemer liveth, and that he shall
stand at the latter day upon the Earth. And
though after my skin worms destroy my body, yet in
my flesh shall I see God; whom I shall see, &c. And
that not onely in Calvin's sense, of a Temporal
Restitution; but even in *Job's* own sense, and the
Fathers Exposition, of a literal and numerical Re-
surrection. Again, this likewise secures the

*Quid hac prophetia manifestius? nullus iam
aperte post Christum, quam iste ante Christum,
de Resurrectione loquitur; nondum erat mor-
uus Dominus, nondum vivus, & Athleta
Ecclesie Redemptorem suum videbat ab Inferis
resurgentem, &c.*

Hieron. ad Pammachium.

*Nosco meum in Christo corpus consurgere quid me
Desperare jubes? veniam quibus ille revenit
Calcata de morte viis, quod credimus hoc est:
Et totus venit, nec enim minor, aut alius quam
Nunc sum restituar, vultus, vigor, & color idem,
Qui modo vivus, erit, nec me vel dente vel ungue
Fraudatum remouet patefacti fossa Sepulchri.*

Prudent. de Resurrec.

* 1 Cor. 15.

20.

*ἡ ἀρχὴ τῆς
ἀναστάσεως.*

Grave, the first-born of the dead, the first-fruits
of them that sleep; all comfortable Relatives, first

Soul, that she is
Christ's holy One,
whom he will never
suffer to see corrupti-
on; assureth her, that
she neither hopes nor
believes in vain,
* 1 Cor. 15. This is
the Foundation Ar-
ticle. But happy
Time this, happy
Day for us, where-
on *Christ* became the
eldest Child of the

first

still implying the latter : *Christ's Resurrection* altogether as sure as *Death*, *Rom. 4.* *Who died for our sins, and rose again for our justification.* For us you see, *Both*, not for *Himself*, but us : and that for both parts of us, our *Souls and Bodies*. As if your meditation please to draw near the *Sepulchre*, *Luke 24.* you shall there meet with *two Angels* that will witness it, and tell you, *He is not here, but is risen.*

Rom. 4. 25.

Luke 24. 6.

But ere with *Peter and John* we enter the *Sepulchre*, 'twill be no uncivil Digression to take notice of the *Company* we meet with there, that were the first *Evangelists* of these glad tidings ; and those were no less than *Angels*, *vers. 4.* to no greater then *Women*, *vers. 10.* Some mention but one, yet *St. John* expressly telleth us of *two Angels*. Two for a full and sufficient Testimony by the *Jews* own Law. Witnesses of all sorts, from *Heaven and Earth* too : *Angels* tell the *Women*, *He is not here, but, &c.* *Angels*, I, they were always ready attendants on our *Saviour* ; and most fit it was, that the *King of Heaven* should alwayes have such a *Guard*, such a *Retinue*, and such *Harbingers* ; and had so, at his *Conception*, *Luke 1.* an *Archangel* : at his *Birth*, *Luke 2.* a *multitude of the Heavenly Host* : In his *Temptation*, *Mark 1.* In his *Agony*, *Luke 22.* *Angels ministered unto Him* : At his *Apprehension* (had he so pleased) he could have easily *prayed down more then twelve Legions*, that is, an innumerable company of *Angels*, (had he meant to countenance the propagating of *Religion* by the *Sword* :) And to come home here to his *Resurrection*, (and so likewise afterward to his *Ascension*) miraculously proclaimed by *Angels*. And if *These* to the *Creature* be appointed * *Ministring Spirits*, how much more ought they to be alwayes *ministring Spirits* to their *Maker* ? *Heb. 1. 14.* *These* + winged *Mercuries* of *Heaven* here tell the

Luke 24. 6.

Duo propter testimonii sufficientiam.

Et congruū fuit, ut Rex Cælorum Sacellitium haberet Angelorum.

* *οὐρανίου ἀγγέλων*
† *Πνευματι*
proceres in-
dusi vestibus
albis, Ma-
tribus hi
Christū jam
surrexisse re-
portant.
Vergil, E-
vangel.

seeking

John 20. 12.

Matth. 28. 5.

*Apostolorum
Apostola, (as
Cajetan call-
eth her.)*

* *Que prima
ad culpam,
prima ad ve-
niam. Beda
in loc.
Contendit de
morte rapere
vitam, que
prius de
vita rapuit
mortem.*

seeking women to their joy and astonishment, *He is not here, but is risen.* To women then *Christ* first was manifested, to three women, and to them doubly, by the voice of *angels*, and his own first appearance, John 20. Three pious women, *Mary Magdalen, Joanna, and Mary Mother of James*, vers. 12. who (to the glory of their Sex) were led by their Devotion, as the three Wise men by the Star, unto their Saviour; for they were seeking *Christ*, Matth. 28. 'Tis not here worth while to dispute, whether or no *Christ* first appeared to his Mother, (as some contend) since the *Evangelists* mention not his appearing unto her at all; but sure we are, 'twas to her Sex, I, and to her Name also, Mark 16. *Mary Magdalen*, she was the first Preacher of the Resurrection, the *Apostle* of the *Apostles*: and various are the reasons of this *Condescension*. I pass the phansie of some *Misogynists*, (as too light) that it was because they are the more garrulous, the more divulging Sex, to spread a rumour, (sticking too rigidly on the tenth and eleventh verses.) This might hold in secular affairs perhaps, but here too contrary to *Christ's* humble modesty. — *Nemini dixeris*, still prefaced to all those Acts tending to his honour, *See thou tell no man*. More probable is that of *Ludolphus*, — *in lenimen doloris*. On *Christ's* part, as an Antidote and Cordial to their deeper sorrows. First, he appeared to them, left by his longer absence, their griefs should prove too strong a *Passion* for those weaker vessels: *Woman, why weepest thou?* vers. 15. To assuage their sorrow, and comfort them. Then at other side, (saith *Beda*) *Woman* that * first made hast to sin, now came first to Pardon; She that first broke her Faith in *Paradise*, first recovereth it at the *Sepulchre*: That Sex (saith he) which first snatch'd Death; as it were, out of Life, here contends as much to fetch Life even out of Death.

Though

Though that Angelical Attendance on our Saviour
pass our dull Earths Imitation; (I, our Souls, and
their most active Graces :) yet let us (at least) e-
mulate these *Womens Piety*. Men for shame, lest
that feeblar Sex prove the *strongest in Devotion*;
and *Virtue* appear so far of the *Feminine Gender*,
as not derived *à viro*.

*Emulemur
saltem Fe-
minas:*

Again, let *Women* imitate them, lest (with the
English Virgins) they Eclipse the Glory of their
virtuous kinde, and honour their Sex onely with
that worst of Arguments. The corruption of the
best proves the worst. Those that will accompany
them, must note, how they came *Early*, and not
Empty. *Early*; In the *Dawning* (saith St. *John*)
while it was yet dark. No deferring holy Duties,
especially delay not Penitence. Christ himself must
be sought *Early*, in the day of Life, (Age and
Sickness being *Dies Mortis*, dayes of Death) In
the morning of this day, that is, in times of strength
and health. *Early in this Morning*, that is, in the
prime of youth, with *Samuel* and *Timothy*; nay in
the very *Dawning*, (viz.) in the time of tender
Infancy, as St. *Hierom* of *Eustochium*; *Materna*
lacte. That she sucked in Piety with her Mothers
milk, loving to hear Children - *Balbutire Christum*,
Chanting *Hosannah's* ere they well could speak
None ever came too soon to Christ, or can make
too much hast to Heaven. Many *Esau's* with too
many *Tears* to gain a *Blessing*! And as early, so
these came not empty; reflecting upon that of *Ex-*
odus 13. *None shall appear before me empty* (saith
the giver of all things.) And minde it, you cheap
Auditors, and Readers. *Each here brought her*
offerings, and sweet Odours. And such must be
our Addresses, with * flowers of Vertue, and fra-
grancies of Prayer. *Rev. 8*. With the precious
scent of Alms and Hospitality. All which in-
cense are like *Mary Magdalens* effused Oynement, *Plat 141*.

*Corruptio
optimi, est
pessimã;
Nec ubi mox
abiit, nec tã-
men orta dicitur.*
Ovid;
John 20. 1;
Pœnitentiã
sera, raro
seria.

*Epist. ad
Eustochi;*

*Nemo in cõ-
spectu meo
vacuus.*
Exo. 23. 15;
Quelibet
Aromata &
Unguentũ.
** Odore vir-
tutum, &*
*suauiate Or-
ationum.*
Rev. 8.
Plat 141.

Q

Matth.

*Tres mulie-
res aromata
ferentes,
sunt Mens,
Lingua,
Manus.
Bern. Serm.
in loc.*

Matth. 26. And to close this with St. Bernard's sweeter Allegory : The three good Women here bringing precious Ointments, and sweet Odours, must be (saith he) the *Minde*, the *Tongue*, the *Hand*. Those of the *Minde*, are *Zeal*, *Compassion*, *Patience*: Those of the *Tongue*, are *Prayers* and good *Exhortations*: Those of the *Hand*, are *Charity* and *Distributions*.

*Persona &
Morus.*

John 1. 1.

Thus having saluted the Company, observe next the *Person*, and his *Motion*: *He is not here, but is risen.* *He*, a word of the *Person*. *He that was the Word*, John 1. *He* that was born among Beasts, lived among Publicans, and died among Thieves! *He* whom they attached, bound, reviled! *He* whom they buffeted, scourged, thorned! *He* whom they nailed, pierced, crucified! whose Sepulchre they stoned, sealed, watched! and that with the *Garrison* appointed to guard the *Temple*, (saith *Josephus*) yet *He*, (so little the *Plots* of the *impious* prevail against the *Righteous*,) *He* who sitteth in *Heaven*, so laugheth them to scorn, and *Catastropheth* all their *wiles* into *Derision*, that—*issimus*. *He*, the very self-same *Christ*, awakened his *Divinity*, which seemed before to sleep, and at once conquereth those fatal *Enemies*, *Sin*, *Death*, and *Hell*, even to a sensible *Demonstration*, *Luke*

*The Person
He.*

Luke 24. 35.

24. *Handle me and see me.* When the *Priests* and *Scribes*, those grand *Counsellors* at *Law*, expected from the *Grave* an *Habeas Corpus*, the body which they gave it, they receive from *Angels*, a *non est inventus*; *He is not here, but is risen.* Hence then our *Faith* and *Hope* are quickned, sufficiently both confirmed and fortified.

Now, what though *Afflictions* and *Diseases* torture, and even crucifie our *Body*? what though our burthenous *Tomb-stone* stop up the mouth of our *Grave*, and forbid *Re-entry* into this world? what though the inviolable course of *Nature* seal

our sepulchre, for Time ne're to open? what though Corruption set worms and other noisome creatures (as 'twere) to watch our carcases? yet shall they mangle all these, the very same (I say) shall one day likewise finde themselves redintegrated by this powerful Resurrection; we shall not be stoilen away either by mortality or time.

Then * fear no more to trust thy Body, then the Sower doth his Grain unto the Earth: The Grave must come to Restitution, and give account of each Dust and Atome committed to her trust, and not so much as an hair of our head shall perish, * Lu.

21. While the head is above water, no fear of drowning.

'Twere strange indeed, that the Head should enter Heaven at one door, and the Body at another. *socrinus* therefore was but sottish, to deny the consequent of ours, from Christ's Resurrection: It is but natural proportion, that as the Head is gone before, we all the other Members should follow after.

Thus being acquainted with the Person, observe next his Motion. His progressive or egressive motion. Wherein are also those two points of local motion: He is not here, he is risen. The first is, whence he rose: and that was, a *statu mortuorum*, not from any Poetical Limbus, but from the state of the Dead; his body from the Grave, where the unseparated Deity kept it from corruption, and his Soul from Paradise, that Region of Spirits, and place of happiness, by visitation of Angels, and irradiations of Glory: yet a State of incompleatness and expectance, where (as the Apostle saith) our life is hid with Christ in God; and when he who is our life shall appear, in the Re-union of both parts of us at the Resurrection, then shall we also appear

Q 2

with

* *Pellite corde metum; mea membra, & credite vosmet*

Cum Christo reditura Deo; nam ipsi gerit ille,

Et secum revocat; morbos ridere minaces,

In fluctus casus contemnite; terra Sepulchra

Respuite, exurgens quo Christus provocat, ite.

Prudent. de Resurrect.

* *Lu. 21. 18.*

Mirum esset si caput per unum foramen,

corpus per aliud intraret.

Decet quem admodum

praecepsit caput, sequantur membra.

Bern. Serm. in Resurrect.

Terminus a Quo, & Terminus ad quem.

Corpus a Sepulchro,

anima a Paradiso.

Coloss. 3. 3.

with him in glory, and full Beatitude; yet in mean time a fulness of joy, proportionable to the Soul's Receptivity, which doubtless shall be much enlarged at Re-union and entrance into the *holy of holiest*, the *highest Heavens*. His Soul returned also from visiting those dark Regions, triumphing and relie-

Zech. 9. 11,
-12.

Psal. 16. 10.

David's

in 77 and
the Septuag.

eis q' sup

pro eo q'

sup, will

bear it all.

* Agnus oc-

cifus jam

Leo vincens.

Accedas

Sadducee,

& Sepulchri

in spice, Lin-

teamina po-

sita, & bene

disposita,

&c.

Quam op-

portunitate

habuisset?

Ecce in fest.

eis vexpol,
Math. 28. 4.

ving those Prisoners of Hope, Zech. 9. astonishing and confining those evil spirits: from triumphing over Hell it self, as the original of Psal. 16. He is not here: Where our Meditations have overtaken the Disciples, and are entring the Sepulchre; where we finde nothing but the linnen left, and watchmen stupified: * But that Lamb which was slain, is now the *Triumphing Lion of the Tribe of Judah*, too holy an One to see corruption. He is not here in Earth, or Earthly Elements, that is every where according to his Deity and Spiritual influences. Come hither then Atheistical Sadducee, & let thine e, e tutor thine Infidel Heart to a belief of the Resurrection. Mark but the method of the Linnen; that not onely remaining, but keeping the several postures of the parts that wore it. And would a Thief have left it (thinkest thou) or left it so distinguished? Or if the World had had a Thief so honest, what opportunity could he have had of stripping off those cleaving Sear-cloaths, and bearing forth the Body, so many Souldiers, so many Watchmen present? No, no, 'twas that same Power onely which loosened formerly St. Peter's Fetters, made this Winding-sheet fall off: the Deity it self so kept this City, that the Watchmen watched but in vain! In vain indeed; for the sight of an Angel, countenanced like Lightning, so terrified and amazed them, that as though they had been struck with Lightning, they became even as dead men! fitter to be buried in the Sepulchre, then to watch it! So that the envious Sanedrim endeavour to revive them with money, (that usual

Aqua-

Aqua-vite of fainting Causes) hiring the Souldiers to say, That *his Disciples came by night and stole him away*; the Jews strong delusion to this day. Alas fond dream of sleeping Watchmen! (saith *Rhemigius*) if they slept, how could they perceive the Theft? if not perceiv'd, how could they witness it? Not taken away, and therefore risen: For *he is not here*.

O *stulta in-*
sanial dor-
mientes re-
stes adhi-
bent.
Rhemigius
in loc.
xx is iv d-
de.

And this is the strangest Epitaph that e're was read on Sepulchre! Turn over all the leaves of Story and Antiquity, become Companions of the Sun, (like *Drake* and *Cavendish*) travel the whole Circle of the Earth, view all the Monuments, Pyramides, and Tombs of Mortals, and you shall still meet with there, a Trophie of Death's Conquest, a Stone engraven with a *Hic jacet*, Here lieth such, or such an one. Here he lieth, be he a *Nebuchadnezzar*, a *Nimrod*, or *Bellhazzar*! Here the bright *Hellen*, and Great *Alexander*! Here the Wise *Cato*, and Learned *Aristotle*! Or whatever other *Grandeers* of the world; Here lie their Bodies, bound in Fetters of Corruption, chambered up in Dust, prisoners to the Grave, and captives unto Death! *Hic jacet*! But in an holy Pilgrimage come we to our Saviour's Sepulchre, and to our equal joy and wonder, we meet with Ensigns of Death's overthrow, the stone removed from off his Grave, and there an *Angel* penning this his Epitaph! No, his *Επιτάφιος*, and Song of victory, *He is not here*. He who is Life it self, could not be detained by Death, 'Twas impossible he should be bolder of it (saith the Apostle). But like his Type *Sampson*, He breaketh the bonds of Death, and casteth his Cords from him; nor from himself alone, but from his * *Servants* also, 1 *Cor.* 15. Where you may see one of them (through his Conquest) out-braving Death and Hell: *Where is thy sting? where thy victory?* To which S. Bernard

Christ's
strange Epi-
taph. *Non*
est hic.

ΑΝΥΣΤΟΝ
ΗΥ.
Ruptis Le-
thi vincu-
lis.

1 *Cor.* 15. 15.
* *ἐλευθέρω*
σθένος αὐτοῦ
καὶ τοῦ θανάτου
*ὁ κατα-
λύων ὁ θανα-
τοῦ.* Cyr.
Catechet.

* *Ubi opprobria, Judae?
ubi fabulae?
ubi vasa
Captivitatis?*

*Ubi mors
victoria
tua?*

* *Confusus
est Calumniasor,
raptor
spoliatus.
Bern. in
Fest.*

† *Christus non
querendus
in Terrenis.
Non est hic.*

Esther 4.

Cant. 6.

* τὰ ἀνωφρονεῖτε, τὰ ἀνὸς ζητεῖτε.
Ἄν π' ἐξ ἡμετέρας μετὰ πόνου καλὸν,
ὃ μὲν πόνος οὐ χρεῖται, τὸ δὲ καλὸν
μένει ἂν τι ποιήσῃς αἰχρὸν μὲν
ἡδονῆς, τὸ μὲν ἡδὺ οὐ χρεῖται, τὸ
δὲ αἰχρὸν μένει. Musonius apud
Aul. Gellium, l. 16. c. 1.

*Ece Joseph
de carcere,
Sampson de
civitate,
Daniel de
Specu, Fo-
nas & Ceto,
&c.*

Matt. 23, 14.

sweetly alluding; Where now, oh stony Jew, are all thy Cruelties? Alas! Where are now the sports, the Reed, and Purple of your injured King, and all those other instruments of his Captivity? Nay, Death it self, where's now thy Conquest? Then alluding to the Answer, as well as to the Question: * The Mockers are mocked; *He that sitteth in Heaven, hath laughed them to scorn*, and Death is swallowed up in victory, by CHRIST's glorious Resurrection. He is not here. Mark (Christian Reader) † Christ is not to be sought for in these Earthly Transitories; I am sure, not to be found there. Not in the Avaritious man's Coffer; *Achan* found a *Non est hic*, in the Golden Wedge, He is not here! Not on the Ambitious Pinnacle; *Haman* found a *Non est hic*. In the Chair of the scorner; He is not here! Not in the voluptuous man's bed: The Spouse her self found a *Non est hic*. In Ease, Idleness, or worse; He is not here. And therefore * *set your affections on*

things that are above, and not on, &c. Coloss. 3. 1. and that leadeth to the *Terminus ad quem*, the point to which Christ arose, and that is *ad vitam*, unto life and glory.

And here is a comfortable sight to wipe sad eyes. Here

is the Sun that was eclipsed, cometh forth like a Bridegroom: That Eagle's age renewed, by casting of his Bill: the good grain sowed, and quickened by dying: the destroyed Temple the third day repaired: (but the Glory of the second is more then of the first.) Here is the substance of all those shadows, CHRIST is risen from the Dead; and yet no Article of our Faith so much opposed; *Satan* knows well, that shaking the Foundation will hazard all the Building! But all his poisons are strongly

strongly Antidoted several wayes, (besides the mentioned prefigurations.) First, by predictions. *Psal. 72. He shall live, &c. Ezek. 37. in the vision of the Dry bones. And the Evangelist applieth that of Jonah unto Christ, Matth. 12. Secondly, by the Apostles Declarations, Acts 1. 3. Chap. 1. 24. Chap. 13. 34. But thirdly, and convincingly, by his own frequent Appearance (five times on the day of his Resurrection) 1 Cor. 15. from vers. 4, &c. And that an eminent Jew's testimony might confirm Christianity, hear what Josephus saith of him. "There was at that time" (saith he) "a certain wise man, if it be lawful to call him a man; for he was the performer of divers admirable works, and the Instructor of those that willingly entertain the Truth: and he drew unto him divers Jews and Greeks his Followers. This was Christ, (saith he) who being accused by the Princes of our Nation, and condemned to the Cross by Pilate, appeared to his Disciples alive the third day after, according as the Divine Prophets had before testified the same, &c."*

What can be more manifest? Why should Philosophizing Flesh and Blood so stick at this, That the self-same thing corrupted, can never possibly be re-entired? Is any thing impossible to Omnipotence? Nay, whenas (to say nothing of the Phoenix) we know some daring Chymists have reduced Flowers, at least, to shape and colour, after they had been consumed unto ashes; how much more easily can the Almighty (think you) recall both Flesh and Sinews, till Dry Bones live again, *Ezek. 37. Till they friendly jog each other, as 'twere, asking, Livest thou Brother? Sure it is as easie to Reduce, as to Create. Methinks, the very Author then should take away all hæsitations, in that Christ is risen, and that Christ is God, and that same God Almighty.*

*Psal. 72. 15.
Ezek. 37.*

*Acts 1. 3.
c. 2. 24.
c. 13. 34.
1 Cor. 15.
4, &c.*

*Σοφὸς τις
ἦν αὐτῷ
τῷ Χριστῷ,
&c. Joseph.
Antiq. lib.
18. c. 4.*

*Josephus his
Testimony
concerning
Christ.*

*Idem nume-
ra corrupti
nequit re-
produci.
Δυνατὸν
πάντα δε-
ῶ.*

Ezek. 37.

*Auctor sol-
lit dubitati-
onem.*

1 Kings 21.
2 Kin. 13. 21.

*Suscitatio-
nes potius
quam Re-
surrectiones.*
Bern. in fest.

Rom. 6. 8.
* Former
Resurrecti-
ons how differ-
ing from
Christs,

תלית
קום

Mark 1.
Luke 17.
John 11.

*Idea post
tres dies,
(saith Au-
stin.)*

Lib. 4. de
Trin.
Hosea 2. 6.
Matt. 27. 63.
*Quia tri-
duum.*

For those *Præcursores*, those Harbingers of *CHRISTS Resurrection*, (as St. Bernard call-
eth those revived by the Prophets) they were ra-
ther to be stiled Raisings, then Risings, *suscitationes*
more then *Resurrectiones*, as appears by their Dis-
criminations. *First, *surrexerunt illi morituri*,
They rose shortly to dye again, and so will one
day need another Resurrection; but *CHRIST*
being risen, *dieth no more* (saith the Apostle) and
in that he liveth, he liveth unto God.

Again *illi virtute aliena*, Those were raised by
the power of another, nay, indeed, of *CHRIST*,
who lent that power; but *CHRIST* here, *Vir-
tute propria*, by his own power, by his own Arm,
by his own *Right Hand* hath he gotten himself
this Victory. He whose mercy had formerly be-
stowed many miracles on others, his power now
worketh one upon himself. He who by his Word
raised *Jairus* Daughter, *Mark 1.* who by his
Touch revived the Widows Son, *Luke 17.* who
by his *Prayer* restored unto life putrefied *Lazarus*,
John 11. Sure, with as much ease could his inha-
bitant Divinity re-animate his own Body to a Re-
surrection: and therefore in *Sr. Luke* 'tis not *ἠγέρ-
ηται*, He is raised, but *ἠγέρθη*, He is risen,
and actively translated, not *suscitatus*, but *sur-
rexit*.

The time too of his *Resurrection*, is time well
spent to contemplate; and that was the first day of
the Week, and the third of his *Passion*, at once
fulfilling the *Prophecie*, and translating the *Sabbath*.
Therefore after three dayes *Christ* Arose, to inti-
mate and manifest the consent of the whole *Trinity*,
in the *Passion* of the Son: On the third (saith *Ber-
nard*) that himself and Prophets might be found
faithful, who foretold it, *Hosea 2* *Matth. 27.*
Within *three days* indeed; for we know he slept not
in the *Grave* above two *Nights*, and one whole
Day,

Day, scarce forty hours; some say but thirty six : and then knitting the end of the first to the beginning of the last, hastned, lest tedious sorrow should too much wrack the mindes and faith of his Disciples. For so our dearest Lord abbreviates the dayes of our sorrows, and lengthens the years of our consolations; knowing that a day of sorrow seems a year to us, and a year of joy passeth like a day. And here the *Mathematicians* help out well, to make good that same Type of *Jonah*, of three dayes and three nights, which taken as generally as his death, that is, all parts of the *World* considered, and then his burial cometh up full to that of *Jonah*. Yet but three dayes at most, to teach us all, not to bury our desires in the earth, to become *Eagles* and not *Moles*, to spend but two or three dayes, that is, but some small time and industry to gain a competency: For those worldly *Lazarus* souls that lie four dayes interred, (that is,) all the four quarters of their lives groveling for transitoriness, stink in the nostrils of the *Almighty*. O happy those, when Christ with an offended eye beholds these earthly vanities, of whose soul he may say, as this Text doth of him, *Luke 24*. It is not here, but is risen. And then more and more still life it shall, until the scale of Grace lodge them among the stars of Glory.

See D. T.
G. E.

Quariduanus fatens,
(Think of that.)

Luke 24. 6.
Surrexit,
non est hic.

non Rediit,
sed Transi-
tus, Bern.
in Fest.
Non rediit
in nostram
mortalitatē,
sed in subli-
mius ali-
quid transi-
it.
Humana
natura in
Divinam
conversa.

And this *Resurrection* of our Saviour (saith *Bernard* on this Argument) was not any Regress into his former state again, but a kinde of Transmigration into a better. *CHRIST* returned not (saith he) into our mortality, and the miseries of this present life again; but rose into some higher degrees of perfection, even to a glorified condition: yet not as the *Eutychian* Hereticks phantasied, though *CHRIST'S* Humane Nature by his Resurrection had been changed into the Divine; *sed servatis essentialibus*, but reserving still the essential

Luk. 24. 39.

*Qualitas
transit, Na-
tura non
defecit.*Some of the
conditions
of glorified
Bodies.* Totus sur-
rexit glorio-
sus.*Claritas, a-
gilitas, sub-
tilitas, im-
passibilitas.*

Exod. 34.

*Splendor**stellularum,*

Hier.

Matth. 17. 3.

Chap. 13.

43.

Beauty.

Agility.

John 20. 6.

*Qui aliud
non resistit.*

Subtilty.

Impassibi-
lity.

essential properties of an humane Body : It was vi-
sible, palpable, and circumscribed, *Luke 24.* The
Body was adorned with refined qualities, but not
devested of it's former Nature. His corruptible,
here, put on incorruption : his mortal, immortality :
* He is risen altogether a Body glorified. Whose
eminences the *Schoolmen* are very busie with, (I
confess) and write more of, then ever Saint *Paul*
himself durst, that had been wrapp'd up into the
third Heaven. I shall mention onely the most pro-
bable. The first is Brightness and *Angelick Beauty*;
which was prefigured by shining *Moses*, and ac-
knowledged in *Christ*, (by *St. Jerom*) even a starry
lustre. And if in his *Transfiguration* his face did
shine as the Sun, and his very rayment as the light,
Matth. 17. how bright (think you) how much
more radiant was his *Resurrection*? Nay, if (as
himself telleth us) *I be just shall shine like the Sun*,
etc. *Matt. 13.* with what resplendent Rayes (think
you) arose this *Sun of Righteousness*, this *Sun of*
Glory himself? whereof all other Lights whatsoe-
ver are but beams. Answerable to this, the second
is *Agility*, and lightness of motion, such a su-
pernatural activity of Body, as (if we may believe
the *Schools*) giveth it an equal facility of either
motion, of *Ascending* or *Descending*; such an im-
perceptible quickness as made *Christ* sometime
seem invisible, when he pleased to *pass through*
or to appear in the midst of the company, *John*
20.

But for that which they term *Subtility*, as to
which (they say) material things make no Resis-
tance; that seemeth so destructive to the properties
of a natural body, that I pass it as a meer subtilty
indeed, but ushering the way to a double Heresie
both in Philosophy and Religion, viz. *Penetration*
of bodies, and *Transubstantiation*. The last
condition of a body glorified, is *Impassibility*, that

is, an incapacity of any further sufferings, or indigence of *Natures* sustenance; after the Resurrection, man's body shall not need the staff of Bread to walk with, nor any other Antidotes of humane frailty. But did not Christ after his Arise, eat? Luke 24. Yes, but that was not to nourish himself, but his Disciples Faith; not out of want, but power; it not turning to Aliment, but (like drops of water sprinkled on fire) evaporated, vanished: such glorified bodies hunger no more, and thirst no more, Rev. 21. neither do they need Sun or Shield, for the Lamb to them is all in all. These are some of the Transcendencies of a glorious Body.

And to satisfy some other scruples of flesh and blood, How arise the dead? and with what Bodies shall they come? whether of the same Age, Sex, Form; or deformity they died in? (though these are rather Niceties than necessities) yet know, it shall be of the whole Compositum, the whole person, (like Christ here) both parts re-united; both have shared here in Good or Evil, so shall they in the Retribution. And for Deformity (Tertullian telleth us) All imperfection shall be done away, from Rev. 21. There shall then be no more sorrow, no more death; and the lameness or deformity of any part, is the grief (as it were) and death thereof. So that if Death shall then be totally expelled, then, by * fair consequence, from each particular member. To this some add

that of St. Peter, Acts 3. 21. ἀρχὴ Χριστοῦ Ἀποκαταστάσεως, till the Times of Restitution; that is, according to the perfection of Adam in his innocence: whereupon St. Augustine saith of Monsters, that all defects shall be amended in that second moulding of the great Artificer. And for the scars

Aquinas in loc.

Non in nutritionem sua, sed Discipulorum Fidei.
Non ex egestate, sed ex potestate.
Rev. 21.

Et totius veniam, &c.
Prudérance.

Rev. 21. 4.

* Qui jubet ut redeam, non reddit debile quicquam; Nam si debilitas redit, instauratio non est:
Quod casus eripuit, quod morbi, quod dolor banxit, Quod ruinxerat edax senium, populante veterno, Omne revertenti reparata in membra redibit.
(Prud. de Resur.)

and

Non sic im-
piis!

and wounds of *Martyrs*, that those shall make more for their *glory*, and then be in their bodies, like *stars in the Firmament*, the brighter parts of all about them; there and then so much more glorious, as they here have been more dolorous. But as for the *wicked*, 'tis not so with them, they shall arise with all their blemishes, with all their imperfections whatsoever; whatsoever may conduce to the improvement of their shame and punishment.

Matth. 22. 8.

For the *Sex*, *Tertullian* again biddeth us remember, that the same bodies we lay down we shall take up, from that of *Matt. 22.* where *Christ* answers the *Pharisees*, not that there should be no *women*, but no *wives* at the *Resurrection*, no *marrying*, or *giving in marriage*, but *as Angels*; natural *Relations* cease there, *Sexes* do not. Lastly, for the *Age* that all shall rise in, *St. Augustine*, and from him the whole *Cry* of the *Schools*, proportion it unto the *Age* of *Christ*, that is, as about 33 years, asserting it from *St.*

Ephes. 4. 13.

Acts 3. 21.

Paul's Oracle, *Ephes. 4.* and likewise from that forementioned *Reduction*, *Acts 3.* that so, as in *Adam* all die, so by *Christ* (say they) even for the same age also, shall all be made alive. Yet *St. John* telleth us of a great multitude he saw before the *Throne*, both of small and great, whether for stature, or degrees of *Glory*, is not manifest; and therefore these things I intrude not into the *Articles* of any ones *Belief*, but onely present them modestly, as *Scholastick Probabilities*; fully contented (for mine own part) gratefully to read, That *Christ* will change our vile bodies, and make them

Phil. 3. 21.

like unto His, &c. *Phil. 3.*

And therefore, to turn *Scruples* into *Exhortations*, let us *σωφρονεῖν*, not *ὑπερσοφνεῖν*, be wise unto sobriety, and possess our vessels in holiness, as those that are (you see) and shall be the *Temples* of the *Holy Ghost*. Each one therefore now rowse up

up his *suggilb* soul. Awake, arise, O my slumbering Soul, for thy Saviour is already up: stand up from the dead; for sin is the grave of the Soul, and that dead in trespasses and sins! and buried in the customes of it; yet Christ shall give thee life, Ephes. 2. Yea, * he lendeth the same hand unto us as unto *Lazarus*, reviving, raising, sweetning of us, with his *fragrant* graces. And this may be our confidence of the *second Resurrection*, if we give but all diligence to be partakers of the *first*, that is, from sin, then no fear of the † *second death*. Believe Christ's reason of it, *John 6. Whosoever eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.* This is the true *Nectar* and *Ambrosia*, (the Poets did but feign such fare for their Gods) ἀμβρατον αἷμα (to use *Homer's* phrase) the immortal Blood, the true *Nepenthe*, that shall make us forget sorrow, worldly sorrows; that will renew our Age better than an *Aeson's* Bath: this the heavenly *Manna*, the living, the life-giving bread: so that the Schools in general, and many of the Fathers were opinioned (from this of *St. John 6.*) that there is a kinde of *divine seed* infused by the *Eucharist*, not onely into the *souls*, but into the very *bodies* also of faithful Receivers; whose *vivifying* quality inclineth, and, as 'twere, fitteth them to a *Revivification*: how far the words may bear it, I dispute not, but believe him that said it, *John 6. 54. Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

Surge, mea anima, surrexit Christus. Bern. in Fest.

Ephes. 2. 1. * Majus est peccatorem ex peccato in gratiam migrare, quam ex hoc mundo in caelum. S. August. † Rev. 20. 6. John 6. 54.

Homer. Illiad.

John 6. 54.

Ὁ γὰρ πῶς πλάσκει.

Non dispute, sed credo, & ut credo, edo.

POEM

POEM XIII. } On the Re-
surrection. }

YOU *Pensive Souls*, who lately by the Cross
 Stood sadly mourning your dear *Master's* loss!
 You that partook his *Agonies* and Fears,
 Washing his *Wounds*, and bathing them with *Tears*!
 You that with *John* and *Mary* did lament
 The Tragedy of that sole *Innocent*!
 You *Magdalens* and *Peters*, that wept there
 Until a *Sim* dropt with each several *Tear*!
 Come hither, *this Day* brings an *Handkerchief*
 To wipe your *Eyes*, and *perish* your *Grief*:
 Come see (as that sweet *Lark* of *Heaven* sings)
The Sun arise, with *bealing* in his *Wings*;
The Sun of *Righteousness*, that lately sate
 In a *Cloud* red as *Blood*! yet now in *state*,
 Here re-approaching with *resulgent Rays*,
 Chearing our *sadness*, *length'ning* of our *Days*;
 Changing our *Tropick* of *Mortality*
 Into a *solstice* of *Eternity*.
This is the Day which the *Almighty* made,
 Nay his *Almightiness* this most display'd;
 That *Pow'r* which had so many wonders shew'd
 On others, now *one* on *Himself* bestow'd.
 Here honest *Joseph* from the *Dungeon* hies,
 While from the *Grave's* Inclosure *Christ* doth rise.
 This stronger *Sampson* breaks the knotty bands
 Of *Grave*, and *Hell*, with his *Triumphant* hands.
 The *Gates* of *Gaza* t'other bare away,
 But *Christ* the *Gates* of *Death* unbing'd to day.
 Stout *Daniel* comes from fierce companions *Den*,
 While *Christ* from *vanquish'd* *Fiends* returns to men.
 This is the *Temple* which the *Jews* did raise,
 And the *third Day* repair'd, with greater *Grace*.

Here too, the *Whale* doth *Jonah* cast on shore,
 The hungry *Sepulchre* doth *Christ* restore,
 A *morsel* which hath *Death* so surfeited,
 Will make him vomit all that's swallowed.
 Mean time, the *Grave's* transform'd into a *Bed*,
 And warm'd by *Christ*, fear not to rest thy head.
 Though what is sown do die, you see, the *Grain*
 With gay advantages revives again.
 Thus *Christ* our Humane Nature doth calcine
 Into a *State*, short onely of *Divine*.
 That now each faithful one with *Jeb* may sing,
 A song of triumph over *Terrours King*:
 I know my Corps from the devouring *Urn*
 (Away *Despair*!) shall one day safe return;
 The same way *Christ* came from the vanquish'd *Grave*,
 Shall I (at length) *Redintegration* have:
 I shall new Moulded from the Earth appear,
 And yet none other then I now am here;
 For count'nance, strength, and colour, still the same;
 Nor shall the *Grave* e're mutilate or lame
 So much as *Tooth* or *Nail*, but that great *Whale*
 Sound and intire shall then revomit all.
 My tim'rous *Heart* and *Limbs*, then banish fear,
 Know you shall one day with your *Lord* appear:
 He bears, and will return you; dread not *Ills*,
 Afflictions, or *Diseases*; *Death* that kills
 Hath lost his sting, *Christ* rising from the *Dead*
 Draws all the *Members* to attend the *Head*.
 More then *Angelick Beauty* crowns that face
 Wherein of late a *servile form* took place.
 That *Body* new *Agility* doth move
 From *Earth* to *Heaven*, whose *Center* is above;
 Enfranchis'd from low necessities,
 And humane succours by *Divine* supplies;
 Not needing *Rest*, *Food*, *Raiment* (as before)
 Being now to *hunger*, *thirst*, and *tire* no more:
 While in a *Body* rais'd, the wounds and scars
 In their fair *Orb* become the brighter stars.

Such

Such the *Prerogative* Spiritual is
 Of *Lodies* glorifi'd, of *Christ* and his.
First-fruits imply the latter; look what *He*
 Injoy'd, we shall; for *Act*, though not *degree*,
He that commands our *Rise*, will not restore
 Those *Imperfections* that we had before.
 For should *Defects* revive in their old station?
 It could not then be term'd a *Renovation*.
 But whatsoe're *Chance*, *Age*, *Disease*, or *Grief*,
 Have here impair'd, shall there all finde *Relief*;
 Each *vessel* full of true *Felicity*,
 According to its *Receptivity*.
 If we (meanwhile) but *Rise* from *Graves* of *Sin*
 And *Transients*, which the most are buried in!
 If for such *Bats*, we pitch an *Eagles* flight,
 And to be where this *Carcase* is, delight;
 Then doubt not, but who thus the *first* partake,
 The second *Resurrection* Blest shall make.
 Thus by the *Resurrection* of the Dead,
 The *Living Faith* is chiefly comforted.

P R A Y E R. XIII. } On the Re-
 } surrection.

O Thou bright Sun of Glory, who didst this Day
 prevent the Sun of Nature, Arising from the
 Chambers of Death, (like a Bridegroom, or mighty
 man refreshed with wine, rejoicing to run his course)
 shining with the beams of a glorified body, before the
 dawning of the Day; make hast also, O thou Son of
 Righteousness, to arise on our wounded Spirits, with
 healing in thy wings: as by thy speedy re-appearance
 thou didst cheer the drooping spirits of thy Friends
 and Disciples; so let thy Beams of Mercy dispel the
 clouds both of our Sins and Sorrows! O Lord make
 haste to help us! O God make speed to save us! O
 bow thy dear Relations hung the Head, when is thy
 Head

Head hung down upon the Croſs ! How they wrung
 their Hands, when thine were nailed ! How their
 Hearts bled, when thine was pierced ! Their ſpirits
 deadened at thy Paſſion, and their hopes even buried in
 thy ſepulchre ! But now thy victorious Reſurrection
 (like another Creation) infused a new life into them,
 ſo that their Tears are turned into Smiles, their
 Hopes into Fruition, and their Deſires into Poſſeſ-
 ſion of Thee ; how did their comforts revive with
 thee ? Giving them Beauty for Aſhes, and garments
 of gladneſs for the ſpirit of heavineſs ; their tongues
 were filled with laughter, and their hearts with
 joy. And although thoſe of that age had the advan-
 tage of the ſenſe of theſe Miracles, yet (O Lord)
 make us alſo equal ſharers of the benefits thereof, be-
 come us alſo a Sun & a ſhield : Let the beams of thy
 Grace dawn on our benighted ſouls, to chaſe away
 the ſhades of ſin and ignorance, to lengthen the days
 of our comforts & obedience : Let the Sun of Grace
 riſe on our bewintered hearts, to thaw our frozen
 uncharitableneſs & obduration, to cleanſe our dirty
 ways, and to make our withered affections ſpring
 into flowers of vertue, and complacencies to thee.
 Illuminate our underſtandings with truth and know-
 ledge, our wills with obedience and ſubmiſſion, our
 affections with love towards Thee, (and thine for thy
 ſake) with joy in Thee, deſire of Thee, and the things
 of that better life. Put upon us (O Lord) the whole
 armour of Light, that we may walk honeſtly as in
 the day, not in gluttony and drunkenneſs, not in
 chambering and wantonneſs, not in ſtrife and envy-
 ing ; but that denying ungodlineſs and worldly luſts,
 we may live righteouſly, ſoberly, and godly in this
 corrupt world. Quicken all thy ſpiritual Graces in
 us, by the power of thy Reſurrection. And bleſſed be
 thy Right Hand of thine Eternal Father, for raiſing
 thee from the Grave, thereby raiſing of our Faith
 and Hope ; and what is our hope ? Why, our hope is

even in thee: Thou art the Resurrection and the Life to all them that believe on Thee. Death (like an Hornet) by stinging of Thee, lost his sting; and now may make a buzzing noise about us, cannot hurt us: O Death where is thy sting? The Grave (by thy lodging a while in it) is become a Bed, a sofa, a warm one, where nothing shall disturb our rest; 'tis made but a withdrawing Room, where we retire a while to put off these old Rags of flesh, to be attired with the Robes of Glory. Then what though we mourn here? we shall be comforted: What though here disgraced? we shall be glorified: What if our flesh here be eaten with worms, & those worms turn'd to dust, and that dust scatter'd over all the Elements? Why, thou victorious Saviour canst Recollect it, canst gather it again all together, unto thy blessed self, who turnest man to destruction, and sayest, Come again ye children of men. O establish this Foundation-Article, Thou who art the chief Corner-stone; without which all our hopes, and all endeavours too are vain. Let Faith and Religion beat down all the forts and scruples which Sense and Reason can raise up against it; and let us ever more and more feel the power of thy Revivification: as the virtue of thy Birth in our Regeneration, and of thy Death in our Mortification; so grant us the efficacy also of thy Resurrection, in our rising from sin, unto the life of righteousness. O thou that art risen, raise us from the dead, from the dead in trespasses and sins. They that conceive sin in their heart, are like him that was dead in his bed, yet thou rais'dst him; they who bring forth sin into action, resemble him that was carried out upon the Bier, yet thou also rais'dst him; but they that live in custom and long habits of sin, are too like putrefied Lazarus! yet thou didst also refreshen him to life: and such as these are we (O Lord) the worst of these! O be thou such to us, and say to each of us, now this day of thy glorious Resurrection

redemption, as thou sometime didst to him, (now in redemption of our souls, at hereafter of our Bodies) Come forth, awake thou that sleepest, stand up from the dead, (that is) from dead works, and I will give thee life; a life of Grace, tending to, and ending in a life of Glory. Amen and Amen.

{ The COLLECT }
for Easter Day.

Epistle.

Colos. 3.
vers. 1. unto
vers. 8.

Almighty God, which through thy one-ly begotten son Jesus Christ hast overcome death, and opened to us the gate of everlasting life; we humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our mindes good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth, &c.

Gospel.

John 20. v. 1.
to 11.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

R 2

UPON

UPON

Ascension Day, or
Holy Thursday.

M. Lesson.

1. Deut. 10.

2. for D.M.

E. Less.

1. 2 King. 2.

2. for D.M.

The Ascension of Christ Mat 26 Mar 16 Luc 24



50. And he led them out as farre as
Bethany, & hee lift up his hands & blessed
them, 51. And it came to passe while hee
blessed them he was parted from them
and carred upp in heaven

DISQUISITION XIV.

John 19. 37.
μυζάλη η
ημίσσα.

WE may well say of this Feast, as the Jewes
of that same sabbath, John 19. That this
is an High Day; Dies Solemnis, Christ's perfectest
Triumph,

Triumph, *Ephes. 4.* Opening the Kingdome of *Ephes. 4. 8.*
 Heaven, &c. carried up the first-fruits of our Na-
 ture. A day of Joy to all Generations, both in
 respect of *Christ* our Lord, and of all true Christi-
 an people : as being the first day of *Christ's Ascen-*
sion in the Flesh, (for his *Deity* cannot be said ei-
 ther to ascend, or descend) this being the first day
 of his *sitting* in joy and glory, rest and triumph,
at the right hand of God. And as to our *selves*;
 This is the first day (as it were) of our right to
 Heaven, or rather of our taking Livery and Seisin,
 and Possession of it by *Christ* : The first day that
 our Nature entered there, whence we have both
 a Privilege and an Assurance to follow. As this
 day the sentence of our corruption was changed,
 and instead of that curse in the beginning, *Earth*
thou art, &c. it was now said unto our Nature,
 Ascend to Heaven, and (which never was to An-
 gels) *sit thou at my right hand*, &c. *Heb. 1.* Sure, *Heb. 1. 13.*
 an inestimable happiness was *Christ's* personal Soci-
 ety, his bodily Presence while he lived on Earth,
 could the hardened Jews have seen, or seeing, have
 perceived it ; but *Light came into the world*, and
darkness comprehended it not. They, like the
 brutish *Gadarens*, had rather have their Swine,
 then this Pearl ; while the devout *St. Augustine*
 made it (you know) the chiefest of his chief De-
 sires, to have seen widowed *Rome* in her Virgin
 Felicity ; to have heard that Divine Oracle, *Saint*
Paul, out of the Pulpit ; but above all, to have
 embraced his Redeemer in the *Flesh* : And could
 then have sung his Swan-like Anthem, the *Nunc*
dimittis, as chearfully as old *simeon*, could willing-
 ly have closed his eyes with that blest Object. How
 full of joy needs must his presence be on earth, in *Psal. 16. 11.*
whose presence is fulness of joy in heaven : I, and
 who still carried Heaven along with him.

And so fill'd with this joy of his presence were
 R 3 his

St. Aug. 3.
 chief De-
 sires. *Romā*
 in *Flora*,
Paulam in
Cathedra,
Christum in
Carne, vi-
 disse.

Matt. 16.22.

Desiderabilia.

Mane nobiscum, Domine.

Advesperascit.

John 13.17.

* Via in ex-
omp'o, veritas in verbo,
vita in praemio.Quantus
dolor irrupit
Apostolica
Pectora,
dum cum
propter quæ
omnia reli-
querant, &
se tolli viderunt? In 2
Serm.
Ascens.
Math. 9.15.
Acts 3. 21.

John 16.7.

his apostles, (he having often miraculously set them by Land, saved them by Sea, instructed them both by Sea and Land) that they could not with patience endure once to think of his absence, or hear of his departure: and therefore one of them, to enjoy him longer, dissuadeth him from his sufferings, *Matth. 16.* (though he be called *satan* for his labour) the rest, in a sad copartnership of sorrow, lament the death and losse of him. All his other actions were things to be desired; but this parting as another death! here their affections cry out with the Pilgrims of *Emmanuel*, Abide with us, we have now most need of thee; for now the dark evening draweth on, &c. All of them at his Final *Valediction*, his telling them of his Ascending to Glory, seem impatiently unwilling to stay behind him, *John 13.* Why cannot I follow thee now? (saith *St. Peter*) He hath done with his *Numm est esse hic*: now he thinks nothing worse than to be here, his Master gone! How can we know the way? saith *S. Thomas*, *John 14. 3.* How indeed, Thou gone, who art the way? Then saith *St. Philip* unto him, Lord, shew us the Father, *vers. 8.* hearing Christ speak of going to him. Thus all of them in an united Longing desire either to detain him, or accompany him. And sweetly *St. Bernard* sympathizeth with them; What heart-breaking Grief alas, seized on the Apostles, when he for whom they had left all, was now leaving them! Oh how could the Children of the Bridchamber chuse but mourn, when the Bridegroom was to be taken from them! *Matth. 9.* And if so irksome be thy corporal absence! O Christ, Let us never know how unsufferable is thy Spiritual, thine eternal separation! But since for his corporal Absence there is an Oportet, *Acts 3.* for the heavens must contain him till, &c. and an Expedi, *John 16.* that it was expedient he go to the Father,

for else the Comforter would not come; see how like a tender Parent he goes about to wean their affections, *John 14. Little Children* (saith he, admonishing them to be such, in the best sense) *yet a little while, and I am with you*, (our longest abode here is no better, *Job 14.*) but *let not your hearts be troubled*: What need your heart be troubled, when he onely leaveth your eyes, and not at all your heart? Therein I am with you to the end, and therefore be not troubled, either to think what shall become of you hereafter; For I go to prepare a place for you, *vers. 2.* For there was never any place for humane flesh, till he carried it up thither. Nor fear your selves left desolate in present, for you shall not lose, but change your Comforter, *Sec. Oratio Patrem*, that is his Office of Intercession; I will pray the Father, and he shall give you another Comforter; you shall rather have two, then lose any one: I pass my word, whose word shall never pass, *Non relinquam*, I will not leave you comfortless, *John 14.* To which *St. Augustine* sweetly alludeth, Behold him now ascending, believe in him being absent, expect his second coming; and yet, by his inward mercies, apprehend him present with you. 'Tis handsomely observed by some learned Authors, that those four Beasts (*Ezek. 1. and Apoc. 4.*) mystically represent the four chief Actions of Christ, in his work of our Redemption: the first with the face of a Man, pointeth at his Incarnation; the second like a Bullock, denoteth his Passion; the third like a Lion, speaketh his Resurrection; the fourth of the Eagle, this of his Ascension, flying above the clouds, and pearching in the highest heavens, at the right hand of God. Though our Saviour's first life on earth, (for he lived two, you know, before, and after his Resurrection) although his first (I say) was but one crimson thred, a meer debasement and continued

John 14. 1, 2

Cur turbatur cor, cum tantum deserit oculos?

John 14. 2.

John 14. 18. Videte ascendentem, credite absentem, sperate venientem; sed tamen per misericordiam docultam, etiam sentite presentem. Aug. 157. Serm. de Temp. Greg. in Hom. in Ezek. 1. Sec.

Resurrectio
Morti, As-
censio Descen-
sui, Sessio ad
dextram
permanfioni
in Sepul-
chro,
Christ's Ex-
altation
threefold,
Consumma-
tio reliqua-
rum Solen-
nitatum, &
felix clausu-
la totius In-
nerarii Chri-
sti. In Fest.
Luk. 24. 50.
&c.

Heb. 13. 14.

Domus po-
puli.

Nemini di-
zeris, all the
Fee Christ
required for
his Cures.

Passion! yet was his *second* as full of *Triumph* and *Exaltation*: whereof there were *three degrees* or *Sublimations*, answerable to those *three* of his latter *Humiliation*, viz. his *Resurrection*, opposed to his *Death*; his *Ascent* into *Heaven*, to his *Descent* into *Hell*; and his sitting on the right hand of *God*, to his lying in the *Sepulchre*. The first step of this *Exaltation*, was his step out of the *Grave*, his *Resurrection*, (as before demonstrated.) The second stair of his *Triumphancy* is this which now we contemplate, his translation from *Earth* to *Heaven*; and this (saith *Bernard*) is, as it were, the complement of all other Solemnities, and happy period of *Christ's* whole *Journal* in the flesh.

St. Luke describeth the substance and circumstances of it, *Luke 24. Eduxit Discipulos*, &c. *Christ* now about to take his *ultimum* *Vale* of his *Disciples*, He led them forth the *City* to *Bethania*; out of the *City*, to admonish them and us of a *Non habemus*, that we have here no continuing *City*, but must seek one to come, *Heb. 13.* and led them forth, onely a few *Witnesses*, to shew, he was as private in all those actions tending to his glory, as publick in those that pointed out his shame; as his *Twin-born* poverty is laid open in an *Inn*; nay, the commonest room of that same common house, a *Stable*! His buffetings and derisions in *Pilate's* open *Hall*! His *Crucifixion* in the eye of *Jerusalem*, when that was the very face of the world! But the glorious attendance on his *Birth*, that's by night, *Luke 2. A multitude of the Heavenly Host*. His radiant *Transfiguration* hath but three beholders, *Peter*, *James*, and *John*. All his miraculous cures he would have gratified with silence, See thou tell no man. His *Resurrection*, at first, manifested but onely to *Mary Magdalen*; and this his most glorious *Ascension*, but to his *Apostles* onely. He led them forth, And all this to prick the bladder

bladder of vain-glory, which so puffeth up the heart of man, especially nowadays, so much made of, every where so be-plush'd and scarletted ! but you see, Ostentatious ones are *Christ's Antipodes*, who here contenteth his wonderful preferment with no more pomp then his *Apostles* company. *He led them forth*, and that for their own sakes too, giving them both a *Blessing* and a *Charge*, vers. 50. *He lifted up his hands and blessed them*. Happy those employments that are so led on with his *Blessing* ; and so those partings too, that close in mutual *Benedictions*. Secondly, there was, *Go ye forth into all Nations, and preach the Gospel*: There is a double Commission for them whom he chooseth, both of *Authority* and *Ability*. This not to be done without warrant, *Romans* 10. *Jer.* 23. The *inward Call* is best known by the *Talents*, and both best made known by the *external Call* of lawful *Authority*. And here that former Edict was repealed, *Matth.* 10. *Go not into the way of the Gentiles* ; that was to be the main way now, to all Nations, to every creature that is capable thereof, or to the *System* and *Epitome* of all creatures, *Man*, and to whom they are all subservient. Yet this large Commission of the *Apostles* is since again contracted into *Provinces*, *Dioceses*, and *Parishes*: yet that too with some latitude of preaching any where, as need or occasion shall require. And when he had spoken these things, he was taken up, *Acts* 1. not till then. Observe the God of Order, he would not leave the world, as it were forbears his Glory, until he had first established all things in a composed settledness : It is Christian wisdom, then, the timely ordering of our affairs, ere death prevent the care. *Achitophel* was so far commendable, that he set his house in order, before he disordered himself, *2 Sam.* 17. It is counsel worthy a Prophet to give, and a King to receive, *Set thine House*

The Blessing
and the
Charge.
Luk. 24.50.

Exite &
predicare.

The double
Commission
requisite to
Preachers.
Rom. 10. 15.
Jer. 23. 21.
Matth. 10.

Acts 1. 9.
*Ἀναψέσ-
τω.*

2 Sam. 17. 23.

2 Kings 20.
1.

arabie-
76.

Est Ange-
lico comita-
tus obsequio,
non tamen
fulsus An-
dro. Bern. in
Fest.
Acts 1. 10.

1 Phel. 4. 10.

The time of
Christ's As-
cension.

Repreſen-
tatione ful-
goris ſui ra-
diis.

Matth. 4. 2.

House in order, for thou must dye, 2 Kings 20. thy treble house, of Soul, Body, and Estate. And when he had spoken these things, *he was taken up*: the word intimateth not any outward aid or sup- portation, (a glorified body needing no such ad- vantages, as is foreshewed) and though Angels bare him company, they bare not him; they were his Servitors, not his Porters; and (you know) the Apostles saw them in the place of Attendance be- low him, far behinde him, Acts 1. Yea, he who of his own Will laid down his body in the dust, the same by his own power raised it up to heaven: so the Apostle, (using the Active Voice likewise) *arabais*: He that descended, even the same also is he which ascended, Ephes. 4.

And (with the affectionate Disciples) now to look up a little at the *Circumstances* of our ascend- ing Saviour. The *Time* (you know) was forty dayes after his *Resurrection*, Acts 1. 3. so long was his second life on earth; *Moses-like*, vailing the splendor of his glorious countenance forty dayes. His body had formerly been acquainted with that number, Matth. 4. having forty dayes miraculously abstained all natural sustenance; and here again, abstaining in some kinde (if not somewhat of his Celestial Banquet, yet at least) his *Banqueting house of Heaven* forty dayes: Of all which time himself can onely give an account; 'Tis not for flesh and blood to trace the wayes of Immortality. Yet sure we are, that his stay was not, (as some of his Apostles thought) then to restore again the Kingdome to Israel. St. Bernard calleth those, weak thoughts of so well instructed Disciples. What should an heavenly Body do with an earthly Throne? How poor a business is the Temporal Kingdome of Israel, for the King of all Eternity? And methinks the fond *Millenaries* should be cautioned by these Misprisions. No, a more acceptable reason, why

our Saviour did not immediately ascend from Golgotha to Paradise, from his Grave to Heaven, *per saltum*, (which had been all one to his omnipotence) was, more fully to convince the diffident world of the infallible evidences of his Resurrection, as also more fully to instruct his Apostles in the mysteries pertaining to the Kingdom of God, Acts 1. Yet longer then forty dayes he tarried not, (saith Augustine) lest he should seem to affect or meditate on earthly things: and thereby (I hope) lendeth our Souls wings, to flie along with him to Heaven. And, by the way, take notice of the Place of Christ's Ascension. And therein of a double term, the place from whence, and the place whither. The *Terminus à quo*, St. Luke in his Gospel telleth us, was *Bethania*, in his Book of the Acts, *The Mount of Olives*; but he will soon be reconciled to himself, if we take notice that the Village *Bethany* is situate in the way, and on the side of the Mount of Olives, both near *Jerusalem*.

This * Mount (you know) our Saviour much frequented, so that a Reverend + Prelate of our own calleth it *his Pulpit*. Thence indeed was his Doctrine wont to distil like the Dew, and his Prayers to ascend as Incense.

And this very Mount was the place of his Agony! but now the Hill of his Triumph and Victory: once he found it planted with *Thorns*, or worse! but now one of those *Mountains of Spices*, Cant. 8. How fit was it, the same place which had witnessed his Humanity, by suffering there, should likewise testify his Deity, by his ascending thence? The same place for both, * demonstrates both his Passion and Ascension tended to the same end, man's salvation. And in that he ascended from + *Bethania*, which signifieth an house

Acts 1. 3.

Ne videretur terreni meditari.

Duplex terminus.

The place of Christ's Ascension.

Luke 24. 50.

Acts 1. 12.

* *Montis Oliviferi Christus de vertice sursum*

Ad Patrem rediit, signans vestigia Pacis:

Fronibus æternis præpinguis liquitur humor,

Qui probat infusum Terris de Christmate donum.

Prudent. advers. Judæos.

† Bishop Hall Bishop of Norwich.

Cant. 8. 14.

* *Passionem & Ascensionem eodem spectare docet.*

† Syr. from *Domus*, and *Assitus*.

of

*Per varios
casus, per tot
discrimina
rerum, Ten-
dimus in
Latium.
Virg.*

*Fam cum se
Dominum
universorum
que sunt in
terris; mari
& inferno
probasset.
Bern, in fest.*

*Aristot. l. de
Celo.*

2 Cor. 12. 2.

*Sedes Beato-
rum.*

*John 14. 2.
Colum Em-
pyreum.*

2 Cor. 12. 2.

** Cælum cor-
porale, spiri-
tuale, & su-
perintelle-
ctuale; Saint
Aug.*

of Affliction and obedience ; how doth it incite us to that better sacrifice ; obedience ? and fore- warn us , that we likewise must not look to ascend but from the place of sufferings ? *Through many tribulations must we enter into that Kingdom,* Acts 14. 22. Now the *Terminus ad quem* , the place to which he ascended , was the highest Heaven ; I, whither else but home to his own habitation ? And (saith holy Bernard) having already proved him- self Lord of Earth , Sea ; and Hell ; as the Earth acknowledged him her Lord , when at his voice *he rendred up his Lazarus , and quaked at his Pas- sion* ; the Sea obeyed him , whenas it became a glassy pavement to his feet ; and his Treasury for Tribute ; and Hell confessed him Conquerour, when Satan yielded in the wilderness , and was out- braved by him : O Heil ! where is thy victory ! It therefore now remained , that as Lord of Heaven also , he should pass through all the yielding Re- gions of the air , unto the Glory of the *biggest Hea- vens*. Old Philosophy told us of eight several Hea- vens , and hath since found out three or four Orbs more ; but the safest guide , Theology , reduceth all to three ; 2 Cor. 12. The first taken for that Ele- ment of Air , Gen. 1. and frequently in Scripture, *the fowls of Heaven*. The second , for the whole Frame of the celestial Orbs , viz. the Firmament and Planets , Psal. 19. *Cœli enarrant gloriam Dei*. Every Star is as a golden tongue , materially to speak the praises of its Maker. But the third is, that Glorious Mansion , where *are the many Mansions of the Blessed* , called by some the Empyrean Hea- ven , not as being of any burning nature , but of a fire-like , lightsome brightness. Saint Paul , who was Rapt thither in a Seraphick Contemplation, calleth it the *third Heaven* , in relation to the for- mer two. St. * Augustine giveth another, and a very proper Tripartition : The Corporal Heaven (saith

(saith he) contains the *spheres*, and whole material Fabrick: The *spiritual one* is the Habitable of Angels, and all blessed Spirits, departed in the Faith of Christ, and Love of God: The *Superintellectual* is a place apart, a *sanctum sanctorum*, solely appropriated to the Deity; and thither (saith he) Christ now ascended, as the *Apostle* meaneth, by that superlative expression, *far above all Heavens*, *imēgēvā*
Ephef. 4. into that highest *Paradise*, that habitation of light, that *light inaccessible*, the Kingdom of Heaven; not onely the Suburbs and outward Courts of it, but even into the *Holy of Holies*. And *ndvrtov*
τῶν ὑπε-
vōv.
Ephef. 4. 10.
 this most agreeable to the proportion of the *Mysteries* of our *Redemption*, that we believe the first entrance into such *Glory* to have been made by our Lord at this his *glorious Ascension*; and by consequence that his *Soul* went not thither before then,

to come back again to be contracted into the *Man of Humanity*, and to dwell forty dayes in his *Body* upon

Justinus Martyr ait, *Bonus statim duci à morte ad Paradisum, ubi consuetudo & aspectus est Angelorum, & visus Christi Salvatoris.* *inter Quest. Gentil. 75.*

Earth: but that he should return from *Paradise*, from the common *Receptacle* of departed Spirits, living in the *love of God*, to earth again, was no improbable *Diminution* or lessening of his condition; since himself in *mercy* called back *Lazarus* from thence, and some others also, in both *Testaments*, returned to live a life of *Grace*, which in all senses must needs be *less* then the least of *Glories*, without his stronger Influences, and fuller Manifestations. But read we not of others that *ascended* before *Christ*? Yes, but, like those that rose before him, with difference enough. *Enoch* indeed *walked with God*, and was taken away, *Gen. 5.* And *Gen. 5. 24.*
Job found a *Coach-way* to Heaven, *2 Kings 2.* *2 Kings 2.*
 some dare not think these bodily ascended, but as is said of *Moses*, *Deut. 34.* *That God buried them,*

*Sua fruatur
insania.*

*Momo purus
adjutorio
indigebat.
Greg. Magn.
in loc.*

*Causa fuit
ejus Ascen-
sio ceterarū.*

Acts 1. 9, 11.

*Psal. 104. 3.
Posuit Nu-
bem vehicu-
lum.*

Acts 1. 11.

*1 Pet. 2. 21.
Et si non
passibus a-
quis, amoris
tamen.
Ephes. 5. 2.*

them, no man knowing of their Sepulchre unto this day. Others dreaming that they are still alive, re-
served in some by-part of the world, personally to
fight with Antichrist: but let them have their fancy
to themselves; while we here distinguish with St.
Gregory, (besides the different receptacles fore-
mentioned:) These, though purest of men, wan-
ted supporters, (you see) a Chariot from Heaven,
and Angels to draw it: but Christ by his own pow-
er, whereby he first made all things, lifted him-
self now above all things; nay indeed, his Ascen-
sion, though later in time, yet in order of nature
before, was the sole efficient of their elevation, as it
shall be one day of ours. Next for the Instruments
of his Ascension: a Cloud (saith the Text) receiv-
ed him out of their sight; and not unprophecied,
Psal. 104. He it was that made the Clouds his Cha-
riots, and rode upon the wings of the winds. I
that Cloud was the Canopy of the King of Glory,
which the blessed Angels carried over him, while
he was now going to that high Court of Parliament,
the Court of the most High, to treat about a Peace
twixt Heaven and Earth. A cloud received him
out of their sight. We cannot, without a just Re-
prehension, pry with curiosity, where God hath in-
terposed a cloud of secrecy, Acts 1. And therefore
let not the Piety of our Affections spend it self in
vain desires of an Earthly Pilgrimage, to see the
pretended Steps of our ascending Saviour, the Prof-
fures of his feet still on Mount Olivet; but rather
view and trace his spiritual footsteps (I am sure
more certain, less expensive) in his sacred Or-
acles of Scriptures; for thereinso are we called (saith
the Apostle) 1 Pet. 2. For Christ also suffered for
us, leading us an example, that we might follow
his steps; though not with the Soles of our feet, yet
with the feet of our Souls. Ephes. 5. Be ye follow-
ers of God, &c. and walk in love as Christ hath lo-
ved ...

Lastly,

Lastly, the End of his Ascension was, *Ephes.* 4. that he might fulfil all things: all things concerning us, all that concerned himself. For us, to compleat the work of our Redemption, and to prepare each of us one of those many Mansions; to open the Kingdom of Heaven to all believers, for he onely keeps the Keyes. Christ his Ascension (saith St. Bernard) was also for our exaltation, assuring us here with a confirmed hope, that our Souls shall, whensoever separated, ascend to him, and at length our Soul and body both, like his, by his to Heaven, *John* 14. And as unto himself, to fulfill Prophecies, *Psal.* 68. *Thou art gone up on high, thou hast led captivity captive, &c.* Also to shew an irrefragable Demonstration of his Godhead, by thus exalting his Manhood into heaven: to manifest to the whole world (to Heaven as well as earth) that glorious Majesty of his, which by Divine dispensation had so long lay shrowded in the form of a servant, till now by entering God and Man into Heaven, such a new Guest, as the glad Angels never saw there before: and how readily (methinks) how joyfully did those Door-keepers of the House of our God, open unto him? when he called, *Stand open ye gates, he you lift up ye everlasting doors, that the King of Glory may come in.* I will not with some affirm, that the Quire of Angels then sung the 24. Psalm in Dialogues, Questions, and Responses.

But, if some serious Devotions have believed, that at Christ's Passion the whole Quire of Angels and Saints were interrupted in their sacred Hymns, and for a season ceased their singing Hallelujahs! O what increase of joyes, by Rule of contrariety, may we here imagine, when he returned Triumphantly unto his Throne of Glory! David, as though he had heard that Musick of the Spheres, awakeneth his Harp and Lute, bears a

part

Ut impleat omnia.
Ephes. 4. 10.

John 14. 2.

Pro nobis facta.

John 14. 3.

Psal. 68. 18.

Deus Deus.

videt.

See Rationale of Com. Pr. 12 Decem.

Deus ascendit cum Fulguratione.
Psal. 47. 5.

*Dextra Majestatem,
Gloriam,
Honorem,
Imperium
denotat.*

*Resurrectio
& Ascensio
quasi motus
ad hunc Ter-
minum.
Solum Tri-
umphale.*
Ephes. 4. 8.
1 Cor. 15. 25.

Heb. 1. 13.

** Quiescen-
tis, Regnan-
tis, Judica-
tis, est sedere.
† Quia post
Laborem
Requiescit,
post Preli-
um Regnat,
& postquam
Fudicatus
est Judicat.*
Ardens in locum. * His Nativity, Circumcision, Presentation,
Baptisme, Passion, Resurrection, Ascension. *Raulin. in Fest.*

part with them, *Psal. 47. God is gone up with a merry noise, and the Lord with the voice of Melody.* Gone up, I, to the third and highest stop of all his Exaltation; and that is, *the right hand of God.* And but a touch of that, which mortals cannot handle. The *Right hand* is a Metaphor, expressing Power, Honour, Glory, Empire and Dominion, to all which *Christ* was here exalted, *Ephes. 1. 21. Raised from the dead, set at God's right hand in heavenly places, far above all principalities and powers, might and dominion, and every name that is named in this world, or that to come.* Indeed his *Resurrection* and *Ascension* were but onely the motion tending to this perfection: This being his transcendent Throne of Glory, where (Triumphing over Sin, Death and Hell) *Leading captivity captive, Ephes. 4. He shall Reign (saith the Apostle) till He hath put all things under him, 1 Cor. 15. And whereas the other two, Resurrection and Ascension, shall be in some manner common to us with Christ, (through his infinite goodness) one day to Arise, and ascend to Glory: yet to Sit at the right Hand of God in his Kingdome of Glory, is too high for the most beloved Disciple, that is onely the Father's Gift, and the Son's Prerogative, not communicable, either to Man or Angel, Heb. 1. There he Sitteth alone, * the Posture of State, of Rest, of Judgement (as one pithily and sweetly.) Well is our Redeemer after his Passion and Ascension said to Sit at the *Right hand of God* (saith he) as † keeping his Sabbath of Rest after his grand Labours; as after Conquest reigning; and after himself adjudged, being the Judge of all things. And what a comfort is it to have a Friend of the Judge, before we come to the Bar? & that is our consola-*

tion, if not our own default. Christ is ascended; our best friend, our Brother, our Advocate; and now we have a Mediatour in Heaven: I, till this Peace-maker went up, Sin had set open War 'twixt Heaven and Earth; Justice with an unbound Arm smote a more heavy stroke: not onely on single persons, but upon whole Cities, Gen. 19. nay on the whole sinful world, Gen. 7. Then no Moses in the gap, no Jacob there to wrestle for a Blessing! but now (happy day for us) the Angel of the Covenant is gone up, to hold the hand of the striking God of Abraham: our Aaron is at the high Altar to pray for the People, Heb. 9. Christ our high Priest is entered into the Heaven of Heavens, once for all, to make an atonement for us. What place then is there now left black Despair, but onely Hell? Rise thee, afflicted Soul, and lie no longer in the groans of Cain! For though the envious man, Satan, be ever pleading against us at the Throne of God, yet now is Salvation in Heaven, (saith S. John) and the power of Christ, which casteth down the accuser of the Brethren, &c. Rev. 12. There his Intercession cries louder for us, then our sins against us: (saith St. Augustine.) He is ever shewing to his angered Father those wounds he suffered for our sins! and so, whatever he be with us, God is in him appeased. Thus pleadeth he our Cause before the eternal Judge: an Advocate, 1 John 2. If any man sin, &c. Yet for all this, presume not, Ransomed soul, be not high minded, but fear: God forbid, sin should, because Grace abounds: Desperation, like Saul, slayeth thousands, but Presumption ber ten thousands. This were even to crucifie the Son of God afresh, and grieve the Holy Spirit, Ephes. 4.

Gen. 19.
Gen. 7.

Heb. 9. 24.
The Sanctum
Sanctorum.

Rev. 12. 16.

Ostendit Patris vulnera:
Aug.

1 John 2. 1.

Ephes. 4. 30.

Lastly, Though we have now one, yet have we but one Mediatour in Heaven: we dare not admit of that Delusion, that there are as many saviours

Ezek. 14.
14.

*Mediatio
Redemptio-
nis, & In-
tercessionis.
1 Tim. 2. 5.
Et sicut De-
us, et sicut
medius.*

*Ascendit Christus, sequamur
Fratres, sequamur agnum
quocunque ierit, sequamur Pa-
trem, Resurgentem, multo
laetentius Ascendentem, &c.*

*Exaltationē
concupiscimus omnes.*

*Si consurre-
xistis, co-
ascendite.
Scalam de
vitiis.*

as good men, (each one meriting for himself, some for others) and no fewer *Intercessors* than *Saints* and *Angels*; since *Noah*, *Job*, and *Daniel* shall deliver but their own souls by their Righteousness, Ezek. 14. We dare not so rob God of his Honour, nor derogate from *Christ's* all-sufficient merits and *Intercession*; (for all the thin distinction of *Mediation*, of *Redemption*, and of *Intercession*, since the same Qualifications are requisite to both.) Away with cobweb shifts and airy fancies, and listen to infallibility it self, 1 Tim. 2. There is one God, and one Mediator between God and man, even He that was both, (and none but He) *Jesus Christ*. Then to close with St. *Bernard's* counsel,

Christ is now ascended into Heaven, what do we groveling so on Earth? Let us follow, Brethren, let us follow the Lamb whithersoever he goeth. Let us follow him suffering, arising, much more willingly ascending. We all love to be exalted, born *Coraks* all, of an aspiring nature, yet change but the object, set Heaven and Grace in the place of earthly Transitories, and keep your ambition still. If risen with Christ, ascend with him. Borrowing the wings of the Dove, make a ladder of your sins, (saith St. *Augustine*) every one of which subdued, and every vertue added, is as a new step toward Heaven, and makes up the scale of our Ascension.

POEM XIV. { On the } { Ascension. }

EZECHIEL's mystick Vision doth afford
Four pregnant Emblems of our glorious Lord.
The first designs his Birth, by humane Face:
The visage of an Ox, took proper place

In his last *Sacrifice* : a *Lion* then
 Spake him *triumphant* when he *Rose* agen :
 The last an *Eagle* shews his piercing sight,
 And best demonstrates this celestial *Flight*.
 The *Poets* Fiction of that Bird of *Jove*
 Is here well morall'd in our *Saviour's* love ;
 Upon whose *lofty wings* He *towering* flies
 To his *Imperial Throne* , above the *Skies* ;
 Where *Crown'd* with *Glory* and refulgent State,
 He doth for true *Believers* *Mediate*
 To his eternal *Father* , and obtain,
 That next to *Grace* , they may in *Glory* Reign.
Christ in his *Passion* deign'd to *stoop* so low,
 That therein were three strange *degrees* of woe !
 Yet here his *Exaltation* rais'd as high,
 As those debased in *Humility* :
 A *Building* of three *Stories* too , and quite
 To all those *Degradations* opposite,
 His bitter cup of *Death* and *Crucifixion* !
 Sweetned (you see) by speedy *Redivision* :
 And for a *Bed* of *Dust* with worms to lie,
 Here *Clouds* and *Angels* bear him up on high :
 And for descending toth' *Infernal* *Pis* !
 He now *Enthron'd* at *Gods* right hand doth sit.
 The first *step* we have trac'd , let's now *ascend*
 The rest, and *Heaven* will be our *Journey's* end.
Christ from the top of *lofty Olivet*
 Returning to his *Father* , there doth set
Prints of his *peaceful Feet* , whereby that *Ground*
 With *Triumphs* and *Fertility* was crown'd.
 Then for the *Mount of Olivet* , that's the place
 (*Christ's* wonted *Pulpit*) that must have the grace
 Of this triumphant wonder ; there while He
 Instructs and comforts his *Disciples* , see
Elijah in his *Antitype* again
 Transported thence in a *Celestial* *Wain* ;
 The *Clouds* his *Chariots* , and the nimble *Winds*
 His winged *Horses* , *Angels* in their *kindes*

His Train and Lacquies, not his needed aid,
 As is of *Enoch* and *Elijah* said,
 Thus stately mounted his *Ethereal* Chair,
 He glides through yielding *Regions* of the Air,
 To th' everlasting *Doors*, which open wide
 To th' *King of Gloxy*, bringing a Spring-tide
 Both of new joy and wonder to that place,
 Where ne're (till now) appear'd an humane Face.
 He this day turn'd the *Key of Glory's Gate*,
 That faithful *Souls* might enter in thereat:
 And, in mean time, our *Nature* to prefer,
 The first-fruits of it *Christ* hath fixed there.
 And as the *Angels* pry, to let us see
 What e're was said to them, as here to me,
 Sit thou on my *Right Hand*, I freely give
 To Thee alone this high *Prerogative*.
 Where b'ing repos'd on his *Triumphant Throne*,
 He still (for us) makes *Intercession*,
 And such as needs no help; who *Rivals* joyn,
 His *honour* and their own success purloin!
 His *Mediation* like his *Merits*, count
 Such, as the *Cisterns* need not help the *Fount*.
 He there checks that *Accuser*, who with spight
 Traduceth us to *God* both day and night!
 Hence 'tis we *Rescu'd* are from hellish Powers!
 Hence 'tis our *Blessings* fall in heavenly showers,
 Of *Grace* and *Nature*; both ways to endear
 To their mysterious *Head* his *Members* here.
 Then from his *Mount* let our *Souls* take their *Rise*,
 (Whose *Olives* speak both *Peace* and *Victories*;)
 Follow his *Conduct* in this holy *Flight*
 From *Earth* and *Sin*, soaring to glorious light,
 Follow the *Lamb* we should wheree're he goes,
 Through *Foyes* internal, or external *Woes*!
 Rising, or setting *Sun*: but to be sure
 Ascending wee'l ambitiously endure,
 Born *Corah's* all! yet be't *Olympus* hill
 You climb, and then keep your *Ambition* still.

Souls are but sparkles of Celestial fire;
 O let them to their Center still aspire.
 Though Bodies are slow-pac'd, let Souls ascend,
 And these will overtake their Joy's ith' end:
 That so a full *Beatisfying Ascent*
 (As Christ's) may be our Travel's complement.
 Since then our Carcass is so lodg'd on high,
 Let all true Christian-Eagles thither flie.

PRAYER XIV. { On the } { Ascension. }

Most glorious Mediator, all whose former
 Passion was now abundantly recompenced
 with Triumph and Ascension; with Elevations ex-
 quisitely opposite to all degrees of past Humiliation;
 afford us grace and strength (by imitation of Thee)
 to persevere in goodness through all the dangers and
 troubles of this world, knowing that our Passion
 shall one day end in an Ascension, considering that
 these light Afflictions are not to be compared to that
 weight of Glory. Because thou humbledst thy self,
 and becamest obedient to the death, even the death of
 the Cross: therefore hath thy Father highly exalted
 Thee: the lower the foundation is laid in humility,
 (as thou seest) the higher is the superstructure rais'd in
 glory. He hath exalted Thee above the Grave in thy
 Resurrection, above the Earth in thine Ascension,
 and above the Heavens by thy Session at his own
 right Hand: and moreover, answerable to all this
 Majesty (as great States and Personages have pro-
 portionable Titles) he hath given Thee a Name a-
 bove all Names, there being none other under hea-
 ven whereby we can be saved, that at the Name of
 Jesus every knee should bow, both of things in hea-
 ven and in earth, and of things under the earth;
 that all creatures in their natures and capacities

should pay a Tribute of Gratitude and Reverence,
 and therefore, in the natural posture of our Duty,
 we bow the knees not onely of our Bodies, but also of
 our Souls unto Thee, entertaining every thought and
 mention of Thee with high veneration; admiring the
 Mystery of thy Incarnation, trembling at the horror
 of thy Passion! adoring the power of thy Resurre-
 ction, and triumphing in the glory of thy Ascension;
 and that especially for making thy self ours all the
 while, both in thy Depressions, and thy Elevations.
 If thou hadst not been born, we never had been born
 anew; If thou hadst not died for our sins, we had
 died in them! If thou hadst not risen from the
 dead, (where ever our souls had been) our body
 should not have rested in hope, nor ever have seen
 God in the flesh! If thou hadst not ascended, we
 might perhaps have been freed from Hell, but never
 have had a place prepared for us in Heaven! If
 thou art ours in all, (O Lord) make us thine (in our
 proportions) in all the changes of our Scene, that in
 sad accidents with Job, though thou kill us, we may
 trust in thee! and in prosperities with David, we
 may sing of thy praise all the day long, our life being
 the day. O blessed Repairer of our Nature, who in
 thy Passion wast the death of death, (cutting off the
 head of that Goliath with his own sword) and in thy
 Resurrection wast the burial of the Grave it self, &
 the destroyer of destruction; and here in thine Ascen-
 sion wast the Conquerour of Victory it self, leading
 Captivity captive. O thou that this day liftedst up
 thy Body from the Earth, lift up our hearts above
 also; Thou that transportedst thy self to Heaven,
 beseech thee, transport also our desires thither:
 Thou hast fixed thy self in thy Celestial Throne, at
 the Right hand of thy Father, so fix our thoughts
 and settle our affections upon Thee in Heaven, and
 upon Heaven for thy sake, who art there making in-
 tercession for us; so that if our transgressions ang-

Heaven

Heaven, we have a Reconciler there, nor need we go far to be assured of it. Sure never any Ages, no not those of Noah, more sinful! and who can justly call Sodom or Gomorrah wickeder then our Cities! How come the waters then so calm, they break not forth again, to give the world a second Lover? Whence is't there cometh not fire from Heaven? Whence is it the sword hath not yet quite devoured so small a Nation in so great a while? Whence is it the oft kindled Pestilence doth not yet flame amongst us? Whence all this, but from thy prevalent Intercession? Because thy blood speaks better things then that of Abel; begging off our due punishments, excusing our delinquencies, promising our amendment, procuring us daily blessings: and had we such a Friend in Court, how careful would we be not to shame him, not to grieve him? An all-sufficient Advocate: Why are any so unwise, to forsake the Fountain of Living Water? and dig unto themselves Cisterns, (Intercessours of Saints and Angels) broken Cisterns that will hold no water? When we are invited to the Fountain by the Fountain, Come unto me all ye that labour, &c. Whom then have we in Heaven but thee? and as Thou art preparing there a place for us, so we beseech Thee prepare us for that place; by giving us endeavours to make a ladder of our repented sins, and thine indulgent Graces; by adding to our Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly Kindness, and to Brotherly Kindness Charity, which is the bond of perfectness, a vertue both of the way, and of our Country also: That so ascending by these steps of Grace, we may at length overtake Thee in Glory. Effect this in us, and for us, O powerful Mediatour, O sweet and holy Jesus. Amen, Amen.

The COLLECT
for the Ascension.

Epistle.
Acts 1. vers.
1. to 12.

Grant we beseech thee, Almighty God,
that like as we do believe thy only begot-
ten Son our Lord to have ascended into
the Heavens; so we may also in hearts
and minds thither ascend, and with him
continually dwell, who liveth and reign-
eth with Thee and the Holy Ghost, our
God, world without end, Amen.

Gospel.
Mark 16.
vers. 14. to
the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. prop.
48. 67.

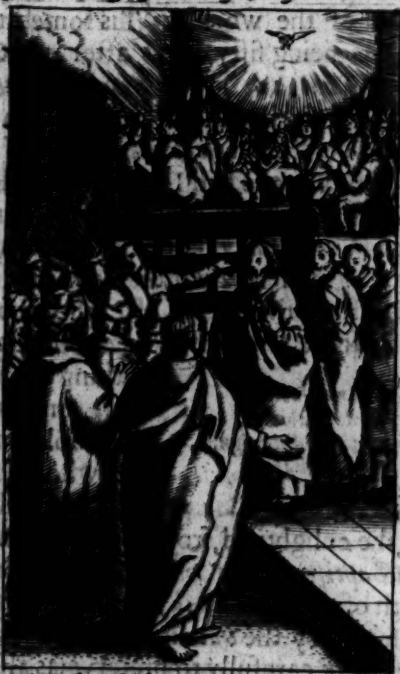
UPON

M. Lesson.
1. Deut. 16.
2. Acts 10.
E. Lesson.
1. Wisdom 1.
2. Acts 19.

E.
104. 145.

Whitsunday, or, the De-
scent of the Holy Ghost.

17 The coming of the holy Ghost Act. 2.



1 And when the day of Pentecost was come :
they were all with one accord in one
place.

2 And suddenly there came a sound from
Heaven etc.

3 And there appeared unto y^e dozen tongues,
like fire, & it sate upon each of them.

4 And they were filled wth y^e holy Ghost. And
began to speake with other Tongues etc.

DISQUISITION XV

THIS Day is worthily devoted to the Holy
Ghost, the third Person in the Bless'd tri-
nity, by whom all Things, Times and Persons
(that

Epist. 118.
ad Januar.

πεντηκοστή,
from πεντη-
κοστή, (i.e.)
Fifty.

Acts 2. 1.

(that are such) are *sanctified*, by peculiar separation, and made holy by solemn dedication; and therefore so devoted over all the world, (saith *Augustine*) in memorial of that day, *Acts 2.* where- in the *Spirit* after a *wonderful and mysterious* manner descended, for the propagating, governing, and preserving of Christ's holy *Catholic Church*, unto the end of the world. 'Tis sometime called *Pentecost*, as being fifty dayes after our Christian *Passeover*, (*Deut. 16.*) The *Jewish Pentecost* was a memorial of the Law, which was an hidden Gospel; but our *Pentecost* a memorial of the Gospel, which is the revealed Law: One delivered in Mount *Sinai*, the other in Mount *Sion*. And sometimes called *Whitsunday*, or bright Sunday, from the glorious light of Heaven that was then shed upon the Earth, from the Father of Lights; as also from a custome of some * new baptized *Christians*, then

*Inde parens sacro ducit de Fonte sacerdos
Infantes niveos corpore, corde, habitu;
Fulgens Animas vestis quoq; Candida signat,
Et græge de niveo Gaudia Pastor habet.
Lactant. de Resur. Carnis.

clothing themselves in *white*, in token of the joy & solemnity thereof; who were some-

time also called the *U-*
luminati, the enlightned, from the *Spiritual Light* received in *Baptism*, their *white Garments* being Em-
blems both of that *Spiritual whiteness* and purity of Soul conferred by the *Sacrament*, and which ever after they were carefully to preserve; as also of their Joy, for being then made *Members of Christ*, *Children of God*, and *Heirs of the Kingdom of Heaven*. And therefore this and the Sunday after *Easter* also called *Dominica in albis*. This the colour of *Purity*, Rev. 19. 8. of *Victory*, vers. 14. of *Joy*, Eccles. 9. 8. of *Glory*, Dan. 7. 9. Revel. 3. 4. And whereas *Christ's Birth*, and other times, we keep in Honour of his coming in the flesh; now at *Whit/suntide* we should rejoyce more for his coming in the *Spirit*: Now we have a double joy (saith holy

holy *Augustine*) that we have not lost our *Christ* departed, but yet enjoy the *Spirit* approached. I, the Sun of Glory being now in his height, shines forth on his *Apostles* in a *Light* from *Heaven*: and knowing the world's charity would soon wax cold, (as he foretold, *Matth.* 24.) He warmeth them with a shower of *Heaven's* better fire: and lest great sorrows for his absence strike them dumb, (as great sorrows use) He sendeth each of them for a token, an aspired tongue, *Acts* 2. *Christ's* promises, O how worthy confidence! that so in each point answered their necessities, as not in any thing left them comfortless, *John* 14. whereas without him and his Comforts, what forlorn *Orphans* are the best of men? very *Apostles*, you see in the Metaphor, here as fatherless children, or widowed Mothers! *Orphanos*, *Hierom* rendreth it: *Orbos*, *Beza*. One of the words speaking a near Allegory to helpless children; the other to deprived parents! both pregnantly expressing man's destitute condition without *Christ*; *Christ's* fatherly affection towards man: man, who left alone, is the desolatest creature in the world! especially for *Spirituals*, how unable therein to help himself? so much as to a good thought, *Rom.* 7. When thus the *Apostles* without *Christ* are very *Orphans*, as children, fatherless, exposed to oppressions, injuries, and delusions! let Nature boast of nothing, what are the rest of men without him, but even worms (as it were) and no men! But on the other side, how manifestly did *Christ's* Parental care appear to them! that while present, gathered them as an Hen her Chickens, and now absent, set so good a *Guardian* over them! Earth could not afford a Comforter sufficient, no, alas! *hers* are miserable ones! and therefore Heaven shall: nor is any *angel* there thought good enough to be entrusted with so dear a charge, but even *God* himself, the

Holy

*Quod abesse
rem Christi
non amisi-
mus, veni-
entem Spi-
ritum posi-
demus.*
Serm. 133,
de Evang.
Cura levis
loquuntur
ingenies stu-
pent!

*Ὁπου κεν
αὐτὸς ὦν
John 14,
15, 16.*

In locum.

Rom. 7. 19.

ἄλλοι πα-
ρ' αὐτοῦ.

John 14. 16.

Abiit per id

quod Homo

est, manet

per id quod

Dem. 5.

Aug.

Matt. 28. 20.

In locum.

* Διαλέ-

σεις τῶν

χαρισμᾶ-

των.

1 Cor. 12. 14.

ἡ πολυποί-

κίλος το-

υῖα τοῦ

Θεοῦ.

Spiritus be-

gnus, Spi-

ritus dulcis,

Spiritus for-

tis, S. Bern.

Psal. 68. 18.

Ascendisti

& dedisti;

&c.

Dona Spi-

ritus Sancti

fuertunt Of-

ficia, & Gra-

tiae.

Ephes. 4. 11.

Gal. 5. 22.

Holy Ghost; who from the sweet effects of his Illumi-
nation & assistance, is *emphatically* styled ὁ παρ' αὐτοῦ, of all the world the *Comforter*: indeed sometimes he is called *another Comforter*; yet not exclusively, but relatively, Christ still remaining one; *Christ*, though absent in body, yet by spiritual protection, *Lo I am with you to the end of the world*, Matth. 28. Nay, and so far even literally it is made good by him, being personally for ever with our humane Nature: *Lo I am with you*, &c. Or else another Comforter (saith Calvin) both for *distinction of Persons*, and difference of *Gifts*: as it was proper to the Son, to pacifie the wrath of God, to ran- some us from hell, to purchase life by dying; but peculiar to the Spirit to apply these benefits, to make us partakers of *Christ*, and all his saving graces. I we have * *Diversities of Gifts by the same Spirit*; or, as the same *Apostle* elsewhere calleth it, *the manifold wisdom of God*. He is a Spirit of *Comfort*, as various as our misery; a Spirit of *Love*, to unite the *envious*; a Spirit of *Strength*, to support the *weak*; a Spirit of *Truth*, to guide the *ignorant*; a Spirit of *Consolation*, to binde up the *afflicted*. So that *David's Prophecie* is fulfilled here, *Psal. 68. Thou art gone up on high, and hast given gifts unto men*. I, thou hast now given all good gifts, by giving them the giver of all, the *Holy spirit*.

The Gifts bestowed, as upon this Day, were of a double considerabilty, viz. Abilities, or Graces: Either Gifts of Edification for the Church, which are legible, Ephes. 4. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: or Gifts of sanctification, for the immediate benefit of Souls, whose Catalogue you have, Gal. 5. The Fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c. Psal. 68. 18. which St.

Paul

Paul repeats, *Ephes. 4. 8.* David's word--re-
 ceived, and the *Apostle's-gave*, are no opposition,
 but shewing the heavenly Derivation, &c. But
 what? had they not formerly received the Holy
 Ghost? John 20. Yet some say, This signifies here
 not the actual giving of the Holy Ghost: for that
 came not on them till *Acts 2.* and they are appoint-
 ed to abide at *Jerusalem*, Luke 24. 29. till they
 were endued with power from above; which there-
 fore before his Ascension they had not received;
 and when the Spirit came, it would lead them into
 all truth: and as yet it appears by their question,
Acts 1. 6. they were not thus led, but onely the
 confirming to them his former promise, and by the
 ceremony of breathing on them, to express the
 πνεῦμα, the eternal Breath and Spirit of God,
 sealing it, as it were, solemnly unto them, and
 preparing and fitting them for the receiving of it.

ἀλλ' ἔτι
 πνεῦμα δ-
 γιον.
 John 20. 22.
 Dr. Ham-
 mond in loc.

The Holy
 Ghost not
 fully given,
 or received,
 till now.

So saith † *Theophylact*, The words
 [Receive the Holy Ghost] signifie, Be
 ye ready to receive him, And again,
 He breathed on them, not now dis-
 tributing the perfect gift of the Holy
 Ghost, for that was to be done at Pen-
 tecost, but fitting them for the receiving
 of it. For though in the next words,
 [Whose sins, &c.] the power of the

† τὸ ὅτι, [ἀλλ' ἔτι πνεῦ-
 μα] ἀντὶ τῆς γίνεσθαι
 ἐπιηδεῖοι πρὸς τὸ λα-
 βεῖν πνεῦμα. In Joh.
 * ἐμφυσᾷ ἐν τῷ π-
 λείαν δωρεάν τῷ ἀ-
 γίῳ πνεύματος νῦν
 αὐτοῖς νέμων, &c.

Keys, or Stewardship of the Church, were actu-
 ally instated on them; yet not to be exercised by
 them, till the Holy Ghost came down upon them,
 as *Ephes. 4. 8.* It is first, *he gave gifts to men*,
 (at the descent of the Spirit) and then *gave some*
to be Apostles, &c. vers. 11. Yet this preparation
 of them amounts to what others assert of the Holy
 Ghost formerly given, though in remiss degrees;
 according to David's begged *infusion, not to Jo-
 el's effusion (saith *Ludolphus*) by Christ's brea-
 thing on them, (the pattern of our Churches pious
 Ordination)

Eph. 4. 8. &c.

* Per infu-
 sionem, non per
 effusionem:
 Per insuffla-
 tionem, non
 per immisio-
 nem.

*Spiritum
ante, hic ple-
disundinem.*

*Prins Spiri-
tum Fidei,
& Intelligē-
tie, nunc
Fervoris &
Illuminatio-
nis accepe-
runt.
2 Kings 2.*

*Tertull. in
Fest.*

2 Cor. 1. 22.

*Παῖσα, οὐκ
ἐσθλὴ, πῶς
ἐπὶ τοῖς
Deut. 16.*

Ordination) Receive ye the Holy Ghost. The *Apostles* (saith he) had received the Spirit before, but now the fulness of it; they receive now, not onely it, but him; not onely the Grace of the Spirit, but the Spirit of Grace himself, by a more personal immision. Before they had a spirit of Faith and Understanding; now one of Zeal, and higher Illumination. So that they had now what *Elisha* sometimes prayed for, *Duplicatum Spiritum*, the Spirit doubled on them, 2 Kings 2. 1, they had already *Baptismum fluminis*, the watery Baptisme of *John*, but now *Flaminis*; they receive this of the Holy Ghost, and of fire; here every of their tongues is touched with a Cole from the Heavenly Altar; and as of old God shewred upon *Israel* the Food of Angels, so here he seemeth to bestow on men the Tongues of Angels: 1, so many Tongues, so many Lights, that they kindled such a Light in the world (upon this day) as never shal be extinguished to the world's end. Thus *Christ* ascending up on high, and leaving of the world, that we might be the better assured of his coming again, (saith *Tertullian*) took our Pledge, that is, our Flesh, to Heaven; and also left with us his Pawn, to wit, his spirit; which is therefore called *Arrha*, or *Arrabo*, 2 Cor. 1. Who bath given us the earnest of the spirit in our hearts. And the earnest, you know, is a Relative to the rest of the Recompence.

The *Jews*, you know, had three more solemn Feasts, which their *Levitical* Law bound them to observe, *Deut. 16. viz.* the Passover, the Feast of Tabernacles, and that of Weeks. First, the Passover, so called and instituted for a Remembrance, how the destroying Angel, smiting the *Egyptians*, passed over the Houses of the *Israelites*. The second, the Feast of Tabernacles, being a humble Memorial of their living in tents in the

Will

Wilderness, after their deliverance from *Egyptian bondage*. The third, this of *Pentecost*, or the Feast of Weeks, in commemoration of the Law given in Mount *sinai*, fifty dayes after their coming out of *Egypt*, and therefore named from the number, and celebrated so many dayes after the *Passover*. Upon this latter Festival, (which now we solemnize with this last Reflexion) the *Chorus Apostolicus*, or whole *Company* of the Apostles being assembled, *Acts 2.* as in one place, so all with one Accord; Unity is a Preparative for Sanctity, and holy gifts are seldome bestowed on such as love Divisions; the promised *Comforter* is performed to them, given some ten dayes after Christ's Ascension, (when Re-promised.) God often heareth prayers, which he answereth not presently. Ten dayes after, that in mean time the Apostles might with prayer, and other pious exercise, prepare for so divine a Guest, and render themselves fit *Temples for the Holy Ghost*; as on this Festival, the Invisible himself appeared visibly. And now (as one observes) all the three Persons of the *Sacred Trinity* have (as it were) bodily manifested themselves to man: God the Father to *Adam*, to *Moses*, and the *Patriarchs*; God the Son exhibited himself in humane flesh to, and for all the world; and here the *Apostles* are so unanimously, so devoutly met, as that the *Holy Ghost* thinks good to be of the *Company*. Where but observe the *Act*, and the *Concomitants*, the *Person*, and his *Attendants*. The Spirit, to emblem forth his variety of operations, cometh here accompanied with several remarkables: And first, a sudden sound from Heaven beginneth the wonder: and this Sound was but the Symbol of the Apostles Doctrine, whose sound went out into all Lands, *Psal. 19.* I say, the preaching of the Gospel through the world after this Receipt, was but the Echo of that sound. Next,

Acts 2. 1.

*ἅπαντες
ὁμοθυμα-
δόν.*

*Ut Apostoli
orationibus
se aptos Ad-
ventui pre-
pararent.
Hodie visibi-
liter apparuit
invisibilis.*

*Spiritus Sanctus in variis figuris, pro varietate operationum.
Ludolph. in loc.
Sonus hic symbolum sonitus Evangelii.*

there *Psaln 19.*

Ventus hic à
carnali Pa-
lea Corda
purgabat.

Three
grand Que-
stions.

1 Kings 1.
Luke 9.

1 Pet. 3.

Tanquam
notat simili-
tudinem,
non verita-
tem. à La-
pide, & Ca-
jetan. in loc.
Why in
Fire?
Propter lu-
men pariter
& ardorem.
Rev. 3. 16.

there was *Flatus vehemens*, a mighty Winde; and that was the winde that bloweth where it listeth. A winde that is, and need be mighty, to blow away the chaff of all Carnality, and teach an holy impetuosity against the strong holds of sin. Then after these two ushers, cometh the Spirit himself in *cloven Tongues* like Fire: where I resolve all into these three Queres, Why the Holy Ghost here pleased to descend in Fire? why in tongues? and why in cloven tongues?

First, Why in fire? for to some it may seem strange to hear of a fiery Comforter. Did not *Sodom* and *Gomorrab*? did not *Elijah's* Enemies finde that a Destroyer? And were not some of the *Disciples* themselves chid by their *Master* for such fiery Zeal? And shall not that same angry Element make one day a Bonfire of the world? Talk we then of such a Comforter? Yes. When God is in the fire, the veriest *bush* shall not consume: and yet mistake not this as meant of real fire, such as is comburent, it being but a *Tanquam*, onely like it in appearance. So the Original *ὡς πυρ*, (in the Genitive) Tongues, like as they had been of Fire; and this word imports Resemblance, not Reality of fire: *Speciem ignis habens*, having indeed a shew of fire for Colour, Light and Motion, but without combustion. And He appeared like fire, rather then ought else, to shew, He gave both Light and Heat to his Apostles; that is, both zeal and knowledge: Heat, for God detesteth cold devotion; nay, but a lukewarm one *Nauseam creat*, maketh his stomach rise, Rev. 3. He must have continual fire burning on his Altar, (much more then *Vesta*) ardent love and fervent zeal, always in the hearts of his Disciples.

Secondly, Like fire for Light too, and that double one, viz. of Charity and Knowledge: To give knowledge of salvation to them that sit in darkness.

lust, and the shadow of death : and too, of good example, to shine before men, that they seeing our good works, may glorifie, &c. So that this holy Fire commendeth each of the Apostles to the world, as Christ did St. John Baptist, both for a burning and a shining Lamp. And indeed, he that hath Knowledge or Charity without Zeal, is but too-like the Glow-worm, he hath some cold splendour, without heat or efficacy ! whereas who so hath Zeal without the rest, (as now adays too many such blinde metled Horses) they are so far like Hell fire, that they burn, and give no light ! but in whose breast soever they are united, such are baptized with the Holy Ghost, and with fire. Again, fire is a bright Hieroglyphick of Grace ; I, those seven chief Donatives of the Holy Spirit are not frigidly demonstrated by fire : as,

Septem
gismata.
The seven
Graces of
the holy
Spirit.
Purgat.

1. Fire, you know, purifieth the Gold from dross : So doth the Spirit by the gift of Love, purge out the old leaven of Malice and Hypocrisie, turning all Injuries into a Golden Patience.

2. Fire melteth the most obdurate metalls, and mouldeth them into any Figurations : So doth the Spirit by the gift of Penitence, dissolve our steely hearts, conforming them to Christ, and the best patterns, making them flow through our eyes like a Celestial Spring !

Liquefacit.

3. Fire constipateth and hardeneth the clay, so that no rain or storm can injure it : And so doth the Spirit by the gift of Patience, confirm and fortifie us against all Afflictions.

Consolidat.

4. Fire maketh new, and burnisheth the Metalls : So doth the Spirit by the gift of Knowledge, adorn and beautifie the mindes of men.

Decorat.

5. Fire carrieth up vapours, and things of lighter nature, with its ascending motion : So doth the Spirit by the gift of Faith, raise our Desires, and sublimare our Endeavours towards Heaven.

Elevat.

T

6. Fire

Illuminat.

6. Fire imparteth light to all that are about it : And so doth the Spirit by the gift of *Wisdom*, enlighten the Understanding, and direct the Practice.

Dulcorat.

Lastly, Fire (you know) sweetneth and preserveth things from corruption : So also doth the Spirit by the gift of *Innocence* or *Penitence*, sweeten our whole life into a continual Feast, and keepeth Souls entire from spiritual putrefaction. In a word, our great God himself is a Fire (saith Scripture) to the wicked, *Deut. 4.* (which St. Paul translateth, *Heb. 12.*) an eating fire, to Sodom and Gomorrah, Nadab and Abihu, to such stubble a consuming fire ; but to the faithful, to the penitent, (as here) *Ignis illuminans*, a light unto their feet, and a lanthorn to their paths, to guide their steps into the way of peace ; peace temporal, spiritual, and eternal. And now the question of this fire being extinguished, admit here a few words of Tongues ; that's the second, Why in Tongues ? The Holy Ghost was pleased formerly to appear in the milde Emblem of a Dove, viz. when he flew down on him, who was as void of guile, as that same bird of gall : but now, pointing out the effect by the external cause, he speaks his presence in the form of Tongues. But, as before of Fire, so neither must we here imagine *real* Tongues, but their Similitude (saith my Author :) these were no fleshly tongues ; no, those had been too gross, incongruous Representatives of the subtilest spirit, these were of a rarer substance, suppose of pure air condens'd into this shape, and lightned from above : So that as before the Spirit descended, *sicut Columba*, Matth. 3. but in the likeness of a Dove ; so here no more then *tanquam lingua*, onely in the similitude of Tongues ; and in them specially, in Tongues above all Figures, that he who had given light to their * intellectuals, and

UN
פֶּה
וְהָאֵשׁ
וְהָאֵשׁ
וְהָאֵשׁ
Deut. 4. 2,
24.
Heb. 12. 29.

Second
Question,
Why in
Tongues ?

Non carne
lingue. Go-
ran, in loc.

* Ut qui in-
tellectui lu-
cem, ardore
affectui, ori-
verbum mi-
nistraret.
Goran, in
loc.

servency

fervency to their affections, might now also adde a voice and expressive faculties to the tongue, without which all abilities are but like *the talent in the napkin*, and the napkin hid in the earth! Jewels lock'd up in a Cabinet, whose key is lost: Elocution being the Oratours first, second, and third; Expression the ornament of all; here is therefore opened to them a *door of utterance*, Acts 2. They spake with divers tongues, as, &c. These tongues then betokened the *Gift of Languages*, whereby they were enabled to perform that great task Christ had set them, *Go forth and teach*, &c. See, God never giveth a burthen, but withall strength to bear it: if he will have them teach, he will furnish them with Tongues: else the Apostles themselves (you see) were not to go from *Jerusalem*, and preach, till they had received the tongues; though they had abilities before, yet stir'd not without Order and Commission: *Rom. 12. How shall they preach, unless they be sent?* Yet how many in this daring Age precipitate into the holy Function, before any Receipt of the Holy Ghost in Tongues? Of as many Languages as their Mother, without ever waiting as the *Apostles* here, or perhaps scarce once seeing the place where they are bestowed, an *audacity*! But on the other side, no sooner have the *Apostles* here received the *Gift*, but, like good *Stewards*, forthwith they employ it. Men ought to make a timely use of their Endowments (still moving in the proper *Sphere* of their vocation.) And what have they to answer for, that have received this Gift of Tongues, and yet are dumb? I mean not that inforced silence which how many a *David* keepeth, not without pain and grief for it! which sin shall light on its Imposers: but for voluntary *stupidities*, I am sure the Prophet gives them but a biting character, *Isa. 56.*

Primum; secundum; tertium; Elocutio. Quintil. Acts 2. 4.

most Divine instruction of the Holy Spirit. Matt. 28. 19.

Rom. 12. 19.

** Pars optima Deo immolatur. Ecce nostrum corporis digna est Fidelis lingua que sit hostia, Interpretis animi, enun- ciatrix sensuum, Cordis ministra, prece operis peccatoris, Prudent.*

script. 5. ad cor.

† Etiam osti-
off silentii
reddenda
ratio. Bern.
in Matth. 12.
36.

μυαλὴ τῆ
θεοῦ. Mag-
nalia Dei.

Quid lingue
Gentium,
nisi conver-
sionem Gen-
tium? Lu-
dolph.
Gen. 11.

and † St. Bernard (as seriously as wittily) on that
twelfth of *Matthew*, vers. 36. Of every idle word,
&c. as of idle words, so of every idle silence (saith
he) must an account be given. Here they imme-
diately began to speak with tongues, as, &c.
Straight the whole multitude of strangers, Parthi-
ans, Medes, and Elamites, Romans, Jews, Me-
sopotamians, Cyrenians, Cretes, and Arabians, all
in a general wonder acknowledge them speaking in
their own tongues, the wonderful things of God.
And it may pass for one of those *Magnalia*, the
sudden Rise and strange Growth of the Church im-
mediately thereupon: How from that *Embryo*, the
Fury is God known, it commenced, as it were, per
saltum, into a full stature by *Proselytes* of all Na-
tions, and daily numberless additions. This brighter
Moon doth wax, and may she know no wain, but
still encrease, untill she be multiplied unto her full
of Glory. The Spouse (I say) that till then, like
Jacob beyond *Jordan*, was but obscure, and of
small Retinue, able to plead but little visibility;
but here, like him again, having once passed some
bitter waters, can challenge either Stars or Sands
for number, singing now, *Praise the Lord all y^e
Lands*, &c. I, what else do the tongues of all Nations
here import, but the conversion of the Nations.
Again, whereas at first all Languages save one
were as a curse for Sin, Gen. 11. a punishment of
pride; and none of them as yet (by some) thought
holy, unless the three inscribed on the *Cross of Christ*,
viz. *Hebrew, Greek, & Latine*; why here, were
the other sanctified by this appearance of the H. C.
in Tongues? for wch let all Tongues and Languages
Kindreds and Nations, (especially that enjoy the
Fountains open, and not stopp'd up by envious Phari-
sistines) ever sing praises to the Lord, and speak
good of his Name, for so affording them his Word
in their own Language, as a means and message

their Salvation. Lastly, The Tongue too is an instrument of taste, as well as speech. So doth the Holy Spirit rectifie the palat of the Soul, hereby teaching her to relish good, and disgust evill; to prefer a bitter wholesome to a sugred venome; to taste and see how gracious the Lord is, Psal. 34. whereas the natural man (saith the Apostle) as wanting this same holy Tongue, *Discerneth not, savoureth not the things that are of God.*

*Distinguit
sapores, sa-
pidum ab
insipido, dul-
ce ab amaro.*

*τὰ τῷ Θεῷ
ὃ φρονεῖ.
Non sapit
quæ Dei
sunt.*

1 Cor. 2.22.

But one may speak too much even of the Tongue in self, and therefore now I will cleave off my Discourse from the *Lingua*, to the *Dispersitæ*, the third Querie, *Why the Holy Ghost was pleased to descend in cloven Tongues?* And this *Dispersitæ* some take to be no more then *Distributæ*, Tongues divided, not in themselves (they mean) but among their Receivers, so as that a peculiar Tongue sate upon each of them. But there is more in the Original, *διεσπασμένη*, that signifieth such as were divided from the midst, dimidiated, as 'twere, by forked tongues; These imitating fire likewise in its Pyramidal Figure, may easily be conceived to spread into a Bipartition. And what did the two branches thereof intimate, but the equal mixing of the Law and Gospel, for the Conversion both of Jew and Gentile? In the Old Law (you know) the dividing of the hoof was an argument of cleanness, Levit. 11. 3. and the Serpent also, that emblem of Wisdom, to which Christ schooleth our Imitation, Matt. 10. hath *Linguam bifurcatam*, a kinde of forked Tongue: Here therefore, why may not the cleaving of the Tongue be an apt Symbol of Prudence and Sincerity? Sure that Tongue which cleaves it self off from worldly and corrupt communication, and setteth on God's praises, is one of the Holy Spi-

Third Que-
stion, Why
cloven
Tongues?

*Ita ut quis-
que suam
habuit.*

*In specie ig-
nis.
Goran, in
loc.*

Levit. 11. 3.

Matt. 10. 16.

*Ad candida recta Columbae.
Spiritus Sanctus odit sordes,
nec in uno Domicilio mora-
buntur mundities Spiritus
& immundities peccati.
Bern. Ser 3. in diem. ὁ πνεῦ-
μα ἁγίου ἡμεῖς ἀγαπῶμεν, καὶ ὁ πνεῦ-
μα ἁγίου ὁ πνεῦμα ἁγίου;*
Isidor. Pelus.

rit's cloven Tongues. For the Devil too playeth God's Ape, and hath his cloven Tongues, viz. those that love Division, Flattery, and Dissimulation; as well as his *fiery Tongues*, viz. such as love Lying, Slanders, Oaths, Blasphemy, and Imprecations! and these likewise, I fear, may all Nations hear (I am sure ours may almost in every corner) speaking in their own Language, *Horribilia Diaboli*, the fearful works of the Devil!

But not to proportion my discourse of them to the Sins of Tongues, lest I be infinite, or rather incessant; but instead thereof, let us take a more necessary glance on the number here the *Holy Ghost* descended on: For we read of an hundred and twenty assembled, Acts 1. But *Beza*, and some others, restrain this *Advent* of the *Spirit* to the Apostles onely, because indeed the promise was made to them; & he led *Them* forth at his Ascension, and the grand Charge was laid on Them, *Go forth, and preach, &c.* Yet for all this, the stream runneth another way: *Cornelius à Lapide*, with a cloud of witnesses, affirms the *Holy Spirit* shed on all that company, but not without Discrimination: And this argued first from that Question, Acts 10. *Who can forbid water that these should not be baptized, having received the Holy Ghost as well as we?* Besides, we know, more were to preach the Gospel than the Apostles; He appointed other seventy, Luke 10. and They then had need of Tongues. But then here may be objected, that there must be divers women in this Company, besides the Blessed Virgin, Acts 1. and they (not permitted to speak in the Church) needed not this Gift of Tongues. But we may thus salve the scruple, the *Holy Ghost* here probably descended on them all, Apostles and others, men and women; according to St. Peter's exposition of that place of *Joel*, *I will pour out of my Spirit upon all flesh;*

Acts 1. 15.

In locum.

Acts 1.

Cap. 10. 47.

Luke 10. 1.

Acts 1. 14.

Effundam

Spirillum.

Joel 2. 28.

your Sons & your Daughters shall propheſie, &c. *Acts* 2. 17.
 1. which he there appropriateth to that very buſi-
 neſs, to take off the *Enthuſiaſtical Pretences* of af-
 ter-Ages; yet all this not to the ſame end, not in
 the ſame degree as one that was enlightned by the
 ſame Spirit. St. Paul will tell you, *1 Cor.* 12. To
 one was given (by the Spirit) the word of wiſdom;
 to another the word of knowledge by the ſame Spirit;
 to others the gift of Faith, to others Propheſie, to
 others the diſcerning of Spirits (as was moſt neceſſa-
 ry to their ſeveral conditions :) but to the *Apoſtles*,
 and to their *helpers*, the higheſt Degree of Illumi-
 nation, Diverſity of Tongues, and Interpretation
 of Tongues, becauſe they were to convert the Na-
 tions. So that we may conclude it gratefully
 with St. *Auguſtine*, O the great fidelity and libera-
 lity of Chriſt, that promiſed a Gift to twelve *Apo-
 ſtles*, and performeth it to ten times twelve, which
 is an hundred and twenty ! teaching us to be ſparing
 in our proteſtations, ample in performances: not
 like *Antigonus* ſurnamed *Δύω*, of whom 'tis ſaid,
 he never denied any thing was asked, nor ever per-
 formed any thing he promiſed; but like *David*, to
 keep our word, though it be our loſs, it ſhall be
 our gain a better way. It is a Qualification of a
 Saint, and an Imitation of Chriſt, (you ſee) who
 here promiſed his *Apoſtles* onely, and filleth all of
 them with the *Holy Ghoſt*.

1 Cor. 12. 3.

*Spiritum
 Sanctum, à
 Chriſto pro-
 miſſum duo-
 decim Apo-
 ſtolis, datum
 numero de-
 cuplato.
 Serm. 69. de
 Temp.
 Pfalm 15. 4.*

And while they are thus filled with the *Holy
 Ghoſt*, ſome mockers are ſo empty of him, as to
 ſay, the *Apoſtles* are filled with new wine, *Acts* 2. *Acts* 2. 13.
 If they did not, ſure enough their *ſucceſſours* ſhall
 never want *Cenſures* and *Deriſions*. But St. *Peter*
 conſuteth them from their own experience, it be-
 ing but the third hour of the day, *verſ.* 15. Wine
 was not their mocker, but the *Jews*. Yet St. *Ber-
 nard* upon thoſe words, *Cant.* 2. * He brought me
 into his Banquetting-Houſe, &c. ſaith, that was
 fulfilled

* *Introduxit
 in cellam vi-
 nariam,
 Cantic. 2. 4.
 אהל ביה
 (i.e.) in do-
 mum vini.*

fulfilled this day of *Pentecost*, the Church was then comforted with flacons, the *Apostles* inebriated not with the *Spirit of Wine*, but with the *Wine of the spirit*; and therefore *Bernard* descants on *St. Peter's Answer*, *These are not drunken, as ye suppose*. Others say, the *Apostles* Answer confuted them from a Custom of the *Jews*, (and since much followed by the *Christian Church*) that is, of *Fasting* all the mornings of their *Festivals*, neither eating nor drinking till they had performed their *sacred Duties*; a Custom commendable, especially before the *sacrament*. Yet *St. Bernard* confesseth it with a Qualification: * They are drunk indeed with new

* Attende, inquit, quod non omnino ebrios sed ebrios sicut ab illis estimati sunt, denegavit; erant enim ebrii, sed Spiritu Sancto, vino novo. S. Bern. Serm. 49. in Cant.

† Vinam cor laetificans, non statum mentis evertebat. Bern.

John 14. 18.

wine, (saith he) but not as ye suppose, but with such a new wine as those old bottles, the unbelieving *Jews*, were neither worthy to receive, nor able to contain, being a wine powred out by the true *Vine himself*, by him that trod the *Wine-press alone*! Such a wine as made † glad the heart, without any disturbing of the brain. The *Apostles* had had a sower draught of it by their Master's absence; now therefore they receive the wine of comfort. And this methinks may chear our Patience in all tentations and afflictions, to see it is *Christ's Method*, to keep the best wine till the last. Here then, what if we must taste of sorrow's cup, while we are sure hereafter to have our water turned into wine, our tears into eternal joy? For what I say unto you, (saith *Christ*) I say unto all; and that is, I will not leave you comfortless. To which end let us fervently and frequently say unto him again in the

* Veni, Creator Spiritus,
Mentes tuorum suscita,
Imple superna Gratia,
Quae tu creasti pectora.

prayer of the * Church; O God make clean our hearts within us, and take not thine Holy Spirit from us.

A true *Nepenthe*, which whoever drinks,
 No more of wonted *Sin* or *Sorrow* thinks;
 With which they'r all so *plentifully* fill'd,
 Their Hearts are mended, and their Heads not spill'd:
 A Spirit of Comfort, various as our Grievs,
 Proportioning them all with true Reliefs;
 A *spirit* of *strength* for to support the weak,
 And binde up wounded hearts, when like to break!
 A *spirit* of *Amity* and sacred Love,
 Uniting lower envies from above;
 A *Spirit* of *Aliment*, that doth *invite*,
 And nourish *Souls* of pious Appetite.

Two *U/bers* lead this sacred *spirit's* way,
 A mighty *Winde*, and *Sound*; fit to display
 The Gospel one, whereof the world must ring;
 Mens *Carnal Chaff* the other winnowing.
 The *Spirit* himself then in a *golden shower*
 His *fiery Tongues* on all their heads doth pour;
 Which now like *flaming Beacons* blaze, and tell
 The near *Invasion* of that *Host* of Hell!
 Giving men *warning* stoutly to defend
 Themselves, by making Heav'n their speedy Friend.
 But *Comforts* cloath'd in *fire* (perhaps) are strange:
 Shall not that *angry Element* once chango
 The world to *Cinders*? true, and yet presume,
 God in the *Flame* will not a *Busb* consume.
 The *light* and *beat* of *Fire* best *Emblem* forth
 Science and Conscience, true *Apostles* worth.
Knowledge without *Zeal* Ape's the Glow-worm well;
Zeal without *Knowledge* but resembleth Hell!
 The choicest *Graces* of the heavenly *Quire*
 Are not improperly exprest by *Fire*:
 That doth from Dross the *Metalls* purifie,
 As this by *Love* doth purge out *Enmity*!
Fire melts obdurate *Mines*, and lets us know
 The *Spirit's* Remorse makes steelly hearts to flow!
Fire hardneth *Clay* against injurious storms;
 As murning hearts a *Patient Spirit* confirms.

Fire *Renovates* and *Burniſheth* the *Mine*;
The Spirit of wiſdome makes the Face to ſhine.
 Fire *elevates*, inclines things to *Aſcend*;
The Spirit of Faith too makes *Souls* upward tend.
 As *Fire*, to all about it, light imparts;
The Spirit of Knowledge doth irradiate *Hearts*.
 Fire diſtributes a warmth to all are near;
 Fervor of Spirit doth our *Devotions* chear.
 Some things too Fire preſerves, not all conſumes;
 Life, *Innocence* or *Penitence* perfumes.

But why appears this *Fire* in form of *Tongues*?
 To ſpeak thoſe grand *Abilities*; that *Throngs*
 Converted unto *Chriſt*, throughout the *Lands*,
 Drawn by ſuch *eloquent* and *pious* bands:
 From whence all *Nations* ſweetly woo'd, embrace
 (In their own *Tongues*) the *Oracles of Grace*.
 But Satan too his *fiery Tongues* hath ſpread,
 Whoſe fire *by fire* ſhall be extinguish'd!
 Theſe *Tongues* of the *Apoſtles* cloven were,
 As mixing *Law* and *Gospel* every where.
 That they were fork'd, and of diſſected hue,
 Hints the *Conversion* both of *Greek* and *Jew*.
 The parting of the *Hoof* did cleanness ſhow:
 The *Serpent* hath a *Cloven Tongue*, (we know)
Chriſt's School of Wiſdom: then the *Tongue* that's clean
 From Putrid Language, is the *Tongue* we mean.

Thus *David's Propheſie's* fulfilled, when
Chriſt went on high, and ſhow'd theſe *Gifts on men*.
 Light on us therefore, O *Celeſtial Dove*,
 So with thy fanning *Wings* enſlave our *Love*;
 That we like *Birds of Paradise* may fly,
 And neſt among the *Stars* eternally:
 That *Hearts* and *Tongues* kindled with *holy fire*,
 To thee in endleſs *Praises* may aſpire.

PRAYER

bence-forward in the Tongues of the Preachers, in the Ears of the Hearers, and in the hearts of all the Congregation: that so the good seed of thy Word falling into well-prepared ground, may bring forth fruits worthy amendment of life, in some thirty, in some sixty, in some an hundred fold, even the fruits of the Spirit; scil. Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, and the rest of the links of that same golden Chain. Let that mighty rushing Winde (in which thou descendedst) purge away the Chaff of our Carnal Affections, and with an holy violence beat down our strong holds of Sin, and all the proud imaginations that resist thy Grace. Let that Winde dissipate the clouds of Errour, Sin, and Sorrow; cool and refresh us in the heat of Persecution, filling the sails of our desires with happy gales into a prosperous voyage for our Haven, Heaven. O sweetest Spirit of Love, who descendedst in the milde Emblem of a Dove, purge out of the midst of us all bitterness, & gall of malice, that with meekness we may receive the ingrafted Word, able to save our souls. Descend upon us in the sound of thy Word, (though not in the extraordinaries of Prophecie and Miracles, yet) in the ordinary Graces of Faith, Hope, and Charity; in a Spirit of prayer and supplication, of support and consolation, of obedience and resignation, of sincerity and fervency in our Devotions, of Zeal both in profession and our conversation; enlighten our darkness, inflame our coldness, purge our drossiness, sweeten our sourness, pardon our sinfulness, reform our wickedness, seal all the gracious promises of thy Gospel to us, and seal us unto the Day of Redemption. Amen, and Amen.

{ The COLLECT }
for Whitsunday. }

Epistle.

Acts 2. vers.
1. to 12.

God, which as upon this Day, hast taught the hearts of thy faithful People, by the sending to them the light of thy holy spirit : grant us by the same spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee in the unity of the same Spirit, one God world without end, Amen.

Gospel.

John 14.
from vers.
15. to the
end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON

Trinity Sunday.

M.
 for
 D.M.
 E.
 for
 D.M.

M. Less.
 1. Gen. 18.
 2. Matth. 2.
 E. Less.
 1. F. 1.
 2. for D.M.

18 *And these three are one 1st. 5:7*



*For there are Three that beare Record
 in Heav'n of Father, Word, or Holy
 Ghost etc;
 And there are Three that beare
 witness in Earth, the Spirit, the Water,
 and the Blood, and these Three
 agree in one*

DISQUISITION XVI.

Immediately after that admirable Descent of the
 Holy Ghost forementioned, (as it were) conse-
 quently ensued notice of the incomprehensible Tri-
 nity;

1 Tim. 3. 16.

Abyssus A-
byssum invo-
cat.Ut per spe-
culum.Ut per lu-
cem.

Exod. 33. 20.

ברא
אלהיםGen. 1.
Deut. 5.ברא
אלהים

John 1. 2.

nity; even thereby given to the Church of God. But, as the Apostle saith, *Great is the mystery of Godliness*, 1 Tim. 3. and *this* indeed one of the greatest parts of all that Mystery, viz. the Distinction, and yet Union, of those three glorious Persons of the Deity. Here, *one* deep calleth upon another: A Theam fitter for admiration, then examination: not visible in the Book of the *Creature*; where the Deity is seen as in a Glass, onely by reflection. No, nor presently legible in the Book of the *Scripture*, where God is seen by a kinde of Light, more directly: You know *Moses* could see but his back-parts, and scarce them neither, they were so glorious; but this Distinction of Persons is, as it were, *His Face*; and accurately to be discerned, is scarce an adequate object of this life, *Exod. 33.* And albeit the Bible begin, and run on still with his NAME in the plural number, that is, *Gods created the Heaven and the Earth*: Yet this determineth not three Persons, although it fairly contributeth something toward it, and more then intimateth *Diversity of Persons*, even when applied to *God himself*, *Gen. 1.* and *Deut. 5.* And some even out of the first Book of Holy Writ do probably argue that triple Personality, from that first plural word, of *Gods created*: 'Tis plain enough that there are several Persons hinted; but for the distinction of them, you know the act of Creation is generally attributed to the Father, (*quoad extra*, according to us, for else, to all the Three indivisibly) *God created the*, &c. And in the second verse there is another Person particularized, viz. the Spirit. *The Spirit of God moved upon the face of the waters*; that is, by a cloud of witnesses, the *Holy Spirit*. And the first of St. *John* expounding this same first of *Genesis*, brings in the second Person hither, that is, the *Word*; and saith, twice for failing in one verse, *All things were made by Him; and without*

Him nothing. But to make good my word, in Gen. 32. the Angel wraſtling there, and bleſſing Jacob, is univerſally interpreted of Chriſt, (to ſay nothing of thoſe that came to Abraham and Lot, Gen. 19.) And then you have all the three ſacred Perſons of the Godhead, though not poſitively demonſtrated, (for that would be a taſk invincible) yet emphatically intimated in the Book of Geneſis. And this is *Effigatio Anſarum*, (as one calleth it) as it were a framing or finding out of handles, which we dexterouſly lay hold of in ſo high a Myſtery. And others do as much from that of Job 1. arguing the Trinity from his treble Benediction; *The Lord hath given, the Lord hath taken away; bleſſed be the name of the Lord*: three Lords you ſee, and yet but one diſpoſer; there's Trinity and Unity. But this *Germatio Gemmarum*, this putting forth of buds and bloſſoms in the Old Teſtament, proveth *Protuberatio mammarum*, a fruitful ſwelling of the breasts in the New, where there are frequent and pregnant attellations. I ſhall need mention but ſome chief ones. 1 John 5. *There are three that bear Record in Heaven, the Father, the Word, & the Holy Ghoſt; and theſe Three are one.* What can be more manifeſtly expreſſed? For which St. Paul is one of them that returneth gratulations, 2 Cor. 1. (at once witneſſing the Trinity, and praiſing it) *Bleſſed be God* (ſaith he) *even the Father of our Lord Jeſus Chriſt; the Father of mercy, and the God of all comfort.* In which alone we diſcern the whole Trinity: Here is the Father; and Mercy, which is his Son; and the effect of this mercy, the Spirit of adoption; and then all Three comprised, in *the God of all comfort.*

But alas! what is all this to your Rational men; (as they call them) the handſome Complement for our modern Atheiſts; who (like Thomas) live not by Faith, but by ſenſe and Reason; (if they miſtake not) which is a way in ſome things quite

*Rationem
quero ? fidē
abnego. Aug.*

Natural
Reason, how
far useful.

** Δ τριδός
sacra, & cor-
dis humani
figura; que
sibi mutuo
solum suffi-
ciant.*

*† Domine,
fecisti me
propter Te, &
inquietum
est cor meum
donec requi-
escat in Te.
S. August. 1.
Confess. 9.*

*Tu ratio-
nare, ego mi-
rar; tu dis-
puta, ego
credam.*

to destroy the Faith, that being an *evidence of things not seen*. And therefore Saint *Augustine* saith, He that will admit of no Master but *Reason*, sometimes presents a Fool to be her Scholar. Though I know rectified *Reason* is the work of God, and in it self not contrariant to *Piety*, but being ordered and sanctified, is very advantageous to it: yet not to be *Relied* upon, as any fit measure of the Principles of Religion, especially in such *Mysteries* and sublimer parts of it: That too being so lapsed and depraved! Yet even those *Minions* of *Nature*, (that is) of Second causes, may finde some parallels of this sacred Riddle even among the Creatures here below; the Snow, the Ice, and Water: and so above; the Light, and Heat, and motion of the Sun, have each of them a severality of existence, and yet as 'twere an Identity of Essence. And if ought can be found such in Nature's Inventory, why should we so stagger at the like in our Creator? I, and the very *Figure* of the Heart of man, as well as the nature of it, holdeth some proportion with the *Blessed Trinity*, being ** Triangular*, and, as it were, extending a *Corner* of it self to each of the three *sacred Persons*; and the capacity thereof being amplest, and indeed onely to be *+ satisfied*, by the *All-sufficiency* of that blisful *Triad*. As a *Circle* can never fill a *Triangle*; so the whole *Circle* of the *Earth*, and all things in it, can never *sate* the heart of man, but that some *corner* of it or other will still be empty! (either Riches, Honour, Children, or contentment in them, will be wanting.) *Heaven* onely hath a *Trinity* can do it, can fill all the *Angles* of its *Receptivity*, making it to *acquiesce* in *fulness* of joy, and absolute *satisfaction*. Well, (saith holy *Austin*) *Critical Naturalist*, thou that leavest the Master, and denominatest from the servant, do thou argue on, I will admire this *Mystery*; do thou dispute, I will believe it: By his own help,

Ido

do both believe this Trinity, and admire it. To go on with that sweet Father's warble: * These waters are of infinite depth, O God, unfathomable is their bottom! The bottom is to profess and to feel the distinct working of the three distinct Persons of the *Trinity*, *Father*, *Son*, and *Holy Ghost*. Not one man, not one Christian of a thousand, speaking of these mysteries, † knows well what himself means; and those that know the most, (saith he) *contendunt & dimicant*, dispute and wrangle, assisting the common enemies of Christianity by their uncharitableness; while without love and mildness, none can ever come to know the unity of this blessed Trinity, or to see the *visions* of *Peace*, in the presence of this God of mercy, peace, and love. And therefore as we receive benefits by apprehending God under these distinct notions; of power, as a Father to protect us; of wisdom, as the Son to instruct us; of goodness, as the Holy Spirit to comfort us: So now must we, on the other side, take the more care, that we make answerable returns of Love, Obedience, Gratitude; and that we sin not against these *Persons* in their several *Notions*, either by neglect of any of them, in such as God sets over us; or by abuse thereof imparted to our selves: As *David* in that *complicated Sin*, *Psal.* 51. where he offended against all the three! First, against the *Father*, by abusing that power which he had given him: Against the *Son*, by depraving true wisdom into craft and treachery: Against the *Holy Ghost*, by contemning the goodness & Piety of *Uriah's* refusal. But let us rather imi-

* *Mira profunditas, Deus meus! mira profunditas!* S. Aug. Confes. S. *βαδδως*. Rom. 11. 33. † *Rara anima, quae sciat quid loquatur.*

1. *Profitentes Unitatem, Veneremur Trinitatem, Pari reverentiâ.*

2. *Tres Personas asserentes, Personali differentia, A se differentiâ.*

3. *Sive dicas tres vel tria, Simplex tamen est & est, Non triplex Essentia.*

4. *Pater, Proles, Sacrum Flamen, Deus unus, sed hi tamen Habent quædam propria.*

5. *Una virtus, unum numen, Unus splendor, unum lumen; Hoc una, quod alia.*

6. Digna loqui de Personis,
Vim excedit Rationis,
Transcendit ingenia.

rate (both for their Contemplation and Devotion) those Crowned four and twenty Elders, Rev. 4. that incessantly sung that sacred Treble, *Holy, Holy, Holy, Lord God Almighty, &c.*

For first, their Speculation proves the Trinity, and then their Devotion worships and adoreth it. *Holy, Holy, Holy, which was, and is, and is to come: Tenses and Persons* both (you see) here speak the Sacred Mystery, of Trinity in Unity, and Unity in Trinity. In that they sing * thrice *Holy*, notes the Trinity; in that they adde the singular, *Lord God*, notes the Unity. Or, as *Fulgentius*, † What is the meaning of this Hymn so trebled, so singularized; but three distinct Persons, and yet one onely Lord God? (according to the * *Athanasian Creed*, composed against *Arrius*, and appointed ever to be read *This Day*) which *was*, without beginning; which *art*, of thy self without means; and *shall be*, for ever without end.

* *Tris dicitur*
ov.

Per hoc quod
ter Sanctus,
Trinitatem
significat:
per hoc quod
subdit, Do-
minus Deus,
Unitatem.
Hieron. in
Isa. c. 6.
† Quid est
quod ter

sanctus dicitur? Cur semel Dominus Deus? Respon. ad object. Arrian.

* *Athanas. contr. totum mundum, & contra.*

See *Worshipful Office of Ministry* page 459

And here it will not be impertinent to acquaint you how *Amphilochius* broke the *Arrian* snare, by a pious Ingenuity. He presents a *Petition* to the Emperour *Theodosius*, and that with all lowly Re-
verence to himself; but taking no notice of his Son *Arcadius*, who sate by him: whereat the Empe-
rour displeased, upbraided his omission: What, *Amphilochius*, Regardest thou not my son? being
more then an Heir Apparent, newly Declared Em-
perour? To whom the good old *Eastern Bishop* thus
replied: Ah, canst not thou, O *Theodosius*, en-
dure thy Son neglected? being but an Earthly
Prince, a Prince of *Clay*! and yet in thy Domini-
ons permit the *Eternal Son of God* to be not onely
neglected, but *contemned*? A Speech that melted

Amphilochius Iconii
Episcopus.
Theod. Ec.
Hist. l. 5. c.
15.

See *Worshipful Office* page 459

ipsum totum, an
deum, con-
substantialle.
Quæstio diu
perturbans
Ecclesiam.

so the good old *Emperour* ; as that he not onely acquitted *Amphilochius* from ill manners , but soon granted his *Petition* , and banished all the *Arrians*.

And to draw towards a close : *St. John* in his Vision , *Revel. 4.* beheld one sitting on a Throne , which is *God the Father* ; and at his right hand the *Lamb* , which is *God the Son* ; and the seven-fold Spirit proceeding from both , which is *God the Holy Ghost*. † One in power and efficacy , Three in personalty , &c. Therefore after

Rev. 4. 2.
Bullinger in loc.

† *Unus potestialiter, Trinus Personally.*

all God's goodness , celebrated in other Festivals, now most worthily doth the Church honour the *Holy Trinity*, the whole Trinity of *Persons* together, (as elsewhere in severals) *Declaring the wonders that be doth for the children of men.* Blessing and praising that same Sacred Triad, with *St. Paul* and other Churches out of him , *Rom.*

Est tria summa Deus, trinum specimen, vigor unus. Corde Patris genita est Sapientia, Filius ipse; Sanctus ab eterno subsistit Spiritus ore. Tempore nec senior Pater est, nec numine major; Nam sapiens retrò semper Deus, edidit ex se Per quod semper erat gignenda ad secula, Verbum. Prudent. Amodius.

11. Of him , and through him , and for him , are all things ; unto him be glory for ever.

Rom. 11. 36.

Amen. Where *Lombard* out of *Augustine* , (for as one was the Master , so the other was the Founder of the Schools) saith ingeniously , that these Prepositions, *Of , Through , For* , are not to be confounded. For *Ex* doth denote the *Father* , of whom are all things ; *Per* , the *Son* , by whom are all things ; and *In* the *Holy Ghost* , in whom are all things. *God the Father* is the Fountain of all goodness , *God the Son* as the Conduit , and *God the Holy Ghost* as 'twere the Cistern. But , as the Woman of *Samarita* said , *the Well is deep , and thou hast nothing to draw with* , *John 4.* Indeed this Well is deep , deeper then the Heavens are high , no humane judgement able to fathom it ; *τις ιγρυος ; Who is sufficient for these things ?* Well may we , when *S. Paul* stands at wonder , *ω βαδω , Rom. 11.*

Lib. Sent. distinct. c. 36. ex Augustino de Trin. l. 6. c. 10.

John 4. 11.

Rom. 11. 33.

*Rememnt in
flumin a
fontes,*

O the depth of the riches of this mystery of mercy ! And therefore let all our streams, our comfortable Blessings return in thankfulness unto This our Fountain : As all our *fresh springs are in thee, O GOD*, so we desire they should also flow back unto thee.

Rev. 4. 10.

And therefore turning Contemplation into Devotion, let us, with the *four and twenty Elders, here fall down before him that sits upon the Throne, saying, Thou onely (O blessed Trinity) art worthy to receive Glory, & Honour, and Power; for thou hast created all things, and for thy wills sake they are, and were created.* And to that end, Holy Church so frequently useth that excellent *Doxology*, or return of *Glory* to the Blessed Trinity ; concluding all her *Psalms & sacred Anthems* with a *Gloria Patri*, &c. wherein she doth but joyn with *Angels*, in ascribing *Glory to the Father, Son, and Holy Ghost*, &c. Indeed so it was in the beginning; not for the Matter onely, but for the *Form* also ; being an *Hymn* more then *ancient*, composed in Consutation of the *Arrians*, (and their later *Spawn*) Enacted in that *Oecumenical Council of Nice*, consisting of 318 *Bishops*, under *Constantine the Great*, Anno Christi 320. And (*St. Basil* saith) as we have *Received*, even so we *Baptize*; and as we *Baptize*, so we *Believe*; and as we *Believe*, even so we give *Glory*. And all this we use in the *Name of the Father, and of the Son, and of the Holy Ghost*; confessing at once *God's Excellencies*, all the *Persons, Offices, and Distinctions*, and the very *Integrity of the Christian Faith*; it being a token of a true and sound * *understanding* for matter of *Doctrine* about the *Trinity*, when in ministring *Baptisme*, and making *Confession* of our *Faith*, and giving of *Glory*, there is a *Conjunction* of all *three Persons*, and no one severed from the other two. So that it is none other then the *Abridgement* of the

Creed,

*Magdeburg.
Cent. 4. p.
617.*

* *Αποδελ-
ξίς τῆς ὁρ-
θῆς ὁμοθυ-
ματῶς,
Basil.*

Creed, an *Epitome* of the *Gospel*, indeed the *business* of both worlds, (and the usual *Posture* of *Defence* becomes it;) and therefore as it hath been reverently used from the *beginning*, may it be so to the *end*, as it is now at present; *Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.*

P O E M XVI. { On Trinity }
Sunday. }

Come bright *Urania*, nay, come all the *Nine*,
And all too few, to sing this sacred *Trine*.
Should *Angels* lend their *Quills* this *Theam* to write,
Or *Cherubins* the *Mystery* indite;
Yet all their *Coelick strains* would fall too low
To make us meanly *understand*, and know
This *sacred Riddle*: so that well might I
Here make this *Poem*, all *Apology*.
No *Pencil*, but his own in *Sacred Writ*,
Can the least *line* of this *Transcendent* hit;
But there, *Illuminated* eyes may read
This *Fountain* clear'd, this *Seal'd Book* opened.
Three things above do *faithful witness* bear,
While here as many do the matter clear.
There, how the *Light*, and *Heat*, and *Motion* run,
Three sev'als? yet *united* in the Sun.
Among the *Stars* each nobler *Aspect* shines
(If well observ'd) most commonly in *Trines*.
On earth (you see) the *Water*, *Ice*, and *snow*,
Three things distinct, yet into one they flow.
Three Letters each prime *Radix* do effect,
Instructing us i'th' *holy Dialect*.
And if in *Creatures Parallels* we finde,
Why should our *Faith* (through *scruples* of the minde)
Stare at our *Creator*? who alone
Makes many wonders good, of *Three in One*.

A single *Essence* then, a *Person* *Trine*
 Presents the *Deity*; where the *Divine*
Word and eternal *Wisdom* *Christ* doth rest;
 As first begot, within his *Father's* *Breast*;
 While the *Celestial Spirit* forth doth flow
 From both those *Splendors*, yet eternal too.
 Nor is the *Father* ought in time before
 The other *sacred Pair*, or *power'd* more;
 Nor is the *Son* of any later date,
 But unto both coequal *Potentate*;
 Nor is the *sacred Spirit* behind the rest,
 But equally, essentially blest.

What *Present* then so suits this *One* in *Threë*,
 As that our *Heart's Triangle* tendred be?

Eternal Father, whence all *Creatures* spring,
 Which justly thy *Omnipotence* do sing;
 And that too *Echo'd* with a *Providence*
 Supporting all with *sweetness* and *defence*;
 Which like the *Sun* through all doth move and shine,
 That while they act their *own wills*, they do *Thine*.
 While all things else then keep their *pristine* *Station*,
 Let not *Man* fail the end of his *Creation*:
 Since *Essence*, *Life*, and *Motion* flow from *Thee*,
 Let *Gratitude* return back all the *Three*.

Blest *Lamb*, that mute before the *Shearers* wert,
 Give and accept a vocal praying *Heart*;
 And let the *Golden Fleece* of thy rich *Merit*
 Purchase us *Crowns* immortal to inherit;
 And make us *Loyal* to thy *Kingly Power*,
 Owning Thee *Lord*, as well as *Saviour*.

And thou, O *Sacred Sanctifying Dove*,
 Descend into our *hearts* (with *wings* of *Love*;) *Hatching* thy *Graces* there, till fledged we
 Fly back to the *Eth'rial Hills*, with *Thee*;
 To *Nestle* in that *Rock*, those *Cliffs* of *Spice*,
 Always to chant with *Birds* of *Paradise*;

Singing, All *Glor'y* be to *God* alone,
 Ever thrice blessed be the *Three* in *One*.

PRAYER XVI. } On Trinity }
Sunday. }

O Holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners: Have mercy upon us, O thou great Creator, by creating such a Light in our Understanding, that we may apprehend some measure of this sublime Mystery; that from the Analogies of Nature, and by the scale of the Creature, our Mindes may ascend unto the Trinity of Persons, and Unity of Essence. O Thou onely purchaser and Preserver of Men; incline our Wills to a Belief of this great Article of Faith, (though our judgements fully comprehend it not) because thy holy Word doth Dictate it! O Thou eternal Breath of both those glorious Persons, season our Affections with duties answerable to the severall Distinctions of the Deity: To Thee, O Father, Love, Gratitude, Dependance; to Thee the son, Faith, Knowledge, Assimilation; to Thee, O Blessed Spirit, Joy, Desire, & Perseverance; and all these to all Three, in absolute Obedience. Bestow on us, O God the Father, the blessing of Illumination; so shall we sing and praise thy Power, praise Thee with the heart and with the understanding also. O God the son, confer on us the gift of Justification, and we shall attend the Bridegroom of our souls, like the wise Virgins, with Oyl in our Lamps; like the King's Daughter, ornamented within & without; like Ransomed Captives, blessing our Deliverer. Adorn us, O Blessed spirit, with the Grace of Sanctification; so shall we (like obedient Children) follow thee in all thy motions; and like bright Stars attend the Circulations of our highest Mover. To that end, O God the Father of heaven have mercy upon us; have mercy upon us, by throwing all our sins into that mercy of shine that hath no measure; by creating a clean Heart,

and

and renewing a right spirit within us. O God the Son, Redeemer of the World, have mercy upon us miserable Sinners; have mercy upon us, by bathing our Souls in thine all-healing Blood, by imputing all our sins unto thy sufferings, thy Death & Passion to our sinful souls, that so (however in our selves wretched and forlorn) through thy Merits and Mediation we may finde mercy. O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners, and that by infusing true grace into our hearts, (those especially suiting our Callings and our Trials) lively Faith, stedfast Hope, fervent Charity, Christian Patience, some measure of comfortable Assurance, and Perseverance in these Graces unto our lives end. O Holy, Blessed, and Glorious Trinity, three Persons, and one God, have mercy upon us miserable sinners, the mercy of preserving us from all those respective Sins that are more directly against thy several Notions and Personalities: as from sins of weakness and wilfulness against Thee, O God the Father, who art Power; from sins of Ignorance and Infidelity against Thee, O God the Son, who art Wisdom; and from the sins of Malice, Apostasy and Desperation against Thee, O God the Holy Ghost, who art Love: But rather let us strive to make peculiar Returns; as submission and Thankfulness to the Father of Mercy; Affiance and Affection to the Son of Compassion; and of Hope and Obedience to the Spirit of Consolation: proportioning our Devotions so to each, as unto all, recollecting them to the Unity, and distinguishing of them to the Trinity. To whose three glorious Persons, one coequal, coeternal Essence, God, be rendred from Heaven, Earth, and Seas, from Angels, Men, and all the Creatures, all Honour, Praise, and Adoration, now henceforth, and unto all Eternity. Amen, Amen, Amen.

{ The COLLECT }
for Trinity Sunday. }

Almighty and everlasting God, which
hast given unto us thy Servants Grace, by
the confession of a true Faith, to acknow-
ledge the glory of the eternal Trinity, and
in the power of the Divine Majesty, to
worship the Unity: We beseech Thee,
that through the steadfastness of this Faith,
we may evermore be defended from all ad-
versity, which livest and reignest, &c.

Gospel,
John 3.
vers. 1. to
16.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON
The Lord's Day in
general,

M. Left.
1. Lev. 24
2. for D. M.
E. Left.
1. 1stay 5
2. for D. M.

19 *Healeth of deesse upon y^e Sabbath Luc. 14.*



2 And behold there was a certaine man
wth had a deesse
3 Then Iesus answering, saide unto y^e cōgredens
of y^e Law & Pharisies, saying, is it lawfull to
heale on the Sabbath day
4 And they held their peace, then he tooke
him and leded him, and let him goe.
Teacheth to belowly, & to bid
the Poore to our Table ver. 1

DISQUISITION XVII.

Almighty God, as his mercies are not onely
private and particular, but publick also
Universal; so will he not be contented onely with
Family

family-Devotions, (though those he seasonably expecteth, and accepteth) but also he will be honoured in the visible Congregation of his *Saints & servants*: and that too, not alone in those *solemn Anniversaries*, which are as *Constellations* of our Gratitude, for blessings of the first magnitude;) but also for his *con- tinual mercies*, which are multiplied as the *stars*, and renewed every moment. That which is looked to of all, is cared for of none, said the Heathen; and therefore God provided a particular Day for his own service, and settled it by a Commandment; and therefore doth justly challenge (although he need it not) our weekly returns of publick Piety and *Gratulations*. And albeit *His Glory* be capable of no *Accession* (by us) or *Diminution*, according to that of *Job* and *David*; yet his *Revealed Will*, which is our Rule and Conduct, and his outward *Name and Honour*, claimeth our best publick Worship and Devotion: and that with a special *Memento* in his fourth Commandment, *Remember thou keep holy*, &c. A gentle preface, a word of entreaty; yet such as we use to give special charge by, that we regard and not forget it. Where I shall not enter the Lists with the *Sabbatarians* & their *Antagonists*, which undiscreeet *Combatants* have rather wounded one another, then rescued the *Sanctimony* of the day; indeed by their *Polemical Discourses*, making more knots then they have untied; the Doctrine of the *Christian sabbath* being like a *Skein* of curious *Silk*, which with affected hands they have so sullied and beruffled, that many well-meaning people know not how to make a right use of it: and it may well be feared, that *Charity* hath lost more by them then *Truth* hath gained. And therefore waving those fruitless *Controversies*, I shall herein keep the *scope* of my *whole Book*, and endeavour briefly to vindicate the *Piety* of the Lord's Day, or *Christi- an sabbath*.

*Publicorum
cura minor.*

Exod. 20.

Job 9. 15.
Psal. 16. 2.

*Nimium al-
tercanda a-
mittitur
veritas; &
pruritus
disputandi
scabies Ec-
clesiae.*

רש

The *Jewish* Term is *Sabbath*, the *Saxon* appellation *Sunday*; and the *Christian*, from Christ's Resurrection, the *Lord's Day*: nor need either Denomination inject a scruple to wise men, so long as *All* retain agreement in the observance and Sanctification of it.

Desiderant
auditores,
potius quam
expositores.

Lev. 19. 30.

Cum Deus
dicitur san-
ctificare, mo-
do designan-
di intelli-
tur; cum ho-
mo, sub modo
applicandi.

And indeed (as *St. Austine* well, though in another case) the Commandments are so well known and so often expounded, the fourth especially, that we rather want *Hearts* to practise them, than heads to understand them. And this, you know, designeth both the *Time* and *Place* of God's holy publick worship, *Levit. 19. 30.* Not as though there were any inherent Holiness in either, or any thing below, but onely relative, that is, as challenged by God, and by man devoted: And so both are holy, (the *Time* and *Place*) *Holy Day*, and *Holy Place*; *Holy Sanctuary*, *Holy Ordinances*, both equally sacred, *Levit. 26. 2.* *You shall keep my Sabbaths, and reverence my sanctuary, &c.*

Morale præ-
ceptum de
Ceremoniali.
Phil. Melan-
chth. Tract.
in Johan.

Now, one that assisted the Reformation of Religion with as much Learning and Modesty as any, defines this fourth Commandment well, to be a Moral Precept wrapped up in Ceremonials. For sure there was somewhat of both in it. The Ceremonial part not now in force, is First, the precise seventh Day from the Creation, which (in cases of Travel and remoter distances) is impossible to be retained, the same universally. Secondly, the strictness according to the rigid Letter. Thirdly, the Mode of hallowing it, with Oblations and Ablutions, &c. The Morality of it chiefly consisteth in these. First, the fixing of a Time for Divine Publick Worship. Secondly, that time to be at least one day of seven. Thirdly, that Day to be hallowed by corporal rest and spiritual Devotion; so that it is Ceremonial for the manner, albeit

Moral

Moral for the matter. And this Precept is hedged in on every side, lest we should break out of its observance; fronted with a caution or command, for it will bear both, *Remember thou keep holy*; it enjoys with perswasion; and then back'd with Reasons; Reasons from both parties, God and Man, with some remarkable eminencies above other Mandates, which run either barely *Affirmative*, as the Fifth; or barely *Negative*, as all the other: but in This both parts expressed, beginning with the *Affirmative*, *Remember*, &c. proceeding in the *Negative*, *In it thou shalt do no manner of work*, &c. The Breach hereof thus both wayes meet withall. Again, 'tis more *extensive*, it not only respects our selves, but with a strange particularity involves all our Relations, even to five several Ranks; viz. *Thou, thy Children, Servants, Cattel, strangers within thy gates*; the Wife not mentioned, as being included in the first relation. Now every Master of a Family hath so much of a Bishop in him, that he hath *Cure of Souls*, viz. care of those under his charge. As, for this it is, God himself commends *Abraham*, Gen. 18. as all the good world doth *Joshuah's* pious resolution, Josh. 24. Lastly, 'tis more *alluring* then the rest, more sweetly *exciting*, and that not onely with more Reasons, but with Reasons more insinuating; the force of the third and second Commandments being (in this) *terrible and menacing*, but of This, wooing and *effective*; as on our part, beside the indulgent *Preface*, *Remember thou keep*, &c. Six dayes shalt thou labour, &c. A permission, or remission of God's wrath, who might challenge all, rather then an absolute Command. For the Church upon occasion (and I acknowledge) may separate some week-days for Rest, and Divine Service, *Joel* 2. yet withall is no Commission for Idleness, every man being to live by the sweat of his Brow, faithfully

Morale quoad genus, Ceterum, oniale quoad speciem. Idem. Imperat & suadet.

Omnis Paterfamilias hoc habet Episcopale, quod habet curam Animarum.
Gen. 18. 19.

Josh. 24. 15. Ego & domus mea, &c.

Joel 2.

1 Cor. 7. 20.
Gen. 3. 19.

Gen. 49.

The reasons
of this Pre-
cept.

fully in his vocation, 1 Cor. 7. out of Gen. 3. *Six dayes shalt thou labour, &c.* God is here as liberal to us as to Adam in Paradise, of all the trees but one; as Potiphar to Joseph, let us answer with him, *How can I deny thee in this one? Remember thou keep holy the seventh day*: If I indulge thee six for thine own business, (saith God) thou mayest well afford the seventh to my service, and that wholly holy: For as the Evening and the Morning made the first day, the second, and the rest of the week; so the Evening and the Morning should likewise make the seventh day, and indeed 'tis the Evening that commends the Day.

The other argument, and that a main one, is from God's own example, who herein requireth no more than Himself performed; his own practice being the Commentary upon his Law, (as becomes all good Leaders and Lawgivers) For in six dayes the Lord, &c. and rested the seventh day. Rested this is a *Συγγράμματις*; a figure of condescension to our weak capacities, (God otherwise not being capable either of Rest or Labour.) And such indeed St. Augustine and others take all the description of the History of the Creation to be a *Κατανόησις*, but a methodizing of it unto man's apprehension. For it was all one to Omnipotence to make all the world in a moment, and every Species, as well as the Light, with an easie Fiat. Let there be Fire, and Air, and Earth, and Water, all things at once existing out of them; but are marshalled in the story, for our more orderly meditation of them, and our more regular imitation of this pattern, in our own Transactions. Be followers of God, Ephes. 5. (he means in proportionable actions) who fram'd the world in six dayes, and rested the seventh; rested from creating, not from governing: from creating of new species and kindes of creatures; but not from

Κατανόησις
ἀνωπύ-
θεα.

Et semel &
simul omnia.

μικτὰ
τῷ θεῷ
ἑαδὲ
Ephes. 5. 1.

ling Individua, new singularities, for so is he al-
wayes working, *John 3.* both for Corporals and
Spirituals; *My Father worketh hitherto, and I*
work.

John 3. 17.

But to hasten, there is a Sabbath of Time; of
the Minde, and of Eternity; the latter I shall men-
tion in the close. The Sabbath of Time; a-
mong the Jews, was either of Dayes, or Years;
and both those greater, or less: the Lesser every se-
venth day, and every seventh year; the Greater
when the *Passover* fell on the Sabbath, (as at *Christ's*
Crucifixion; *John 19.*) and every fiftieth year, *Chap. 31.*

Sabbath
perpetuum,
Sabbatum
Temporale
& Sabbath
Eternitatis.

which was their *Jubile*. We reflect but upon
their Lesser Sabbath of days, viz. the seventh day,
and that the *Artificial day*, as *John 11.* being the
space of twelve hours, from the Sun rising, to the
setting of it, &c. and so too may the Jews from
evening to evening be understood. And this too

Chap. 31.

John 11. 9.

the blessed Apostles altered, and by consequence
abrogated as to the particularity of the day, herein
led by the Spirit of Truth, and (as some think)
by *Christ's* own example, *John 20.* 'Twas ne-
cessary (saith * *Melanchthon*) even for this ve-
ry cause, that the Apostles should change the day,
to shew an example of abrogating the *Legal Cer-*
emonies, in the Translation of the seventh day.

* *Consensus*
neum est &
postolos mu-
rasse diem.
Melanch-
tom. 2. fol.
363.

Which translation from Saturday to Sunday, is
not by Patent in the Bible, but onely by pattern;
because the blessed Apostles usually met together on
This Day, *Acts 20.* and that assuredly by the di-
ctate of the Holy Spirit, who descended likewise
on this Day; and at least by the approbation of our
Saviour, again and again manifesting himself to
be risen on the eighth day. So that however haply
some * will argue, and others grant, that an Oe-
cumenical Council hath authority to constitute
another day for publick worship, (as the second,
or third of the week;) yet sure I am they can ne-

Acts 20. 9.
1 Cor. 16. 2.
Apoc. 1. 10.

* *U. Calvin*
in Institutis.

αὐτὸ ἰδὲ ποῦ
ἔστι τὸ ἁγίον
τοῦ πατρὸς
καὶ τοῦ υἱοῦ
καὶ τοῦ ἁγίου
πνεύματος.

The Lord
changing
the Sabbath
into his own
day for a
Seminary of
the Gospel.

* *Aretius*
in 4. Mand.
Rev. 14, 13.

Chap. 20. 13.

*Et quæ non
proficiunt sin-
gula, juncta
juvant.*

Wherein
the duties of
the Lord's
Day consist
especially.

ver have so good a pattern, nor yet so great a reason for another day, as is demonstrated for this alteration; the pattern being *Christ's* and his Apostles; and the Reason of it our Saviour's Resurrection, even that wonderful work of our Redemption, and the Holy Ghost's Descent on it. * *Aretius* picks out a mystery out of *Christ's* appearing on the eighth day. We labour six dayes in this life, (saith he) the seventh being the Sabbath of our death, in which we rest from our labours, Rev. 14. and then being raised from the dead on the eighth day, *Christ* in his own Body (as then arising) shall reward every man according to his works, Rev. 20. The *Jews* then gave God the last day of the week; but good *Christians* better honour him with the first-fruits of it: they kept their Sabbath in honour of the world's Creation; but *Christians* in memorial of an higher mercy, viz. its Redemption; and therefore reason good, the greater work should carry away the credit of the Day; whose Duties principally consist in these two things, viz. A Rest from labour, and a Sanctification of that rest.

If either of which be wanting, it makes one but like a Bird with one wing, or as a Boat with one Oar, rendreth but a lame Devotion; but like two Gloves, the one lost, the other is of little use; yet both together make themselves complete. First, of the Cessation, which is but a less principal and accidental end, enjoynd no whit for its self, but onely in order & subserviency to the main and higher end of Sanctification: in regard we cannot strongly intend severals, therefore we may rest from our callings, that we may sanctifie the Sabbath. *Thou shalt do no manner of work*, &c. (that is) No servile works of thine ordinary Calling, much less any works of Sin: it must be a double sabbath, from Labour, and from Sin. And two

sorts

Sorts of people transgress here especially. First, such as employ Man and Beast upon that day, contrary to God's Design of Rest to both, by ordinary Coaching of it in fairest weather, and the nearest distances; while wise men cannot discern the reason, why equal care should not be taken then, to prevent all prophanation as well by Land as Water. Secondly, such as rest in their impieties, (like * Elements in their own places) idly spending this Day in gadding, excess and vanity; so that God is then more dishonoured then all the week beside. *Thou shalt do no manner of work*, &c. No? yes sure, some manner of works are then lawful, and most seasonable; this day being, as it were, the *Market-day of Souls*, the *School-day of Christ*; the Preachers as it were his Ushers; and the Churches then, as it were, his open *School-house*. Then such works are most lawful as appertain to God's *publick worship*, as reading Divine Service, painful Preaching, administering the blessed *sacraments*, and things subordinate thereunto, as Ringing of Bells, Sabbath-days Journeys, &c. *Acts* 1. 12. And beside these works of Piety, there are some works of *Mercy* lawful, both toward our selves in necessary provision, *Matth.* 12. 1. and toward others, whether men, as our Saviour visited and healed, *Mark* 3. or beasts, in relieving them as requisite, *Luke* 14. &c. A third sort of works then lawful, are those of present necessity, which doubtless may be exercised by *Physicians*, *Midwives*, *Shopkeepers*, *Mariners*, *Messengers*, and *Souldiers*, upon visible necessities. To say nothing of the works of honest *Recreation*, (men therein being too apt to indulge themselves) which I advise may be such onely as may chear, not interrupt * Devotion: and then that reason given by *Christ* may extend to all the forementioned, † *The Sabbath was made for Man, and not Man for the Sabbath*.

* *Elementa in suis locis nec gravitas nec levitanti.*

Dies Dominicus, Mercatura Animarum, Schola Dei, Ramus de Rel. Christi.
1. 2. c. 6.
2 King. 4. 23.
What works lawful on the Lord's Day?

Mark 3. 5.

Luke 14. 5.

* As civil Walking, holy Conference, sacred Music, Hymns and Spiritual Songs.
† Mar. 2. 27.

*Bene vestiri
& nihil a-
gere.*

*Sabbatum
Bovum &
Asinorum.*

*Vacare nu-
gis, theatris,
spectaculis
& choreis.
Sabbatum
aurei vituli.
Exod. 32.*

** Vespasianus
dicebatur delicia
humani ge-
neris.
Isa. 58. 13.*

Amos 8. 5.

Gen. 18.

bath. But yet not for Man onely, but for God chiefly, or, (which is all one) for Man spiritually, and to further his Eternal Good. It must not be an empty or an idle Requiescence: for as the *Apostle* saith of *Bodily Exercise*, so may I here say of *Bodily Rest*, it *profiteth nothing*. We may complain (as well as *Leo*) men cloath their Bodies, and not then ornament their *Souls*; they are so fine they are the worse again. And this the Fathers call the Sabbath of Brutes: The Oxe and the Ass keep as good a *sabbath* as these; and a better then those that *St. Augustine* complains of, that spend the day in sports and interludes, huntings and compositions, which is but, like wanton *Israel*, to proclaim a Holy day to *Jehovah*, and to worship a *Calfe*, *Exod. 32*.

Now this sanctifying of the *Sabbath* stands principally in our esteem of it, and improving the opportunities thereof. First, we must count it our pleasure and delight, *Deliciae Christiani generis*, the * *Vespasian* of all dayes to us, *Calling the Sabbath our delight*, *Isa. 58*. *Not doing our own works, not thinking our own thoughts, or speaking our own words, &c.* but resigning our heart, tongue and hand, (that is) our will, voice, and practice to the business and object of it; depositing the world, and all her interruptions; not thinking tedious the *Divine Solemnities*, (when *Orthodoxally* performed) saying, *When will the new Moons and Sabbaths be gone*, &c. that we may return to our secular advantages and vanities? No, but improving all we can the spiritual, (that is) Praying, Reading, Hearing, and Meditating the sacred *Mysteries* of our *Redemption*. Prayer is the *Jewel of God's Ear*, the Tongue of Angels, the Dialogue between Heaven and Earth, *Gen. 18*, the Soul's Embassadour with God, our *Leiger* in Heaven, working against the *States* of Death and Hell:

Hell: 'Tis the *Phoenix* of the Graces, that still reviveth into a Bird of *Paradise*, and makes a barren to become a fruitful soul, and an *Arabia Petraea* to become *Arabia Felix*, for stony hearts procures us *hearts of flesh*, Ezek. 11. And if God be thus pleased with single Piety, how is he importuned, (think you) and as it were besieged with the public worship? If our Domestick Prayer be as a brand in the corner, and keep fire; sure the public is as a Bonfire of *Incense*, a *Sacrifice* flaming up to *Heaven*, the very highest design of Christianity. The joynt Prayers of the Congregation are a kinde of revers'd lightning, and (as St. *Basil* said of his *Church*) their *Amen* is like a clap of *Thunder*. And therefore *David* stil to set the better gloss upon his Gratulations, tells both God and Man, that he performeth them in the *great Congregation*. And that variety might refresh Devotion, *Reading* is another means of sanctifying the Day; and therefore the appropriated Chapters are called *Lessons*, as being then to be heeded, and taken forth by us into our conversation. The *Word* is the best *glass*, and mends the *Looker's* eye: And therefore *search* the *Scriptures*; John 5. *These are they* (saith *Christ*) *that testify of me, in them you hope to have eternal life*. It must be no superficial, (much less ostentatious) reading; but ἐρευνᾶτε, (that is) make a scrutiny, search diligently, like *Laban* for his gods, Gen. 31. 33. ἐρευνᾶσθαι, the very word, he searched the Tent. And to this search there are some Requisites, viz, (Lest with the *Eunuch*, Acts 8. 30. we understand not what we read) there should be an inspection of the *Originals*. (especially for Teachers;) but for all, an eye still to the *scope* of the *Author*, a prudent Collation of places, (*Scripture* often being its own best *Expositor*) and lastly, fervent Prayer will be an help to all the rest. And for the more safety, keep within the

Ezek. 11.

*Via unita
fortior.*

כְּהִלָּה
(i.e.) In
Congregatione magna.
Psal. 40. 9.

Ἐρευνᾶτε
τὰς γὰρ
φῶς
John 5. 39.

Vide Septuaginta in loc.

Inspectio
fontium, o-
culus ad
scopum, col-
latio locorum, ser-
vens oratione

Rom. 10.

Mark 4. 24.

Luke 8. 18.

1 John 4. 2.

Acts 17. 11.

Matt. 13. 8.

shallows, (for Scriptures are waters wherein the Lamb may wade, as well as the Lion swim) and for deep mysteries go to an Interpreter, (that is) attend the Preacher. Hearing and seeing are the two Disciplinary Senses: *Faith comes by hearing, and hearing by the word of God*, Rom. 10. In hearing seek out the *wise Chamer*, (that is) the Orthodox Teacher, and be not of more appetite than digestion. Be not like the *Carimandi*, a kinde of people, whose ear (they say) covereth their whole body, as now adays too many, all for hearing, little for meditation, nothing for practice; having, as'twere, the *Aickets* of Religion, their heads swell'd with knowledge, or pretensions, but their feet not walking accordingly! And therefore hear, but with *Christ's* caution, *Mark 4. Take heed what you hear. What, and how. Try the spirits*, 1 John 4. as those noble *Perseus* did even by St. Paul himself, Acts 17. And then take heed how you hear; *Discendi Animo*, not with a nice and Censorious ear, but with an heart desirous to be informed, and reformed; not to others prejudice, but to thine own benefit, like the good ground, &c. *Matt. 13*. And all this practice will make it *Orium sanctum*, (as Saint *Augustine* calls the *sabbath*) an holy rest; and so effect that *Sabbatum peccatoris*, that double *Sabbath* of the Soul, (whereof that of Time is but a figure,) viz. the internal rest of Conscience, here in Grace; and that eternal rest of Soul and Body hereafter, in full Glory. So be it to us all. *Amen, Amen.*

POEM

POEM XVII. { On the }
 { Lord's Day. }

Shall we the *Streams*, and not the *Fountain* Sing;
 This *Day* more clear than the *Castalian Spring*;

Though there *Apollo* and his *Muses* meet,
 Yet here doth *God* his *Saints* and *Angels* greet.

This *Holy Day* of *Dayes* doth more surpass

The rest, then *Orient Pearl* doth flaring glass.

Those common *dayes* b'ing here as far out-shone,

Astwinking *Stars* are by the *Rising Sun*.

This *Day* *unyokes* the world, and ease bestows,

Suspending of the *Curse*, on sweating *Brows*:

A *Day* of *Heav'n-born Indulgence* and Rest,

Of *God's* Enacting, both for *Man* and *Beast*.

And yet no *brutish Acquiescence* this,

Our servile *Labours* onely to dismiss;

But *God* is pleas'd frail *Nature* to befriend,

His *sacred Hosts* the better to attend:

And who the *pious* part neglected pass,

Keep but the *Sabbath* of the *Oxe* and *Ass*!

The idle or debauch't *prophaner* man

Is but the *Devil's Sieve*, that keeps the *Bran*,

Losing the *Flour*, should make that *living Bread*,

To *Feast* him here, and *Raise* him from the *Dead*.

Sweet *Festival* of *Heaven's Beneficence*,

Which dost keep *open House*, and now dispense

Thy bountious *Doles* of *Mercy* unto all

That *piously* approach with *Prayer's* call:

O let not *Plenty* and such *choice* of *Fare*

Make us like *wanton Israel* appear.

Loath not the *Heavenly Dew*, your *Souls* repast,

Nor let such *Holy Water* run at waste.

Though *Jews* might not, we on the *Sabbath* may

Best gather *Manna*, when two *showres* a *day*.

With your old Raining-Banquet rest content ;
 Lust for new Quails tempts but new Punishment !
 Long not for Bethlem Waters, there's no good
 Keltish in Wine , that is the Price of Blood.

This is the Soul's best Climacterick Day,
 Bodding her weal , as't other our decay.
 If Number have its Virtue, sure this Seven
 Will most advantage a good Soul for Heaven.
 Great Market-Day of Souls, Divinity
 On Thee (as'twere) holds a Monopoly.
 Come Customers, for God turns Merchant now,
 Leave Trades of Sin , your selves his Chapmen vow ;
 For though his Wares are (yet his Price not) high,
 Pardon for asking , Heaven for Piety ;
 For Vertue Eleffings , for Contrition
 A gracious Act of Heav'ns Oblivion ;
 For Patience Conquest, for a contrite spirit
 The Pleasures of a better World inherit ;
 For Meekness Grace , and for Humility
 The Exaltations of Felicity.
 Methinks the sabbaths make up Jacob's Scale,
 (The Weeks the empty spaces) whereon all
 God's Right and Left Hand Blessings downward tend,
 While by these Steps our pious Souls Ascend.
 Then here , so make the sabbath the Lord's Day,
 That we may (once) his endless Rest enjoy.

P R A Y E R XVII. { On the }
 { Lord's Day. }

O Blessed Creatour , who after thy Works of
 Wonder finished , art said to rest in the Con-
 templation and Approbation of them ; and in Me-
 mory thereof (as well as in compassion to the Cre-
 ature,

sure, which groaneth under the burthen of Sin
 and Sorrow) hast been pleased to sanctifie a sab-
 bath, to set apart a Day of Rest, for us to medi-
 tate on those thy glorious Acts, both of Creation
 and Redemption: O create anew such proportions
 of Grace in our hearts, that we may perform our
 Part herein: not disputing about the Nature and
 Ceremonies, but cordially addressing to the substance
 of thy worship, (yet cloathed with such circum-
 stances, of Person, Time, Place, and Reverence,
 as thy Holy Word appointeth.) As thou hast sancti-
 fied a Day to us, so we beseech Thee, sanctifie us to
 it, that we may sanctifie it to Thee; that we (like
 the Disciples at the Call of Christ) may be ready to
 leave all to follow Thee, may leave our Nets of
 worldly profit and pleasure, and follow Thee in
 Holiness and Righteousness; that sequestering our
 selves from all secular cares and businesses, we may
 devote our selves This Day unto thy service. And
 because a bare Acquiescence, Rest alone, amounts
 to no more then a brutish Sacrifice: Quicken our
 Affections and Devotions, that we may celebrate
 thy publick Worship with Alacrity, and call thy
 sabbath a Delight; not Nauseating thy holy Ordina-
 nances, or thinking long till the new Moons and
 Sabbaths be gone; not thinking our own Thoughts,
 either of Complacency, or Advantage; but medita-
 ting thy Word and Works: not speaking our own
 words, but singing thy Praise, and talking of thy
 Righteous Judgements; warbling and Ruminating
 the sacred Lessons of the Day, nor doing our own
 works either of Gain, or Appetite, (much less Sa-
 tan's Drudgery) but making our timely approaches
 to thy House of Prayer, adoring thy Majesty, ad-
 miring thy Wisdom, embracing thy Goodness,
 joyning in the Congregation of thy Saints, con-
 sulting thine Oracles, attending thy Ministers,
 not as nice Censurers, but as practising Professors;

that

that from our sacred Hymns, Prayers, and Gratu-
 lations, (as from a sweet Incense) Thou mayest
 smell a savour of Rest, and we likewise may feel a
 spiritual Rest, a Rest from all our servile and sin-
 ful Travails; Rest from the Temptations of Sa-
 tan and his Instruments; Rest from the Accusations
 of an unwash'd Conscience; that we may here finde
 the inward Sabbath, Rest in our Souls. O let us
 this Day walk with Thee, as Enoch; talk with
 Thee, as Moses; and seek thy face, with David;
 bending all the Powers and Faculties of our souls
 and Bodies, to the duties of the Day and thy Com-
 mandments; solemnly celebrating thy Holy Mys-
 teries, binding the Sacrifice with cords, tying up all
 our loose affections, and straying senses; yielding a
 bored Ear to the voice of thy Charmers, offering up
 the Calves of our Lips, the Oblations of our Hands,
 the Tribute of our Eyes, and the Surrender of
 our Hearts; that so at length we may enter in-
 to thy Rest, to participate the things of a better
 world; and for this temporal Sabbath, may en-
 joy its Antitype, and keep an eternal sabbath in thy
 great upper Congregation of Saints and Angels. A-
 men, Amen.

{ The COLLECT }
for the Lord's Day.

Blessed Lord, which hast caused all
holy Scriptures to be written for our lear-
ning: Grant us that we may in such wise
bear them, read, mark, learn, and
inwardly digest them, that by patience
and comfort of thy holy Word, we may
enbrace and ever hold fast the blessed hope
of everlasting life, which thou hast given
us in our Lord and saviour Jesus Christ.
Amen.

Gospel.

Luke 21.
vers. 25. to
34.

Epistle.

Rom. 15. v.
4. to the
14.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

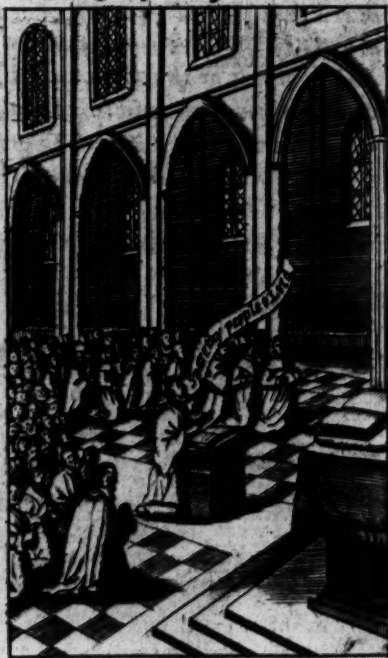
M.
Psalms for
 D. M.
 E.
Psalms for
 D. M.

UPON

Rogation Week.

M. Lesson.
 1. Joel 2.
 2. Luke 11.
 E. Lesson.
 1. Nehem. 1.
 2. Heb. 5.

1. *The house of Prayer Mat. 21:13.*



*Let y^e Priests, the Ministers of y^e
 LORD weepe before the Porch &
 the Altar and lett them say Spare
 thy people O LORD etc. Joel 2. 17*

DISQUISITION XVIII.

THIS was the Week immediately preceding
 Holy Thursday, or indeed but the three
 Dayes next before it; the fifth Sunday after Easter
 being

for Embury 2^d folio, page 6

Cyprian
as Domitian

being anciently called *Rogation Sunday*, and denominated à *Rogationibus*, from the extraordinary *Prayers, Fasts, Litanies, and Supplications*, then and the three following *Dayes* used by good *Christians*; to avert impendent *Dangers*, to perfect hoped *Blessings*; and the better to prepare their *Souls* at that time, to attend our *Saviour* by a spiritual *Ascension*. As God made the *Day of Ascension* a day of *Giving*, *Psal. 68.* so the *Church* made this part of the *Week* a time of *asking*, as in the *Gospel* appointed. And therefore this is no spurious issue of *Novel Superstition*, but a venerable *Institution* of pious *Antiquity*, and sincere *Religion*; it being more then probable, that this holy *Custom* was practised in the *Church*, in (if not before) *St. Augustine's* dayes. Witness his *Sermon* preached on *Ascension Eve*; and his *Titles* on some other *Sermons*, concerning * *Rogation Sunday*, and of the second and third day thereof. And it is unanimously acknowledged by *Authors* of both *Perswasions*, that this ancient *Order* was invented, or restored rather, by *Mamertus* Bishop of *Vienna*, long before the time of *Gregory the Great*, *Anno 450.* The *Reasons* of which *Holy Custome* I finde to be of two sorts, viz. from occasions *Natural*, and *Accidental*. Those of *Accident* were the great *Afflictions* and *Calamities* that befell those times, which made them happily convert their *Superstitious Processions* to the *Tombs* of *Martyrs* into a better use of *Fasting, Prayer, and strong Supplications*; for removing of those *Judgements*, (as things invented for one purpose, by use are easily converted into more.) And so it was by the people of *Vienna*, when such *Earthquakes* and *terrors* befell them, as amazed the hearts of all men; who then began to forsake the *City*, as a place which *Heaven* seemed to have destined to *ruine*; as though the *Guardian Angels* had said of it, as some-
time

Psal. 68. 18.

Serm. 173.

de Tem.

Tom. 8.

* *De Domi-
nica in ora-
tionibus,*
 &c.

*Magdeburg-
cent. 5. fol.*

693. & 741.

*Baron. An-
nal. fol. 309.*

*Reasons for
Rogation
Week.*

*Socrates lib.
6. c. 8.*

*Hooker Fe.
Pol. l. 5.*

ceding
three
Easter
being

vis of Easter & Court

Vox Ange-
lorum audi-
ta est in
Templo.

Quintus Decimus,
Miles Crivo-
pus in suber,
Transcamus
hinc.

Joseph. de
Bel. Jud. l.
7. c. 12.

time of *Jerusalem* before its Destruction, Let us remove from hence! For then their Bishop before mentioned (as it became a *Christian Prelate*, neither void of counsel as yet, nor secure in himself alone, under such common perplexity) earnestly exhorted the remainder of the people, to prevent portended calamities by those *virtuous and holy means*, whereby others (in like case) have prevailed with God. To that purpose perfecting and adapting the *Rogations* or *Litanies* formerly in use to their present necessities and sad occasions: whose good success therewith, afterward moved *Sidonius* Bishop of *Averna*, to use the same so corrected *Rogations*, at such time as he and his people were afflicted with Famine, and besieged with potent adversaries; till at length it was thought convenient by *Gregory* (the first and best of that name) to contract the Flower of all the said *Rogations* into one. And however this *Iron* have since got some rust, yet hath it been scowred off too, as I shall shew anon. And this I may call (as to us, ward at least) the *accidental cause* of these *Rogations*: the general Troubles and Calamities of Nations.

But besides these, there are some *Natural Occasions* of them, (I mean) from God's blessings on *in rearing Nature*: and as the first tremble before God as an angry Judge, so these kneel to him as a Father and a Benefactor. As now (you see) *Nature's* Carpet spread, enamelled with rare variety of flowers and hopeful blossoms. Now the *Fields* stand so thick with Corn, that we hope in good time to say on with *David*, they shall laugh & sing. Mean time then since our Harvest is but in the * *Herb*, how ought we to sollicite *Heaven* with our *Prayers*, and now to exercise this part of *Primitive Devotion*, our *Rogation Week*: the want of which *seasonable Prayers*, why may we not think occasioneth *unseasonable* weather, oft turning the *Hea-*

* Jam prata
rident. Virg.

Psal. 65. 13.
* Messis in
Herba.

vens to Brass, and the Earth (like our hearts) to Iron? letting loose the *Mildew*, the *Caterpillar*, Joel 2. 25. and the *Palmer-worm*, with the rest of the *Army* of that *Lord of Hosts* neglected? Out of a pretended fear of Superstition, men neglect necessary Devotion! (as a great *Gamaliel* of our Church was wont zealously to inculcate) *Some are more afraid of a drop of Superstition, then of a whole mess of Prophanation*! Now is the season that hazards are multiplied upon us, both from abroad, now every where being the time of preparation for War, (nor neede this Age any instances) and at home, the blooming Fruits of the Earth being now in their greatest hazzard. All summon us to these seasonable Devotions; whereof (besides example) the Church hath fitted us with admirable pious Compositions; which the * *Greek Church* termed *Litanies*, the Latine called † *Rogations*, which were of old the very strength, and stay, and comfort of God's Church, in all times of affliction and trouble through the world; and from *Their Days* travelling down to *Ours*, had by the way contracted some soyl and blemishes, (as the Addition and Invocation of *Saints Names*, by some particular men annexed) which being washed off as a Novelty by *Walafrid Strabo's* own Confession, our Church retains the *Litanies* of most acceptable Perfection, both for matter and form, for all Times, Persons, Places, Accidents, and Occasions, (above all Platforms, and Churches in the world) harmless, compleat, and useful. The *Rogation Service* (being now voluntary) formerly appointed (yet some Remnants of it retained in perambulation) in dayes of *Procession* was the 103. and 104. *Psalms*, with the *Litany* and *Suffrages*, and the *Homily* of Thanksgiving: The two *Psalms* were to be said or sung at convenient places in the *Perambulation*, the people praising God while they

Mr. Fosias
Shute of
London.

* From *Λι-
τοι Prayers*
and from
Λιτανια, to
pray.
† *à Rogan-
do*, from
asking.

De rebus
Ecclesiæ, &
de Litanis.

* Vide *Ar-
tic. Eliz. 7.*
Regn.

*Eli. In-
junet. 18. 19.

Rom. 12.

Quod cui-
quam cui-
vis!

Nihil huma-
num à te a-
lienum pu-
ta.

Hooker Ec.
P. 1. 3.

*If you will
tolerate that
old Monk-
ish Verse,
Post Crux,
post Cineres,
post Pentec.
postque Lu-
cia. for *disputing*

they beheld his *Benefits*, the *Fruits* of the Earth, thence raising the *Fruits* of their Thankfulness and *Gratulations*; & also at their return to the Church they added * *Prayers* to those *Praises*, that those begun *Mercies* might be compleated (in their seasons) with a mature *Benediction*. And however some, most in love with their own wayes, object, That these *Prayers* (or many of them) were but temporary, confined to some times and places of calamity, and no way suiting other *Circumstances*. Alas fond men! they are so sensual, that they seem to have forgot that *Article* of their *Creed*, the *Communion of Saints*, and will pray for none other but themselves! whereas the mystical communion of all faithful men is such, as maketh every one to be interested both in the good and evil, in the blessings and Calamities that befall any of the, wheresoever. And then sure scarce any Age or Place hath afforded more occasions for such *supplications*, or hath longer suffered for the want of them, then ours! Beside, what befalls one place or person, may befall another! What dangers, or when imminent, God onely knows, to whom onely these *Prayers* are to be put up. While thou art a man, think no humane misery but may befall thee! We finde by daily experience, that those *Calamities* are oft *nearest* at hand, and readiest to break in upon us, which we by circumstances may imagine furthest off! Or if not so, yet such *miseries* as being present all men are apt to bewail with their *Tears*, wise and religious men should endeavour to prevent with their *prayers*.

And to this end the *Primitive Church* used not onely the Annual *Pieties* of *Rogation*, but also the quarterly Devotions of *Ember Weeks* anciently observed at the four seasons of the year, viz. the first, being the * *Wednesday*, *Friday*, and *Saturday* after St. *Bartholomew's* day, December 13. the second, the

for *disputing* *Analysis* on *Eccl. 6. 12*

for *Porting* 2 *Volunt* *Page* 344. for 679

M. 714

same dayes after the first Sunday in Lent; the third being the dayes aforesaid next following Pen-
 tecost; and the fourth, the same dayes immedi-
 ately following that called Holy Cross, being
 September 14. And they were so called Ember
 Dayes, (not probably from any * Saxon terms,
 but) from an ancient Custom of pouring Ashes on
 the head, and from eating of nothing until night;
 and then onely a Cake baked under the Embers,
 called Ember Bread. And these dayes were then
 observed (among others) for these reasons; (to
 say nothing of their reflecting on the three facul-
 ties of the soul, by those three dayes; or on the
 four Elements corrupted, in the four several Em-
 bers, but) first, that Christians might not come
 short of Jews Devotion, but might improve the
 same opportunities to better ends, that so conse-
 crating the First-fruits of each season unto God,
 the Remainder of the Year might all be holy. Se-
 condly, That such devout Abstinence might (at
 once) chastise the exorbitancies of the ending
 Quarter, and caution that which is beginning.
 Thirdly, That the Devotions of them might both
 appreciate the Almighty's Blessing to the Fruits of
 the Earth, (then either Sown, Sprung up, Ripe-
 ning, or Gathering) and also deprecate the Dan-
 gers and Distempers commonly most incident un-
 to those seasons. Lastly, with ferventest Devoti-
 ons to assist the Churches sacred Ordinations, which
 were ever solemnized the next Lord's Day follow-
 ing each of These; & which ought (as by Christ and
 his Apostles, so ever by their Successours and Dis-
 ciples) to be performed with Prayer and Fasting.
 And here touching all the Premisses, I have too
 much cause to close with the Prophetical Complaint
 of that * meek and pious soul, that Ox'ord of
 Learning, Reverend Hooker. I am not able to ex-
 press how much it doth grieve me, that things of

* Em a Bro-
 ther, & Beré
 noble, as in
 A. S.

Panis subci-
 vericium. Léo
 de Fejunio
 4. Tempori

Hieronym;
 in Zachar. 9.

Luke 6. 16.
 Acts 1. 24.
 Ch. 13. 3.

* Mitigant
 anima.
 Erasmus de
 Melanch. 16
 Epist.

principal excellency should be thus blitren at by men
whom God hath indued with Graces both of Wit and
Learning for better purposes.

P O E M XVIII. } On Rogation
Week. }

SHall not Rogation Week a Blessing crave
Of Him that promis'd, Ask and you shall have?
Sure, if we Primitive Devotion trace,
We now have need of an improved Grace,
To multiply our Prayers, seeing the Times
Are swoln with Dangers, through our swelling Crimes!
Season, Health, Wealth, the Safety, crave a share
In our Orisons, now, each needs a Pray'r:
And 'tis a pow'rful Engine that commands
All Elements, and holds th' Almighty's hands
From striking very Sodomites; nor can
Heav'n shew'r down Hell, till praying Lot is gone.
At this time, our proud expectations swell
Big as the Teeming Earth; then 'twould do well
At once to praise the Author, and to Pray
No fatal Blast prevent a Ripening Day.
Pray'r is the best Lucina to give birth
And prosperous Issue to the pregnant Earth;
And that the Fruits o'th' Spirit may keep pace
With those of Earth, till Grown a Crop of Grace.

Now too the busie World doth each way move
On her Designs, of Enmity or Love;
Princes exchange their Silken Robes of Peace
For glittering Arms, ambitious to increase
Their narrow Bounds, and Honours; which Alarms
Make good Folk Pray against the growing Harms.
When Innocence (that should be shield's) a Crime:
Then to be wise as Serpents, is the Time;
Then Pray'r's our double Moat, that none invade
Out Isle, or visit but for Love, or Trade;

That neither Temp'ral nor *Spiritual* Foes
Surprize us, or effect our Overthrows!

Besides, the scorching *Sun* doth now incline
To the Distempers of the *Torrid Line*,
The Inflammations of whose soultry Breath
With *Sicknesses* oft cloy the Jaws of *Death*!
Then we shall need a *Litany*, since *Pray'r*
Can from *Infection* keep both Men and Aire.
Of all your *Amulets*, This is the best
To secure *Health*, if worn but in the *Breast*:
Those Neighing Horses now more prone to *Sin*,
Shall finde the Curb of Prayer best keep them in.
This gives th'unruly *Element* Command,
Girdling the *Ocean* with a *Belt* of *Sand*;
This is the *Jacob's Ladder*, whereon Souls
And *Blessings* Trade from *Center* to the *Poles*.
Sometimes it mounts aloft, as having *Keys*
To open, or shut *Heaven*, as it please.
Pray'r stops the foaming Horses of the *sun*,
Their mouths so *Garrison'd*, they could not run!
Pray'r sometime *Broach'd* the *Clouds*, that they might pour
Into scorch'd *Tellus* Lap a *Danae's* shower.
Sometime descending, Pregnateth the *Womb*
Of *Teeming Earth*, or Opening the *Tomb*
Even of the *Dead*, recalling those are gone
To a compendious Resurrection.

Thus common Welfare claims *Rogation Week*,
And that our *God* we now more strongly seek,
As chiefly the *Primævous Church* for these
Solemn *Processions* us'd, and *suffrages*;
While *Superstition* now the former acts,
And *Prophanation* t'other disrespects!
Onely some Reliques left, *Perambulation*;
But the Devouter part ont's out of Fashion.
Happy that *Church* (as may ours ever be)
Enjoyes a harmless, helpful *Liturgy*.

PRAYER XVIII. } On Rogation } Week }

Omnipotent Wisdome, who hast commanded and encouraged us to pray unto Thee, (upon both which accounts to Thee shall all Flesh come) commanded us yet not for thine own sake, (who knowest our necessities before we aske, and our ignorance in asking) With no further reference to Thy self, then as great Landlord of the World, to reserve the Homage of acknowledgement and surrender; but for our own Penesit and multiplied Advantage: in Obedience therefore to Thy Commands, and Affiance in thy Promises, we make on all occasions our Prostrate Addresses unto Thee, both for Deliverances, and for supplies; Deliverances from evil, and Supplies of good; good and evil, whether spiritual, or Corporal, Temporal, or Eternal: In times of distress we come to Thee for succour and support; in times of Hope, for Fulfilling and Completion; in times of War and Distraction, for Victory, or Reconciliation; in times of Languishment and sickness, for Health and Redintegration.

And at this time more especially (with thine ancient Church and People) we bend our knees and hearts to Thee for all of them, our Hopes and Fears being now Balanced with equal poise, like Jacob and Esau, holding one another by the heel. At this time of the year, the mighty Nimrods go on Hunting, the Grandees of the World march forth to War, wherein Innocence is no Shield, and Right no safety; Peaceableness no Apology, and Riches no outward Priviledge! O be not Thou then far off, O God, when trouble is hard at hand, nay when it hath

both long dwell among us. O be not Thou angry with thy People that prayeth, that prayeth for the Peace of thy Jerusalem, using none other then Thy Churches weapons, Prayers and Tears. Be Thou our Shield, our Castle, and Defence; and (showing us the instability of these lower things, in their perpetual Revolutions) grant that Thy shaking of the Nations may the more firmly settle us (at least our better parts) upon those unmoveable Foundations.

And whereas Pestilence and Famine are commonly the Lackies of War, and sad consequents thereof! that fatal Three, somewhat like Hazael, Jehu, and Elisha, oft sweeping away each other's leavings! We implore Thy preservation against both the later also: knowing that by reason of encroaching heat without, and consequently of abounding humours within, (besides the many Accidents of general Intemperance) sundry Maladies and Languors are incident to this season! We importune Thee (O great Physician of both parts of us) chiefly to preserve us from Diseases of the soul, and from the Plague of our own Heart: and next in Mercy to compassionate our Bodies, preventing the Eruptions of noysome Pestilence, and other Contagious Languishments among us: bless us with wholesome Elements, a constant Temperance, religious Abstinence; effectuate the vertues of Plants and Minerals, Medicines and Physicians; Rebuke the Feaver, cure the Paralytick, send down the good Angel (at this season) to move the healing Waters; that we may live and Praise thy Power, since there is no Celebration of Thee in the Grave: to which end we now beg of Thee, with our Mother Church, From Lightning and Tempest, from Plague, Pestilence, and Famine, from Battel, and Murther, and from sudden Death, good Lord deliver us.

Lastly, as Thou art now pleased to afflict us with thy Rod, so also with Thy staff to comfort us; to comfort us with the staff of Hope, Hope and Expectation of a fruitful Year; Perfect (O heavenly Benefactor) and compleat these begun Mercies: as Thou hast given the Earth vigour to conceive, so give it strength also to bring forth. To which end vouchsafe us natural Seasons, moderate Showres, chearing Sunshines, refreshing Winds, comfortable Accidents; that as Thou hast given us an earnest of thy Favour in the Bud and Blossoms, so, in due season, thou mayest make up the Blessing into a plenteous Harvest; not more leading us to a Crop of Joy, then Thankfulness, and Fruits worthy amendment of Life. And this also we crave in the Language of our Mother, That it may please Thee, to give and preserve to our use the kindly Fruits of the Earth, so as in due time we may enjoy them. We beseech Thee to hear us good Lord; that we may enjoy them, and joy in them; yet so as with a Guard of Sobriety upon our selves, an endeavour of Gratitude to Thee, and with a Design of Charity to others, as our several Callings and Opportunities shall challenge: that so here interchanging a while our Piety and Devotion, for thy defence and Benediction; Our Rogation may at length be turn'd into Possession, and this Life of Accidents into a state of Happiness, and an unchangeable Condition. Amen, Amen.

THE

{ The COLLECT }
for Rogation Week.

Almighty God, which hast promised
to bear the Petitions of them that ask in
thy Son's Name, we beseech Thee, mer-
cifully incline thine ears to us, that have
made now our Prayers and Supplications
unto Thee, and grant that those things
which we have faithfully asked according
to Thy Will, may effectually be obtained
to the relief of our necessity, and to the
setting forth of Thy glory, through Je-
sus Christ our Lord. Amen.

Epistle.

James 1.
from 22. to
the end.

Gospel.

John 16.
from v. 23.
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. for
 D. M. 30.
 E.
Psal. for
 D. M.

UPON

St. Andrew's Day.

M. Less.
 1. *Prov.* 20.
 2. *Acts* 1.
 E. Less.
 1. *Prov.* 21.
 2. *Heb.* 6.

20



S. ANDREAS.

DISQUISITION XIX.

After due observing the *Constellation Festivals*, we come now to scan the Celebration of particular *Saints* : among whom St. Andrew.

as an humble *Lucifer*, first appeareth in the *Horizon* of the *Church-Solemnities*; because he first came to *Christ*, and followed him before any of the other *Apostles*, *John 1.* His *Day* beginning the Order of the Service for all the other *Saints* Dayes in the year; because his *Feast* ever falls out to be either next before, or next after *Advent Sunday*, as bringing the first newes de *Adventu Domini*: we have found the *Messiah*; the point initiatory of the year *Ecclesiastical*: and the Reason of that Reason is, because *St. Andrew* of all the *Apostles* first applied himself to *Christ* out of *St. John Baptist's School*, soon after *Christ's Baptism*, as is easily collected, *John 1.* &c. where the two Disciples calling him *Thou say unto Christ, Master, where dwellest thou?* They were presently affected with a desire to follow him, upon *St. John's Declaration*, *Behold the Lamb of God*: straight they desire to wait on him, to converse with him, professing (by their compellation) that they had chosen him to be their *Master*, and desired to receive their instructions from him.

John 1. 38.

John 1. 40.

Ecce Agnus Dei, &c.

Now some think that *St. Peter* was not that other *Disciple*. But by the leave of his pretended Champions, though the *Scripture* nameth not who that other was, and there are various conjectures; yet the Text at once manifesteth *St. Peter's* absence, and his brother *Andrew's* piety: Piety, in his first address to *Christ*; I, and Charity too, in seeking of *St. Peter* up, and bringing him to *Christ*, *vers. 41.* He first findeth his own brother *Simon*, *John 1. 41.* and saith unto him, *We have found the Messiah*; which is to say, being interpreted, the *Christ*: and he brought him to *Jesus*. So that here, that distinction doth but rack the Text, that saith *St. Peter* came first to the *Apostleship*, these two first to the knowledge and familiarity of Him: that those in *John 1.* came first but to an Acquaintance and

Dr. Donne, Sermon 71.

John 1. 41. &c.

Petrus primus ad Apostolatam, bi ad notitiam & familiaritatem.

Matth. 4. 18.
19, 20.

Sanctus
Andreas
ἁγῶς
ἁνδρᾶς

Sanctus An-
dreas Primo-
genitus Te-
stamenti
Novi.

Mal. 3. 1.
Isai. 40. 3.

Mos Apo-
stolicus,
mos fit Chri-
stianus, Con-
versus con-
verse.

* Agentia
naturalia
agent ad
extremum
virium.

Matth. 4. 18.

Why Christ
chose such
for his Dis-
ciples?

and conversation with Christ, but here in Matth. 4. 18, these were called to the Apostleship; yet to that conversation (which was no small happiness) St. Andrew came clearly before St. Peter; and to this Apostleship here St. Peter did not come before St. Andrew, for the Text saith, they came together. And therefore (I say) the Church celebrates the memory of St. Andrew first of any Saint in the year; and after they have been altogether united in that one Festival of All-Saints, St. Andrew is the first that hath a particular day: he was the first Christian, the first-begotten of the New Testament. For Saint John Baptist was between the Testaments, as Noah between the Worlds, a kinde of *Ishmus* joyning both together: He had his conception, as it were, in the Old Testament; for his coming and office, in the womb of those Prophecies of Malachi and Isaiah; and so cannot be so intirely referred to the New Testament as St. Andrew is.

Like him therefore, being come to Christ thy self, call thy brother to him; *Thou being converted, strengthen thy brethren.* This was always the Apostle's manner, and it is a very laudable Christian practice, and fortified from the very Law of

* Nature, all things endeavouring to the utmost to assimilate and turn things toward (if not into) their own nature; as you see in fire, water, earth, &c. And thus having considered St. Andrew's Person, let us now take notice of his Calling; and that the

Epistle for the day acquaints us with, Matth. 4. As Jesus walked by the Sea of Galilee, He saw two Brethren, Simon which was called Peter, and Andrew his Brother, casting a Net into the sea, for they were Fishers; and in that act our Saviour found them, and called them to his service. Almighty God is wont to bless men, (especially when busied in their proper element) when well employed, and in their own vocations. We see our blessed Saviour

(in whom were hid all the treasures of wisdom, Coloss. 2.) did not chuse the Grandees of the world, big Wits, high Degrees or Authorities thereof; but Sea-men, unlearned, and indocil, inured to a tempestuous element, less capable of civil offices than other men. And why did Christ take them? (having his choice, sure, of all things he made.) First, negatively, not that thereby was any scandal given, or just occasion of that calumny of *Julian the Apostate*, that he found it easier to seduce such poor ignorants as they were; for Christ did (when time served) receive persons eminent; eminent in learning, as *Saul* was; eminent in Authority, as *Ni-rodemus*; eminent in wealth and ability, as *Mat- thew, Zaccheus, Joseph, &c.* But first he chose such men, that when the world had considered their beginning, their insufficiency then, and unproper- ness for such employment; and yet withall, that greatest work, so far, and so fast advanced by them; *nihil instrumentis*, they might ascribe nothing to the instruments, but all unto the power of the workman, whose school soon rendred them suffi- cient; and so ever after might chearfully come in unto him upon any invitation whatsoever. Christ, to make his work the better prosper in all ages after, proceeded thus at first: (as *St. Austin* sweetly) He sent not Rhetoricians to work upon these Fish- ermen, but by these Fishermen hath reduced all those Kings, Emperours, and States, which have embraced the Christian Faith these 1600 years; *chun- ging the foolish things of the world to confound the wise, and the weak things to overthrow the mighty, &c.* 1 Cor. 2. And * *Prosper* saith, this was fore- typed, *Judges* 15. by *Sampson* slaying a thousand with the jaw-bone of an ass. When Omnipot- ence is the Agent, no matter what the Instru- ment; of *Fishtermen*, Christ made them Fishers of men.

Coloss. 2.3.

Nec quæsi- vit per ora- torem pesca- torem, sed de piscatore lucratus est Imperatorē. St. Aug.

1 Cor. 2.27.
* *Prosper* in *Judg.* 15.16.

But

Veniebant
ad Discipu-
larum prius-
quam ad
Apostolatū.

* *Andr. ts*

* *Andr. ts*, seu
* *Andr. ts*.

† *UOW*
from audi-
vit, vel obe-
divit.

* *Discipulus*
Christi sine
Obedientiā
non intrat,
& sine For-
titudine non
perseverat.

John 21. 1.

Perfecta o-
bedientiā est
imperfecta
relinquere.

Vitia sunt
Retia.

Retia relin-
quitis, si de-
sideriis re-
nunciatis.
Greg. Magn.
in Mor.

But first, they followed him: they came to the *Discipleship* before they came to the *Apostleship*; they were taught and caught by him, before they taught and caught others; *they straightway left their Nets and followed him*. The chearfulness of which obedience is exalted in this, that it was freely upon the imprisonment of St. *John the Baptist* whose Disciple St. *Andrew* had but lately been; and thence might easily have been deterred and averted. But he was one that was right owner of his Name.

* *Andrew* signifying *strength*, or *Fortitude*, and † *Simon* signifying *Obedience*: from whence * *Bede* frames this handsome Descant, that without *Obedience* no *Disciple* enters the *School of Christ*, and without *Fortitude* none persevereth in it. But the contemplation of sad examples past, the apprehension of perils future, the sense of persecutions present, all cannot startle St. *Andrew* here, or retard those whom the love of Christ Jesus works upon effectually; they followed for all that, and followed at the first word *sequere*; and but that one us'd to them, they left their *Nets*: they did not burn them, (saith one) but at fit occasions again made use of them, *John 21.* as Christ found them after his Resurrection. Not to be too diligent to the world, is the diligence God requires: that we defer not the making our *Reconciliation with him*, not *sacrificing to our own Nets of gain or pleasure*! but leaving our *Nets*, that is, our darling sins. You leave your *Nets*, if you renounce your vitious desires, whether they be covetous, riotous, or ambitious. And if St. *Andrew* and others here followed Christ so in his Poverty and Humiliation, what a sin will it be, not to follow him *sitting at the right hand of God*? Saint *Andrew* followed him both in life and death, preaching Christ, first in *Scythia*, and afterwards in the interior parts of *Ethiopia*, inured like *Jacob* to the extremities of heat and cold! and

after

after that (saith *Alsted*) he preached in *Cappadocia*, *Galatia*, *Bithynia*, and along the *Euxine Sea*: (nothing difficult to a willing minde, much less to such a Zealous diligence) last of all, in *Thrace*, *Macedonia*, *Thessalia*, and *Acbaia*, where at length, under *Vespasian* the Emperour, he had the double honour of dying for his Master, and that on such an Instrument, viz. the Cross, though with some modest difference, a Cross inverted. And here * *Ludolphus* gives us an abridgement of his Speech made at the Cross, which not being abused with short-hand, (as our Age most useth) but keeping the *Analogy* of Faith, may be well worth attending. St. Andrew (saith he) being brought unto the Cross, stedfastly beholds it, salutes it, and thus breaks forth into the praises of it: "Now methinks, Thou seemest not common Wood" (saith he) but, as it it were, Consecrated with "the Body of my Master Christ; and by his extended Lims all over (as it were) ornamented with "Pearls and Diamonds. Before our Blessed Lord "ascended Thee, thou wast somewhat of a formidable aspect; of some terrour unto humane eyes! "But now thou lookest like a Tree of Paradise, "bearing celestial Fruit; so that thou art now much "desired. Rejoycing therefore, and secure, I come "unto Thee: I would have Thee also joyfully receive his Disciple, whose Master first devoted "Thee, having ever since been a Lover of Thee, "and desirous to embrace Thee. O take me hence, "remove me from this evil world, and restore me "to my Lord and Master; that by Thee He may receive me, who by Thee did Redeem me. So piously ambitious of the Instrument of our Saviour's Suffering; which made some amends for his sufferings so in his own Countrey, and City of his Father, the place called *Patras*, a City of *Acbaia*, a Region of *Greece*, where he was Crucified about the 80^h Year of Christ.

Alsted, in
Chronol. c.
27.

* *De Vita*
Christi, p. 2,
c. 67. n. 17.

Alstedii &
Isaacsoni
Chronolog.

P O E M XIX. } On Saint }
Andrew. }

OF all the twelve Saint *Andrew* leads the Van,
 Whose *Name* and *Nature* speaks a valiant Man,
 One made for *hardship*, not a life of *Ease*;
Conversing with the rude and boisterous *Seas*;
 An *Element* of wonder, made so dread,
 That we deem *such* betwixt the quick and dead!
 Where *Winds* and *Waters* oft create a *Jar*,
 As if both *Globes* were about waging *War*!
 The *Day* oft-times beclouded into *Night*,
Night multiply'd with *Storm*, no friendly light,
 Or helpful *star* appearing; sometimes tost
 Above the *Clouds*, sometimes in *Dungeons* lost!
 The *Hillows* like so many *Rowling Graves*,
 And *Deaths* as many as approaching *Waves*!
 As *Hell* it self were empty, and its *Train*
 Of angry *Furies* dancing on the *Main*!
 There this good *Man* his *Time* and *Travel* spent
 Upon that *fierce* and *fickle Element*;
 Making with *Art*, or using *Nets* with care,
 The *scaly People* of the *Waves* to snare;
Busy as might be in *contented Toyle*,
Supineness and the *Tempter* to beguile.
 And such, *Blissings* attend; *Christ* passing by,
 Cast on this *Man* of *Industry* his *Eye*,
 Invites to follow; at whose gentle *Breath*
 He leaves all, to attend in *Life* and *Death*:
 Relinquisheth his *Vessel*, *Nets*, and all,
 The ready *First-Fruits* of his *Master's* Call:
 Leaving his *Element*, though not his *Trade*,
 Fisher of Men, instead of *Fishes*, made.
 The *Church* is now his *Park*, his *Ocean* is
 The spacious *World*, and *Heaven* his *Port* of *Bliss*;

His Cable Faith, his Anchor Hope, his Sails
 The sacred Spirit now fills with prosp'rous Gales:
 Souls are his Fish, his Doctrines are the Nets,
 Wherewith to Christ a Multitude he gets,
 And to their strange advantage, for These thrive
 By being ta'en, are ever kept alive.
 May such industrious Fishers have success,
 That may on both sides prove a Happiness.
 Thus this stout Champion by Sea and Land
 Both first and last fulfill'd his Lord's Command.
 For after a long Diligence, He Dy'd,
 As for, so like his Master, Crucifi'd!
 Rejoycing in that Kindness of the Cross,
 To shew him Christ, as once it caus'd his Loss.
 So may thy Call (dear Lord) with us prevail,
 To leave our shrowds of Pride, and to strike Sail
 To thy Commands, to quit our Nets of Sin,
 That we thy nearer Correspondence win;
 To metamorphize our old Toil and Care,
 For the vile Body, to the Soul's welfare;
 And like St. Andrew so thy Call remark,
 As willingly to quit our Mortal Bark.

PRAYER XIX. } On Saint }
 Andrew. }

O Eternal Saviour, who art honoured in thy
 Saints and Servants, and Those most honoured
 by Imitation; vouchsafe us (we beseech Thee)
 the Graces of thy first Disciple Saint Andrew;
 Contentedness in our Condition, Diligence in our
 Vocation, Resignation of our selves and all we
 have unto thy Call and Service; a Practice answer-
 able

able to our Profession, and Perseverance in them all unto the end. and Thou that hast put into our mindes these good desires, help us to bring the same unto good effect, by endeavouring Contentation in our lowest condition, though like this saint, among the meanest Fishermen, or Inferiour Mechanicks: knowing that the contracting of our desires is a nearer and safer way to Riches, then the enlarging of our Possessions; and that it is far easier and happier to let aown our Desires, then to raise a satisfaction to their Elevations. Direct us to the study of Saint Paul, that we may learn to know how to want, if Thou please to impose it, how to undergo it; and how to abound, if Thou trust us with a Stewardship, how Christianly to manage it: in all estates to rest contented, that is, in cheerfulness and patience. And let us still evidence this vertue by another, (like Thy servant here) shew our Contentment by a Diligence in our vocation. Thou observing him (O Christ) painfull in his Ship, mending of his Nets, labouring for Fish, wert pleased to elevate his Profession into a Fishery of men; thine infinite Wisdome having so appointed it, that Diligence ever invites a Blessing, while Idleness invites Temptation, and, as it were, even tempts the Tempter; that envieus man sowing his Tares while the Husbandman sleeps. It is the sitting Bird that is the Fowler's Aim; and the idle Person is no better then the Devil's Cushion, whereon he sits and takes his ease; while the well-busied heart is, as it were, the shop or Work-house of Thee the Almighty. As here Thou wert pleased to make Saint Andrew, so well becomes it all to be industrious in their Callings; especially all good Fishers of men, to be ever either Fishing, or mending their Nets; still steering their course for the Port of Heaven; as here thy servant doth at thy first Call, Resigning all unto thy Word and Service.

Service. O give us the like spirit of Resignation, that we may relinquish our Sails of Vanity, our Rigging of Pride, our Fraights of Apes and Peacocks, nay of Gold and silver, for the more gainful employments of Christianity; that we may leave our Nets of sinful Pleasures and Profits, nay, and give up even our Vessels of frailty, these leaking Vessels of mortality, whensoever they may make a sacrifice holy and acceptable unto Thee. Meantime, O God, give us Obedience to Thy Call, and a discerning of Thy Call from our own Fancies; that by the Talents within, and Approbation without, the Designations of Grace may be known from the Presumptions of Nature: and then vigilance of Practice being added to the sincerity of Profession, grant that both may be Crowned with Perseverance, which Crowneth all Performances with happiness; that so however our Course may here end in a Cross, (as did Saint Andrew's) yet shall that Cross soon return again into a Crown of Glory and Felicity. Amen.

{ The COLLECT. }

Epistle.

Rom. i. vers.
9. unto the
end.

Gospel.

Math. 4.
vers. 18, unt
23.

Almighty God, which didst give
such grace unto Thy holy Apostle Saint
Andrew, that he readily obeyed the cal-
ling of Thy son Jesus Christ, and fol-
lowed him without delay: grant unto
us all, that we being called by Thy holy
Word, may forthwith give over our selves
obediently to fulfill Thy holy Command-
ments, through the same Jesus Christ
our Lord.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D.M. 21.
E.
Psalms for
D.M.

UPON
The Feast of Saint
Thomas.

M. Lesson.
1. Prov. 23.
2. Acts 21.
E. Lesson.
1. Prov. 24.
2. 1 John 2.

21



S^t. THOMAS.

DISQUISITION XX.

THAT Church which of all the world keepeth
to St. Paul's rule most exactly, 1 Cor. 14. Πάντα ἐν-
ᾧ ἅρῳνται. next unto
as all things be done decently and in order, next unto
1 Cor. 14. 40.

* *Austin* in
his Medita-
tions on the
Day.

John 20. 44.
&c.
Matth. 10. 3.
Mark 3. 18.

1 John 1. 1.

John 20. 24.

St. Thomas
his history
consisteth of
his Frailty,
and his
Faith.

unto St. Andrew, that first Disciple of our blessed Saviour, celebrateth the Commemoration of St. Thomas: and therefore (methinks) They * do a double trespass, that say, *His memorial is kept last in order, as being the last of all the Apostles that believed*; whereas he marcheth in the Van of the Church Militant, (according to her Regular computation from Advent) he is one of the foremost rank, and the foremost of it saving one: and that indeed but worthily, his *Hesitation* and *Confession* being a leading star to our Devotion, injecting not onely a serious apprehension of our frailty, but (above all the rest) evincing the confirmation of our Faith. The History of this Apostle, of all the four Evangelists, is onely by St. John declared; the rest (perhaps) nominate him in the Catalogue of the Disciples, (as St. Matthew, chap. 10. and St. Mark, chap. 3.) but Saint John alone records his story, who indeed best could do it: the others writing but by information, as St. Mark, and St. Luke, and St. Matthew, saw but in part; but St. John writ by Intuition, and affectionate experience from the beginning; as he begins his first Epistle, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life*: all his senses were thoroughly informed, having so long interchanged Reason with his gracious Master; and therefore we may well accept his Testimony in the Gospel for this day, John 20. wherein is recorded (for our caution and instruction) both St. Thomas his Frailty, and his Faith.

His Frailty appeareth in a double fault, viz. his Absence, and his Incredulity. First, in his Absence, vers. 24. *Thomas one of the twelve, who is called Didymus, was not with them when Jesus came.* Christ had promised to his Apostles, (a little before his Passion) his appearance to them after

his Resurrection, Mat. 26. After I am risen again, I will go before you into Galilee. Now then, according to his Word, even the same day of his Resurrection, (the first Lord's day that ever was kept) he came when the doors were shut, (i.) into the place secretly, (for fear of the Jews) where the Disciples were gathered together, and stood in the midst, and said unto them, Peace be unto you. When the doors were shut, not while they were shut; meaning that 'twas either late in the evening (say some) at what time doors use to be shut; or that they were opened by some body of the house, unknown to the Disciples. But, as most acknowledge, he came in miraculously, (yet not by Penetration, as some fondly imagine, through the wood and iron of the doors, but, as St. Hierom) the Creature there gave place to the Creator; as did the Grave-stone at the Sepulchre, these doors did here unto our Saviour; as those did to St. Peter, Acts 12. and to some other Apostles, Acts 5. (that is) opened of their own accord, however unperceived by others. And then was the time our Saint Thomas was not with them. The Shepherd had been smitten, and the sheep had been scattered; but here they began to recollect together again; and St. Thomas is the onely stray that returneth not, (at least, not now seasonably) to the Fold. But his absence might be involuntary, many occasions might enforce it, and so he might not deserve all Maldonado's censure; that either upon supine neglect, or cowardly fear (saith he) St. Thomas being absent from the Apostles Assembly, lost the first sight of his lately risen Saviour, punished with the want of those divine infusions which the rest then received. Be diligent therefore in frequenting the Congregations of the Faithful, (where the Ordinances are Orthodoxally dispensed) lest you fail too of Christ's presence, and remain under Infidelity.

Arct. in loc.

Marlorat. in loc.

Creatura cessit Creatori. Hier. in Epist. ad Pammachium. Acts 12. 9. Acts 5. 19. Chap. 12. 9.

Per negligentiam, aut timorem. Maldonat. in loc.

Mat. 18. 29.

*Falleris,
sancte Tho-
ma, falleris,
si videre Do-
minum spe-
ras, ab Apo-
stolorum col-
legio separa-
tus. Bern. in
loc.*

** Non amat
veritas an-
gulos, sed
stat in me-
dio.*

*† Ideo dubi-
tatum est ab
illo, ne dubi-
tetur à no-
bis. Ludol.
de V. C.*

*Non tam il-
lius infirmi-
tas, quam
nostra firmi-
tas. Leo.*

Plus enim nobis incredulitas Thomæ, quam aliorum credulitas, ad fidem profuit; nec casu, sed divinâ dispensatione, gesta est hæc sine ejus absentia. Greg. hom. 26. in Evang. Minus enim mihi Maria Magdalena præstitit, quæ citius credidit, quam Thomas, qui dubitavit: Ille enim cicatrices tetigit, & de nostro pectore dubitantis vulnus amputavit. Greg. ut supra.

They that gather temporal *Manna* on *God's* day, (following their seculars) lose their labour and themselves, *Exod. 16. 27.* Alas! thou art deceived, *Thomas*, very much mistaken, if thou thinkest to see *Christ* out of his *Church* and Colledge of the *Apostles*. *Christ*, who is * *Truth*, seeketh no corners, no Conventicles, but standeth like *Vertue* in the midst of his *Temple*, of his *Disciples*, of his *Holy Congregation*, in the midst of the *seven golden Candlesticks*, *Rev. 1. 12.* 'Tis none of his light that is voluntarily hidden under a *Bushe*. But albeit *St. Thomas* his absence might be his own sorrow, yet may we be glad of it, his † *Doubt* occasioning our infallible *Assurance*: so that he might invert that speech of his Master, *John 11.* to the *Apostles*, *Lazarus is dead, and I am glad for your sakes that I was not there*; to us this Saint may turn it, saying, *Christ lives, and I am glad for your sakes that I was not there, that you might believe through my incredulity.*

And that's his second fault: we may not call it *Infidelity*, it being but a particular act of *Dubitation*, and no habit of *Renunciation*. Sins in our *Nature* are like *Circles* in the *Water*, propagating one another to the utmost *Banks* of our life; we need be the more vigilant in preventing occasions of them. *St. Thomas* his former offence drew on this; his Absence caused *Incredulity*, and that passionately expressed, *Except I see in his hands the print of the Nails, &c.* *St. Cyril* and others would fain excuse him, and so render favourably the accident of his dubiety, attributing all to sudden passi-

on,

on, and nothing to *Incredulity*; as being extreamly grieved that he lost the sight of his Master, fearing he should never see him again. From those words which he remembered, *John 16*. St. *Austin* also saith, that these words are but the voice of an Inquirer, not of a Denier; while he speaketh thus, (saith that Father) he sheweth he hath a minde to be taught, a desire to be confirmed; as though by touching the print of the nails, and thrusting his hand into the hole of Christ's side, he meant to take (as it were) a real and corporal possession of his Master, a kinde of Livery and seisin of the Land of the living. St. *Ambrose* too saith, that he doubted not here of the Resurrection, but onely of the manner of it. These are charitable extenuations, but *Truth* himself reprehends him; *Be not faithless, but believe, $\alpha\iota\omega\varsigma$* : and indeed many circumstances heighten the infirmity, if not carry it above one. As first, *He was one of the twelve*, as it were, a Master in Israel; a well-instructed Disciple. Secondly, that he gave no credit to the rest of the Disciples, though ten to one informing him so, coming within some danger of that of Christ; *Luke 10*. *He that despiseth you, &c.* for he believ'd neither. Thirdly, by suiting his ill thoughts with as peremptory words, *Except I see, &c. Except I put my finger, &c. Except I thrust my hand, &c.* an ill threefold cord of incredulous Resolutions; (that is) Except I measure all by all my senses, and finde exact proportion; *I neither can, nor will believe!* And herein, to see the state of Nature, how blinde to discern the things of God! and especially that hardest Article of the Resurrection, which to the senses (till Saint Thomas his experience) seemed but a Fiction; *Ποῦ ἰδεῖς ἔργον, the natural man discerneth not the things of God*, 1 Cor. 2. He hath his Faith at his fingers ends. And yet for all this, Christ treats him with so milde a Dialogue, when he appeared again to

John 16. 15. Vox inquerentis, non negantis. St. Aust. Serm. 156. de Temp. Doceri volunt, confirmari desiderant.

Luke 10. 16.

Quid est fides, nisi credere quod non vides! Aust. Tract. 20. in Johan. Heb 11. 1. Quo minus argumentis, plus fidei; videbat hominem, confitebatur Deum. Aug. in loc.

his *Apostles* on the *Octaves* of his *Resurrection*, making *Demonstration* to *Thomas*, (and for his sake, say most) in *Conviction* and *Reproof* of his *unbelief*; promising a special *Blessing* to all succeeding *Ages*, whose *Faith* shall not depend upon their

* *Beati qui non viderunt, & crediderunt. Quia sententia nos specialiter signati sumus, qui eum, quem carne non videmus, mente tenemus: Hoc valde letificat, inquit Greg. Hom. 26. in Evang.*

senses: hereby working so mercifully upon him, as that his *Sore* was made his *Salve*, his low *Ebbe* became a *Flood* of *Faith*; and what was in him but as a *grain of Mustard-seed*, became a *great and fruitful Tree*; and let us be of those *Birds of Heaven*, that shelter under the *branches* of it: Let us so shelter, that we neither * *presume*, nor *despair*. Not presume; for if

* *Memento Peccati, ut doleas: Memento Mortis, ut desinas: Memento divine Justitie, ut timeas: Memento Misericordie, ne desperes.*

Remember *Sin*, to mourn and mend: Remember *Death*, that Thou must end: Mind *divine Justice*, that Thou fear: And *Mercy*, that Thou not despair.

Petrarch. l. de Rem. Dialog. 8.

* *Propter cor dubium in credendo, Alii quos, (i. e.) Geminus.*

† *John Perfectus seu perfectio. P. al. 37. 37.*

Then though thou be a * *Didymus*, that is, a *Twin*, and but of half a *Spiritual Birth*, dubious, and of a waver-
ing *Faith*, *Christ* will make thee a *Thomas* for *Perfection*, (as that + *Name* sig-

* *Quasi respondens Petitioni ejus suppo-*
sita. Ludolph. de vir. Christi in Sanctu
Thomam, p. 710.

nifieth) whose *Faith* shall be a comfort to thy self, and a pattern unto others; to which *Christ* leadeth him by a sensible *Demonstration*, vers. 27. * *Infer digitum*, using the method of his own terms and exceptions, and thereby much convincing, much attracting him: Bring hither thy finger, &c. and put thy hand, &c. He knew well what *Thomas* had said, though absent, and that speaks

speaks his *Godhead* : he condescends to *Thomas* and his other servants weak desires , and that speaks his *Goodness*. I shall not think it here worth while to mention that needless question which many make a *business* of , whether St. *Thomas* did actually touch *Christ*, or no ? When we know it was his resolution, *vers. 25.* and our Saviour's offer, *vers. 27.* And for the Objection , 'tis said onely, *Vidisti & credidisti, Thou hast seen, and hast believed ;* an easie figure of † *Video pro intelligo*, ab- solveth the Riddle ; to see and to perceive, or understand , are all one ; and so all the senses may see, and interchange with one another. *Videte & gustate, Psal. 34.* *Taste and see how gracious the Lord is.* Let us touch him spiritually, *Colos. 3. 1, 2,* &c. And yet more frivolous is that question , whe- ther St. *Thomas* his words were an *Exclamation*, *My Lord, and my God ?* Some *Socinianized Grand- children* of *Arrius* may pretend them to proceed onely from *Passion* , as an *Exclamation*, *Lord*, what is that I touch, &c ? But the Text is clear, and by our Saviour's Interpretation, That to be *Lord and God*, *vers. 28.* (saith *Bullinger*) it is a short , but a sweet and absolute Confession, two words involving the two Testaments, the summe of the Creed : As much honouring *Christ's Resurre- ction* (saith * one) as those three Kings or the *Wise-men* did his *Nativity* ; and with the like three presents, (he means sure spiritual presents) *Tu es Dominus*, there he confesseth him a *King*, the *Lord* ; *Deus*, that declares him *God* ; and *Mens*, that presents him *Mau*. And we may carry it yet higher by the *Emphasis* in the Article, & *xv. 20.* & *21.* *the Lord, & the God* : for many in Scripture are so called , Magistrates and others ; besides , in O- pinion (as the Apostle saith) *there be many Gods*, and many *Lords*, *1 Cor. 8.* but this the *Paramount*, *Psalm*

† *Videre hoc in loco pro Sentire & Intelligere ponitur ; quod locutio- nis genus adeo usitatu, ut per omnes sensus cur- rere videatur. Ludolph. loco supradicto.*

Ut brevissi- ma, si: & absolutissi- ma Confessio.

* *Austin his Meditat. in Festo.*

† *Non solum corde creden- do, sed etiam ore con- fiteendo, quia utrumque ad salutem requiritur. Ludolph. ibidem. 1 Cor. 8. 5.*

Pfal. 50. 1. Psalm 50. A very pregnant Text against unbelieving *Jews*, and misbelieving *Arrians*, *Socinians*, and others; My Lord, and my God: and not onely God, but Lord also, hinting our *submission* to

Qui prius infidelis fuerat, post tactum se optimum Theologum ostendit, nam duplicem naturam, & unicam hypostasin Christi asserit.
Theoph. in loc.

Luther's frequent saying, *Tolle Meum, & tolle Deum.*
Psal. 63. 1.

Ferus in loc.

* *Sanctus Thomas Indiarum Apostolus.*
Abbot A. C. Cosmog. p. 101.

† *Thomas docuit in Indiâ, Æthiopiâ, Tabariâ, & ad ultimum Brachmanum Gentem convertit.* Alsted. in Chron. c. 27.

his *Golden Scepter*, our Obedience to him, as well as our Belief in him. They who are out at the Lord, must never look to be in at the *Jesus*! He is a *Saviour* to none, but unto whom he is a *Ruler*; if in that sense, then may they in

the other say, My Lord, and my God: and not onely both Lord and God in general, but in a sweet particularity applied, *My Lord and my God*. 'Twas the frequent speech of *Luther*, that much *Divinity*

was couched in Pronouns; these indeed bring all home in pious Application. So *David*, Psal. 63. O God, thou art my God: and so the blessed

Virgin, In God my Saviour: so here, My God, and my Lord; mine by Promise, mine by Stipulation, mine by Oath, mine by Gift, mine by

Purchase, mine by Participation; as *Ferus* sweetly. Take away this Relative, and 'tis as if there were no Antecedent; take away this propriety, and 'tis as if there were no such Lord in all the world, no

Christ, or benefits by him; and Faith is it must effect this. Pray therefore each one, Lord, I believe, help mine unbelief! that (however weakly)

I may yet say truly, My Lord, and my God, with *St. Thomas*, who did not onely say it here, but

Preached it to the utmost parts of the earth, becoming afterward the * *Apostle* of the *Eastern Indies*; where we read of certain Christians (dissenting from the Church of *Rome*, and rather agreeing with the Protestants) which had received by *Succession* their Religion from the time of *St. Thomas* the Apostle, by whom, as it is recorded,

great part of India was converted, as *Taproban* and other Nations to the utmost Ocean of the East, (as *Alstedius* writes) where (after a long pains and pilgrimage) He fulfilled his own words sometimes spoken to his fellow-Disciples, *John 11. Let us* *John 11.16.* *also go, and die with him*; changing onely the *Proposition*, not the *Proposition*; dying for him, being *Martyred* in the five and twentieth year of *Christ* his Master.

P O E M XX. { On Saint }
Thomas. }

Saint Thomas Day's (among the *Festivals*)

An Usher to the *Natalities*

Of our great Lord; 'Cause he above the rest

The *Christian Faith* in humane *Hearts* imprest.

Though his *Belief* was shaken, yet at length,

Like *Trees* bestorm'd, it *Roots* with deeper strength:

Or like the *Oxe* that is of tardy pace,

Fixeth his *Foot* more firmly in the place:

His *backwardness*, but like the fighting *Ram*,

Plays with more *vehemence* his after-Game.

Yet, *Absence* from good *Duties* doth betray

Our *Blessings* oft, and leave us to *Dismay*!

Such *sullen* and resolved *Prejudice*

Doth here obstruct our *Grace*, hereafter *Bliss*!

Yet *Providence* did so the matter guide,

That this *Saint's Faith* was hereby multiply'd;

Leading Him by *Philosophy* of *Sense*

To *Demonstrations*, that all *Doubts* convince.

His *Hand* and *Eye* (of *Witnesses* the best)

Christ's Resurrection to his *Heart* attest;

Until with *holy Confidence* he cries,

My Lord, my God; (O thank you *Hands*, & *Eyes*!)

My Lord on Earth, my God in Heav'n above,

Who *Rose* in *Pow'r*, as for me, Dy'd in *Love*.

His

of Christ's first Appearance, & the spiritual Comforts then bestowed upon them. Incline us therefore to lay hold on all good opportunities that may improve our Graces, and encrease our Blessings. But if any of us have (as indeed who hath not?) like the stray sheep wandered from the Fold of Christ, and been more absent than St. Thomas; O give us but his seasonable Return, that we may likewise enjoy the Re-appearance of our dearest Saviour; as he did here, unto his happy Conviction and holy Conversion. 'Tis well known (O Lord) how Thou goest in the Sanctuary, the House of Prayer is the place which Thou frequentest, the Apostles Company, where they pray and meet together, these are the Scene, the Place and Opportunities of meeting and embracing Thee, sweet Jesu; there are the sensible Demonstrations of thy Grace and Mercy; by which this saint convinced, at once believeth with the heart, and confesseth with the mouth, (as both must make up our Christianity) My Lord, and my God: so must we acknowledge Thee, not onely the God of our Faith, but the Lord of our Practice also, each one truly calling Thee, My Lord, and my God; my Dread, and my Love; my Surety, and my Ransome; my Sacrifice, and my Priest; my Advocate, and my Judge; my Desire, and my Contentment; the Life of my Hope here, and Hope of my Life hereafter: and then, as his outward senses wrought the stronger impressions on his Soul; so with Thy Blessing may his Conviction & Conversion work upon our Faith a fuller Confirmation, that so we may partake that greater Benediction, Blessed are they that have not seen, and yet have believed. Amen.

{ The COLLECT. }

Epistle.
Ephes. 2. ver.
19. unto the
end.

Almighty and ever-living God, which
for the more confirmation of the Faith,
didst suffer thy holy Apostle Thomas to
be doubtful in thy Son's Resurrection;
grant us so perfectly & without all doubt
to believe in thy son Jesus Christ, that
our Faith in Thy sight never be reproved.
Hear us, O Lord, through the same Jesus
Christ, to whom, &c.

Gospel.
Joh. 20. ver.
24. unto the
end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D. M. 24.
E.
Psalms for
D. Ma

UPON
The Conversion of St.
PAUL.

M. Lesson.
1. Wisd. 5.
2. Acts 22.
E. Less.
1. Wisd. 6.
2. Acts 26.

22. The Conversion of Paul Act. 9



3. And as he journeyed he came nere Dama-
scus & suddenly there shined round about
him a light from Heaven. 4. And he fell to
the Earth & heard a voice saying unto
him Saul Saul why persecutest thou mee
5. And he said who art thou Lord. And
the Lord said I am Iesus whom thou
persecutest etc.

DISQUISITION XXI.

Albeit this Day be not so fine as others in the Ca-
lendar, yet is it a Festival altogether as solemn
in the Church; and though it be not cloathed in
Scarlet

Scarlet as the rest, yet is there as good spiritual entertainment provided for it; nay, and with this eminence above them all, that the Church celebrateth the Conversion of none but of St. Paul: and good Reason for it too, though we read of multitudes, and some of them strange enough, yet no Conversion so miraculously effected, or so beneficial to the Church of Christ. This glorious story is recorded in the ninth of the Acts; being somewhat like that old Effigies in Diana's Temple, that was sad and lamentable at the Entrance! but chearful and all joyous at the Exit; or like Jacob's flock, all Ring-straked and speckled, Checquered (as it were) with black and white: or, if without presumption I might be his Herald, I should adventure thus to Emblazon his Coat of Arms; he beareth a white Cross in a bloody Field, with a Wolf for his Crest, that badge of his own Tribe of Benjamin. But to his story, Acts 9. where we may consider him as a Saul and as a Paul; his Aberration and his Transmutation; his natural Disposition, and his Spiritual Conversion. The first appeareth both by Inditement, and his own Confession: the Evidence of the Spirit against him beginneth the Chapter, Saul yet breathing out threatening and slaughter against the Disciples of the Lord, *ἐκείνου*. Rage was as natural to him as Respiration: and you see how he breathed others out of breath, in the former Chapter! A main Actor in (that *συνωμοσία*) that great Persecution, that took of Saint Stephen and others, and thereby occasioned that sad Dispersion! which yet Omnipotent Wisdom turned to an advantageous Propagation of the Gospel. But Saul here had a contrary design, desiring Commissions, not staying till they were sent him; but, like some of our forward Zealots, Petitioning for mischief, to persecute both Sexes without equity or pity; That if he found any of this way, (that is) Christians, whether

Acts 9.

*Tristis intransitus!
bilaris exitus.*

A Cross Argent in a Field Gules.

St. Paul's natural disposition.

Acts 8. 1.

Acts 9. 1.

they were men or women, he might bring them bound to Jerusalem: Thus ἐλυμαίνετο, (as many now adays translate it) He made havock of, or was exceedingly mad against the Church! Inordinate zeal being no better then fury, and well numbr'd among the Fruits of the flesh, Gal. 5. And this is the Inditement of the Holy Spirit drawn up against him, all which upon the matter he confesseth, Acts 22. I persecuted this way unto the Death; I bound and delivered into Prison both men and women: And Acts 26. I punished them in every Synagogue, and compelled them to blaspheme; περισσῶς τε ἐλυμαίνοντο, and was exceedingly mad against them, and persecuted them even to strange Cities! And what could be more said, or worse done? He was διώκτης μέγας, a grand Persecutor! Yet when he was in his height, (as Christ's Method is, to come in at an extremity) even then saith Christ unto this tempest, Be still; and to this unclean Spirit, Come forth: and in this sense especially doth St. Paul call himself Abortivum, one born out of due time, 1 Cor. 15. &c. I say, when he was Trooping to Damascus, the Lord of Hosts encountered him, and conquered him into a more then Conquerour; when this Sun (in his own esteem) was in his very Zenith, in his scorching Meridian, then Christ said, Siste gradum, Stand still, or go down rather, set at noon.

Which was his Transmutation; (our second Considerable) his Conversion, Acts 9. where in the third verse you have the manner, and in the 4th the matter of it; Suddenly there shined round about him a light from Heaven: Divine Illumination is the sole efficient of man's Conversion. There is no deriding or censuring of any; no despairing of our selves; or others, touching Conversion; we know not how soon or suddenly the light may shine from Heaven: yet much less is there any presuming on

Gal. 5. 10.

Habetis confessionem re-

am. Chap. 12. 4. Chap. 26. 11.

1 Cor. 15. 8.

His Conversion. Acts 9. 3, 4.

Verse 3.

Verse 4.

Verse 6.

such *singular examples*, for the case may so many wayes differ. The good *Thief* was converted at the first *Call*; and Saint Paul here at the first *Illumination*. Take heed then of both *Rocks*, *Scylla* and *Charybdis*, and thou shalt escape *Demetrius* his shipwrack of *Faith* and a good *Conscience*. Next in the fourth verse, *He fell to the Earth*, and *heard a voice from Heaven*, &c. *Humiliation* is a Christian's way to *Exaltation*, and brings us even to a Conference with Christ: *Saul, Saul, why persecutest thou me?* And mark the happy Consequence of such *Antecedents*, viz. *Remorse*, *Obedience*, *Readiness*, vers. 6. *And be trembling and astonish'd*, said, *Lord, what wilt thou have me to do?* acting according to all those directions following in the ninth Chapter, which the Church appositely appointeth as this *Day's Contemplation*.

And here was a strange *Transmutation* wrought, a kinde of *Transubstantiation*; contrary to the world's **Lycanthropy*, whereby too oft one man becomes a Wolf unto another, for here a very † Wolf is made a Lamb, a Bramble becomes a Vine, and Cockle it self good Wheat: here (as 'twere) are *Grapes of Thorns*, and *Figs of Thistles*; a Pirate becomes a Pilot; the mouth of *Blasphemy* here becomes *Christ's Oratour*; and Satan's Trumpet, the Organ of the *Holy Ghost*! Happy all those that finde but any *degrees* of such changed *Affections*, as our St. Paul did here; that can say with him, as to evil, *Not I, but sin that dwelleth in me!* and as to every good, *Not I, but Christ that liveth in me!* Not to speak of the Raptures of his Piety, Rom. 9. that *Seraphick Zeal by which he could have wished himself an Anathema*, for the good of others, and increase of Christ's Kingdom; that it may well be said of him, that of the last and **least Apostle*, as he is pleased to call himself, 1 Cor. 15. he became the first

* *λίκε α*
Wolf, *ανθρωπος*, a Man.
† *Ex Lupo*
Agnus, ex
veribus ra-
cemus; ex
novissimo
primus, ex
abortivo
perfectus.

Rom. 7. 20.

Gal. 2. 20.

Rom. 9. 3.

* *ἐκζητοῦν*
ἑῶν Ἀνθεμα
ἑῶν, 1 Cor.
15. 9. *ἡ*
πρωτογενής
Ἀποστολή,
1 Tim. 1. 15.

first and chiefest, and of an Abortion, a Man of the most eminent Perfection, 2 Cor. 5. One saith of him, that he was * a man in Heaven, not onely by his Conversation, but in his Rapture, where he heard *ἄρρητα ἄφροντα* unutterable words; and while yet upon the earth, he was a kinde of Angel; inso-much, saith Origen, that many thought him to be that Holy Ghost which Christ had promised to send after his departure. From what a lowness was St. Paul here raised? unto what a height? see, what strange changes here Grace can effect? What then can Glory? Be therefore like him, always obedient to the Heavenly vision, whether in his word, or secret motions, that so you may be renewed in the spirit of your minde; till each one with St. Augustine come to his *Ego non sum Ego*, his penitent acknowledgement and castigation, I am not now the same as heretofore; and that so made appear, by redeeming of lost time, and by a bettered Conversation, as St. Paul did, 2 Cor. 11. In labours more abundant, &c. He having written, and enriched the Church of God with fourteen excellent Epistles, (besides the Pains and Perils of his Travels, these the Travels of his Soul, besides those of his Body.) The thirteen former there was never any scruple of; but the fourteenth, being the Epistle to the Hebrews, some having attributed it to St. Barnabas, others to St. Luke, others to Clement of Rome, as St. * Hierom testifieth. But those that well observe the scope and Stile of the Writer, may easily conclude it to be St. Paul himself. But see * Bellarmin's particular Dispute about it. But for those Epistles pretended to have been written by St. Paul to the Laodiceans, and unto Seneca, those of both † Perswasions acknowledge to be not onely *supposititious*, but *Spurious*. Such, and so powerful was the way and Method of his Preaching, that St. Hierom saith, His * words

* In Celis
Homo, in
Terris An-
gelus.
Chap. 13. 4.

2 Cor. 11. 23.

* Lib. de
Scrip. Eccl.

* Lib. 1. de
ver. Dei. c.
17.
† Bellarm.
de Script.
Eccl. de Sā-
cto Paulo. Et
Cook's Cen-
sura Pa-
trum. p. 10.
* Quot verba,
tot tonitrua.

were like Thunder. And one of St. *Augustine's* three chief Wishes was, *Paulum in Cathedra*, to have heard St. Paul out of the Pulpit, or seen him in the Chair.

* *Clara dies Pauli bona tempora denotat Anni;*
Si fuerint venti, denarrant prælia genti;
Si nix & pluvie, pereunt animalia quæque.

For the sensual * Observation of this Day, in order to the weather & natural consequents thereof, (as also of *Candlemas*, *Saints' within's*, and some other days)

I look upon them as only *Fantastical Conjectures*, of such as had little else to do, but to impose on ignorant and over-credulous people: for in this sense it is, that St. Paul himself forbids such an observation of dayes, *Gal. 4.* in respect of good or bad success, and certainly would not have this Day of His so observed, as it is among the *Superstitious*.

Gal. 4. 10.

* *Hic Lupus ante rapax vestitur velere molli:*
Saulus qui fuerat, fit adempto lumine Paulus:
Mox recipit visum, fit Apostolus, ac populorum
Doctor, & ore potens Corvos mutare Columbis.

Thus our * S. Paul, though he arose a red & fiery Sun of persecution, yet was his *Meridian* full of miraculous splendour and illumination, and his setting with more blush of penitence and passion! vindicating his former time, and mistaken zeal, with multiplied labours in propagating the true * Gospel: so that while o-

* *Paulus præco Dei, qui fera Gentium*
Primus corda sacro perdomuit Stylo,
Christum, per populos ritibus asperis
Immanes placido Dogmate seminans;
Immansueta suas ut Ceremonias
Gens Pagana Deo sperneret agnito.
Prudent, in Præfatione contra
Symmachum.

ther Apostles had their particularly designed Circuits, totum pariter mundum Paulus, He was more than any, the universal Bishop, and had the whole world for his Diocess, left to his peregrination; and which indeed (as the Sun in the Apo-

stles Zodiack) he did run through, or the most known parts of it, viz. *Seleucia*, *Phrygia*, *Pamphylia*, *Galatia*, *Macedonia*, *Athens*, *Corinth*, *Ephesus*, and the rest of the *Grecian*, and many of the

the Asiatick Churches; besides the Mediterranean Islands, Cyprus, Crete, Malta, &c. with the Continents of Spain, and Italy: in which last, after as large a Catalogue of Dangers as Endeavours, he had his *Quietus* by the

sword of † Nero, (although some say by the Axe) about the sixty seventh Year of Christ his Master. Euseb. lib. 2. cap. 24.

† Evomit in jugulum Pauli Nero fervidum furo-
Fubet feriri Gentium Magistrum. (rem,
Ipsē prius sibi met finem cito dixerat futurum,
Ad Christum eundem est; jam Resolvor, inquit.
Nec mora, protrahitur, pœnæ datur, immolatur
Non hora vatem, non dies fefellit. (ense;
Prudent, ἀπὸ Στρατῶν, Hymn. 12.

POEM XXI. } On Saint Paul's } Conversion. }

BOLD Poetry durst never feign a Change

Like this Conversion, yet as true, as strange.

Ingenuous Emblems, That contrives, but this
Leads to a real Metamorphosis:

That sings of Men transform'd to Beast, or Plant;

This of a Beast turn'd Man, and that Man Saint:

A Benjamitish Wolf, that would devour

All such as own'd the Evangelick Pow'r!

A Savage Boar, got in a fruitful Soyle,

That did Christ's Vineyards tender Plants despoil!

Or like a Robb'd Bear, Ranging up and down,

Hunted the Innocent in every Town!

This Bird of Prey at Christians onely flew;

Those Doves this Vulture's bloody wings pursue:

Against all sorts of them He bends his force!

Nor Age nor Sex can move him to remorse!

The Stoners Clothes so turn'd his Heart to Flint,

That he becomes fierce Barbarism's Mint!

Breaching Destruction wheresoe'er he goes,

And like a Whirlwinde all he meets o'rethrows!

Storms like an angry Tempest on the seas,
 Which nothing less then Shipwrack can appease,
 Stark mad with Fury ! raving at the Church !
 Despoils all *Christians* coming in his *Lurch* !
 Yet in this full *Carreer* a Check is given
 By a strange *Lustre*, and a *Voice* from *Heav'n* !
 Which works a sudden and an happy Change,
 That to *Himself* and all the *World* is strange.
 This turns him backward, makes him *Retrograde*,
 Not onely in his *Journey*, but his *Trade*,
 His *Trade* of *Mischief* ; for he now appears
Converted all to *Penitential* Tears !
Saul melts into a *Paul* ; who slaughter breath'd,
 A Vessel of *Election's* now bequeath'd :
 As *Poasting* on, struck down, that he might rise ;
 Blinded with *Light* , but yet to mend his *Eyes*.
Heav'n stoops to *Him* , that He to it might *Soar*,
 And higher *Mount* for being thrown on the *Floor*.
 For he that did to *Stephen's* Death consent,
 Instructs men to *Believe* (now) and *Repent* ;
 And who to *Bonds* and *Death* (once) *Jews* betray'd,
 Is now great *Doctor* of the *Gentiles* made ;
 And (both with *Pains* and *Perils*) doth *Redeem*
 His former *Actions* , *Time* , and lost *Esteem* ;
 Compassing *Sea* and *Land*, for to invite,
 By all fair means, the *Christian* Profelyte :
 He turns a *Sheep*, that was a *Wolf* before,
 And *Saul* being blinded, makes *Paul* see the more :
 Of a *Disease* he now *Physician* proves,
 Whose *Healing* *Rhetorick* turns *Ravens* *Doves* :
 His *Sovereign* *balzams* now do such *Restore*,
 As his wilde *Zeal* so wounded had before.
Paul was the *Christian* *Orpheus*, who did *Tame*
 The *Hearts* of wilder *Gentiles*, and so frame
 Their brutish *Natures* by his fluent *Style*,
 That he, to their *Advantage* , did beguile
 Them of their *Pagan* *Rites*, which they disown
 So soon as *Christ* was to them once made known.

Sex, or Age ! Exceedingly mad against thy Church and People ! So that here we cannot but admire the interposition of Thine infinite Mercy ; that cuttest not off a Sinner in the midst of his Transgressions, but cuttest off his Sins in their highest Elevations : giving stop to his Carreer by the double caution of a strange Light, and a particular Voice from Heaven ; Saul, Saul, why persecutest thou me ? An infinite Mercy both to Himself, and Others. To others, by seeming so concerned for them, that through their sides thy self art persecuted ! And so preventing (as to Him) their further danger ! And for Himself a Mercy of Conversion, calling him even by Name to Repentance and Obedience. And herein we observe the Power of thy Grace, (I had almost said the Omnipotence, that we might value it, and endeavour for it accordingly) working such a sudden, such a total Change, as amounted to a full Opposition of all former Habits : rendring Him Obedient to the Heavenly Vision ; Obedient both as to Faith and Practice. So that he who lately breath'd Destruction ! now appears a Vessel of Election : And he that persecuted the Christians, now becomes the Doctour of the Gentiles ; the Moral of the Poets Orpheus, the Musick of whose Doctrine draws in multitudes to Christ : Redeeming his past Time and Actions, with multiplied Travels, both of Soul and Body, both of Pen and Person : becoming all to all (in a vertuous Compliance) that by any lawful means He might win some to the Truth : sticking at no Difficulty, or Diligence ; at no Labours, or Perils, whereby He might advantage Christianity : In Labours abundant, in Stripes above measure ! In Perils of all Elements and Factions, inferiour to none, nay beyond all the Apostles.

O Thou great Lover of Souls, vouchsafe each
of

of us somewhat of this metamorphosing and effective Grace ; that same Restraining Grace , to take us off from all violence of sin , and sins of violence ! from all ill-tempered Zeal , that hath not the Allay of Charity and Knowledge ; from Censuring the Spiritual Estate of others , and from neglecting of our own ! Afford us also that Instructing Grace , which having first thoroughly inform'd our selves , may actuate us into Diligence of doing good to others , who belong unto our Charge , or stand within the Limits of our several Callings. And lastly , to secure all the rest , we importune Thee for a Confirming Grace , that may lead us on in a steady Course of Diligence and Piety begun ; that both may be Crown'd with Perseverance ; that so at length, having served Thee and our Generation faithfully , we may (like saint Paul thy blessed Apostle) whensoever , howsoever Thou shalt please to call us , seal all the premisses with a good conclusion at (if not with) our Lives end. Amen, Amen.

THE

{ The COLLECT. }

<p>Epistle. Acts 9. vers. 1. unto vers. 23.</p>	<p>Gospel. Math. 9. vers. 23. unto the end.</p>	<p>God, which hast taught all the World, through the preaching of Thy Blessed Apostle St. Paul; Grant, We beseech Thee, that we which have his wonderful Conversion in remem- brance, may follow and fulfill Thy holy Doctrine which he taught, through Jesus Christ our Lord.</p>
---	---	--

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 2.
E.
Psal. for
D. M.

UPON

The Purification of St. Mary the Virgin.

The Purification Luc: 2

M. Less.
1. Wisd. 9.
2. Mark 2.
E. Less.
1. Wisd. 12.
2. 1 Cor. 14.

23



22 And when 7 dayes of her Purification according to 7 Law of Moſes were accompliſhed, they brought him to Hieruſalem &c.

DISQUISITION XXII.

How genuinely doth Purification here follow Conversion? This of Apoſtolick Mary, that of St. Paul the Virgin. Some particular Churches

ſee who firſt inſtituted this } obſerve
order of bearing about ſunday } for pag 132
on Candlemas day

observe four *Holy-Days* in memory of the blessed *Virgin*, viz. the *Annunciation*, the *Assumption*, the *Nativity*, and *Purification*: our *Church* finds good ground to keep onely two, viz. the *Annunciation*, and the *Purification*, and those (in some kinde) common to her and our blessed *saviour*.

And this Feast also of *Purification* some make to be of a fourfold *Denomination*, (as the Masters of the *Ceremonies* observe) viz. the *Purification* of *Mary*, the *Presentation* of *Christ*, *Candlemas Day*, and *Simeon's Holy-Day*. For the last, the *Gospel* appropriated saith enough, as of a *witness*. For the third, since we shorten not our day by lights at noon, nor force a night before it come; our *Church* doth rather exhort unto the Metaphor, with the

* *Light* of the world here presented, *Matth. 5. Let your Light so shine before men, that, &c.* Of the two former I shall give you some account, (let others of the rest) and first of the various *Readings*. Some Copies having it *αὐτῆς*, *his Purification*, (so *Erasmus*) our latter English and old Latine Bibles, according to *αὐτῆς*, *her Purification*; and some read *αὐτῶν*, *their Purification*; because *Christ* was presented in the *Temple*, so well as *Mary* purified: the first part of this was enjoined upon the fortieth day after the Birth, *Lev. 12.* as to the purifying of women; the other, *Exod. 12.* as to the offering up the *Males*. From both w^{ch} *Ceremonial* duties, our blessed *Lord* and his *Virgin Mother* might have pleaded just exemption: *Himself* being the real *Temple* of the *Godhead*, as in whom it dwelt bodily, the very end and substance of that *Figure*: and she being void of *Sin* in her *Conception* of *Him*, that ground-work of *Purification*, (I speak not of her own conception, and that civil war of the *Dominicans* and *Franciscans* thereupon) but having been over-shadowed by the *Holy Ghost*, *Luke 1.* she was not obliged by that Law, *Levit. 12.* according

Baronius in
Roman.
Mart. Febr.
2. &c.

*Diem lucer-
is non in-
fringimus.*
Tertul. in
Apol.
* *Dies Can-
delaria.*
Bern. in
Fest.
Matth. 5. 16.
Dr. Donne,
Serm. 1.
vol. p. 112.
and 8.

Levit. 12.
per totum.
Exod. 12. 21.

Col. 2. 9.

Luke 1. 35.

ing to that judicious *Maxime*, That where the Reason of the Law ceaseth, the Obligation is ended, as it was here. Yet both (here) cheerfully and punctually undergo it, out of an high obedience, and exemplary lowliness.

Christ being (as this day) presented in the Temple, as it is written in the Law of the Lord, Exo. 12. (and in the Gospel for the day) Every man- child that first, &c. being a grateful Reflexion, grounded on God's delivering Israel, when he smote the first-born of Egypt: and this Reason is rendred by God himself, Numb. 8. why they should consecrate all their first-born to him. And therefore now Christ was presented, as the first-born by many fair prerogatives; as 1. of his Divinity, John 3. 12ly, of his Humanity, Matth. 1. and 3ly, the first-born of Grace, Ephes. 5. and 4ly, of power, the first-born of the Dead, 1 Cor. 15. lastly, the first-born of the Regenerate, 1 Pet. 1. And there- fore though he were not tied to the Rites of the Law,

yet suffered he himself to be presented in the Temple, to shew God the Author both of the Law & Gospel; to redeem those that were under the Law, Gal. 4. 5. to avoid scandal of the Jews, and to conciliate many good witnesses of his meekness and obedience, as *Anna*, and old *Simeon*, who sung his *Nunc Dimittis*, his Swan-like Anthem at this Solemnity; which was called Christ's morning Sacrifice, his first being offered in the Temple; as that other was called his evening Sacrifice, being offered upon the Cross: in the former, he was Redeemed, in the latter, he did Redeem, giving himself for us, an Offering and a Sacrifice to God, of a sweet smelling savour, Ephes. 5. And it being Revealed to aged *Simeon*, that he should

* *Hodie Dominus Templi ingressus est templum Domini.*
Bern. de Purificatione.
Numb 3. 17.

John 3. 16.
Matth. 1. 25.
Ephes. 5. 2.
1 Cor. 15. 20.
1 Pet. 1. 3.

*Excidio Templi veteris stat Pinna superstes,
Structus enim lapide ex illo manet Angulus, usque
In seculum seculi; Quem spernunt edificantes,
Nunc Caput est Templi, & laterum compago duorum.*

Prudent. in Enchirid.

Matinum sacrificium, & vespertinum, Christi.

*Cynea Can-
tio, Canticū
Simeonis,
Nunc dimit-
tis, &c.*

*John 6. 48,
50, &c.*

Luke 2. 22.

Levit. 12. 4.

Exod. 23. 15.

*Serm. in di-
vites ava-
res.*

should behold *Christ* in the *Flesh*, before he resign'd up his own *Spirit*; He (at this time) went unto the *Temple* of the *Lord*, and there finding the *Lord* of the *Temple*, was so over-joyed thereat, that taking the *Babe* into his arms, he falls a singing to it, (a *Swan-like Song*) his own dying *Anthem*; wishing to close his eyes with that blest object, *Lord, now lettest thou thy servant depart in peace, &c.* I have seen the Prince of Peace, *Mine eyes have seen thy salvation*, and they desire to see no more: into thy hands, (sweet *Jesu*) whom I hold in mine, I commend my fainting *Spirit*; embrace my *Soul* in the Arms of thy *Mercy*, as I embrace thy *Body* with these Arms of *Flesh*. This was a singular prerogative of old *Simeon*, yet a greater he vouchsafeth every devout *soul* that meets him in the *Temple*, embracing him in his holy *Word* and *Sacraments*; even to see with their eyes, and handle with their hands; yea, and to taste with the mouth the *Word of Life*, *John 6.* And thus you have the *Presentation*.

For the *Purification*, the Blessed *Virgin* (knowing *Obedience is better then Sacrifice*) performed the Rites thereof (though not engaged to them) in every circumstance: for time, *Luke 2.* that is, about forty dayes after her delivery; for place, they brought him to *Jerusalem*, (the Standard of Religion) and presented him in the *Temple*, the special ubi of God's presence; and there, not without a due oblation, God saying none shall appear before me empty, *Exod. 23.* A pair of *Turtle-Doves*, &c. fit Emblems of her Innocence and Chastity. A pious *David* disdains to serve God of that which costs him nothing, for nothing he may justly gain by such a service; yet such cheap *Votaries* are frequent now adayes; and Saint *Basil* might as well now, as ever, complain of such as perform onely that kinde of *Devotion* which is without cost, as to *Pray* for fashion, and

and to Fast for frugality. Yet here her Offering proportioneth her Ability, (and so merciful is God's acceptance) a pair of Turtles, not the Sacrifice of the Rich, which was a Lamb, but the Poor's Offering, two young Pigeons; so Maldonat and others gloss upon her Penury, (however her Representations are since gayer far then ever she was in person) Sanctified Poverty being, indeed, richer then splendid vanity : If we cannot give much, God will accept of little; of a Virgin two Pigeons, of the Widow two Mites, Mark 12. so we belye not our ability, and remember that of Exod. 23. None shall appear before me empty, lest else he go as he came, he be of those rich that are sent empty away. And now by this Precept of Moses, and Practice of Mary, Parents are instructed to beget Children unto God, by pious Education; like Joseph and Mary here, to present them in the Temple, bringing them to Holy Baptisme, and consecrating their Infancy to God : as St. Hierom was delighted to hear children smatter of Christ before they well could speak. A careful seed-time may well hope a fruitful crop. It is the wise man's Counsel, Train up a childe in the way he should go, and when he is old, he will never depart from it, Prov. 22. 6.

Levit. 12. 8.
In locum.

Mark 12. 42.
Exod. 23. 15.

Galbutire
Christum.
Hier. in Epist. ad Eustoch.

Prov. 22. 6.

Lastly, in all the Judicials and Ceremonials (you must know) there was ever somewhat Moral wrapped up in them; as in that of not taking the Dam with the young, Deut. 22. and not seething a Kid in his mothers milk, Exodus 23. The moral was to prevent being void of natural affection, and to move us to pity and compassion : that of Deut. 25. Thou shalt not muzzle the mouth of the Oxe, &c. Saint Paul Moralizeth of the Labourer and his Wages, indeed especially of the Minister and his maintenance, 1 Tim. 5. So likewise in this Ceremony of Purification is there something Moral, (that is) competent

Deut. 22.
Exod. 23.
25097016
Rom. 1. 31.
Deut. 25. 4.

1 Tim 5. 13.
1 Cor. 9. 10.

competent *Reservedness*, and due *Gratitude*, though not tyed to the *Jews* number of dayes, and particular *Oblation*; yet most necessary is such a retirement, for recovery of strength, and restraining of intemperance; and then that their first *publick* appearance should be in the *Temple*, to present their *Benefactor* the *Christian Offerings* of *Prayer* and *Praise* for his *preserving them* in the great danger of *Childe-birth*; which (as one saith) is *magnum miraculum*; so great a miracle, that they may well go, and say with *David*; (and that not onely by *Proxy*, and slight *Bills* put up at any time, but also by their own serious *Responsals* interwoven) O Lord, I will give thanks unto thee, for I am wonderfully made, Psal. 139. my fruit is wonderfully made, and I the *Mother* of it no less wonderfully saved! I say, the blessed *Virgin* thus submitting to the *Jewish Rites*, it was not for her self; but for our example, (saith *St. Bernard*) teaching us *pacifick* and *morigerous Spirits*; and so far (as *Peace of Conscience* is not interrupted) to seek the peace of outward *Jerusalem*. *Pliny* hath a story, and it is none of the worst, that he tells of two *Goats* meeting on a narrow bridge, that did not fall a *Duelling*, and make away each other, but one make way for the other, by lying down upon his belly, and suffering his fellow to pass over him; whereby both escaped the danger of the *Ditch*: would God all that are too like them in some other qualities, were but as like these *Goats* in this, although but a necessitated *Prudence* and *Humility*; for then surely would not so many fall into the *Ditch*, the *Ditch* both *Spiritual* and *Corporal*! But to close this, *Nicephorus* and *Reusn.* report that the blessed *Virgin Mary* died *Anno Christi* 45. that was about twelve years after his *Crucifixion*, while *Bucholcerus* placeth her death three years after: but (among them all) we hear not any thing of her *Assumption*;

Melancht.
Postil. in loc.

Psal. 139. 13.

Bern. Sermon.
7. in Purific.

Quæ non
vim, sed vi-
am fecere.
Plinius nat.
Hist. lib. 8.
cap. p. 40.

Isaac. Chro-
nol.

Assumption; her Spiritual we believe as confidently as any, but her Corporal Assumption we are ready to believe, when it shall once be creditably evinced.

POEM XXII. } On the Pu-
rification. }

HERE comes a *Virgin* doth her Sex excel,
Without *Hyperbole* or *Parallel*;
Passing *Aurora*, or the gilded *Morn*,
When *Rose* blushes *Silver*-beams adorn:
Where *Grace* and *Beauty* sweetly do contend,
Which shall her most unto the world commend.
She from an unstain'd *Childebed* here doth rise
Brighter then *Cynthia*, when she mounts the *skies*
From *Thetis* Streams; *Producing* without Pain,
As formerly *Conceiving* without *Stain*.
Yet *she*, though purer then the *Salmon Snow*,
Doth here the *Legal Cleansing* undergo;
The Blessed *Virgin* to the *Temple* hies,
To *Offer* there her grateful *Sacrifice*.
But what need she those *Washings*, being the *Well*
Whence sprung the *Living Water*? But to tell
In her *Returning Feast*, our *sinful years*,
That they more need th' *Ablution* of our *Tears*!
May her *Obedience* then to All impart
Endeavours to be *Purifi'd* in *Heart*.

Ladies, look here, *Dress* by this *Virgin-Glass*,
And you for *Beauties*, nay for *saints*, shall pass.
She with an *Off'ring* to the *Priest* repairs,
But more to *God*, with *Gratitude* and *Prayers*;
Presenting too her *Son* and *Saviour* There,
Where should our *First-born Youth* and strength appear.
Happy those *Parents* who, *Devout* as she,
Tender to *God* (at once) both *Fruit*, and *Tree*:

Happy those Children too, whose flow'r of Youth
 Is thus presented to the God of Truth.
 She that had born the *Lamb*, presents a Pair
 Of Turtle Doves, all *Hieroglyphicks* Fair
 Of that same spotless *Innocence* and Grace,
 Which, in her *Soul* and *Body* both, took place :
Doves or *Goats*-hair accepted in good part,
 God not so weighing the *Gift*, as Giver's heart ;
He, *Quality*, not *Quantity* respects,
 The *Minde* accepts, that *Mines* of Gold rejects;
 Measures not *Deeds* by *Time*, nor *Pray'rs* by length,
 But both by their *Sincerity* and *Strength*.
 If *evil Times* then other *Gifts* prevent,
 Yet *Soul* and *Body* Thou may'st still *Present* ;
 And those indeed most acceptable *Twins*,
 Sincerely Offer'd, *Purifie* our *Sins*.

P R A Y E R XXII. { On the Pu- }
 { rification. }

O Blessed *Jesu*, who (as upon this Day) wast presented in the Temple ; yet not as needing any Consecration thence, but rather bestowing it thereon, nor as obliged by any guilt or stain unto that legal Rite and Duty ; but onely as a voluntary Pattern for our Imitation, and to present the Morning Sacrifice of thine Obedience for mankind, which was Completed afterward in the Evening Sacrifice of Thy Passion ! Give us grace likewise to present our selves unto Thee in Thy holy Temple ; and as Thy People, to come willingly to Thy holy Assemblies, worshipping Thee (O Lord) in the Beauty of Holiness : Nor to make single Addresses onely, but that (like the Blessed Virgin here) we devote the Fruit of our Bodies also, and present our Children early to Thy sacred Ordinances ; as first, to that of Baptisme ; and after, in their season, to those of Thy holy Word and Eucharist.

rist. And as this Female Saint repaired unto the Temple for her Purification, (according to thy Law) with her proportionable Offering; let us all so far follow her, as to Gratitude & Obedience for received Mercies: but her own sex especially make ever mindeful, to Repay peculiar Offerings of Praise and Thankfulness for their miraculous Deliverances; wherein they are so near Receiving Death, in exchange for giving others Life! wherein Nature (if in any thing) seems somewhat ungrateful, and man too like the Viper, to Repay the Kindness of Production, with so much Danger and Affliction! But O Thou Preserver of Men, be Thou (in such cases especially) the Preserver of Women; as Thou affordedst ability to conceive, so give them strength also to bring forth; make them joyfull Mothers of Children, that may be Thine, more then Theirs. To which end as Thou givest them Faith to save them in Childe-bearing, so give them hearty Gratulations after it; that like this holy Virgin they may make their first publick Appearance in the Temple, and there not empty, nor by the Proxy of anothers Lips, but by their own mouths, and hearts, and hands, and lives may praise Thee. And lastly, grant us all (even of both Sexes) Grace, dear saviour, to embrace Thee in the Arms of our Faith, as good old Simeon did in the Arms of his Flesh; that our Eyes having seen thy salvation, we may at length depart in Peace, here seeing the Light of the Gentiles, and hereafter the Eternal Glory of Thy People Israel. Amen, Amen.

{ The COLLECT. }

Epistle.
That for the
Sunday be-
fore.

Almighty and ever-lasting God, we
humbly beseech Thy Majesty, that as
Thy onely begotten son was this Day
presented in the Temple, in substance
of our flesh: so grant that we may be
presented unto Thee with pure and clean
Minds, by Jesus Christ our Lord.

Gospel.
Luke 2, ver.
22, to 27.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D.M. 25.
E.
Psalms for
D.M.

UPON
The Feast of Saint
Matthias.

373
M. Lesson.
1. Wisd. 19.
2. Luke 7.
E. Lesson.
1. Eccclus. 1.
2. Ephes. 1.

24



S^t. MATTHIAS.

DISQUISITION XXIII.

THE New and Old Testament being but one
and the same, veiled and revealed; we shall
meet with in reading of Them many mutual *aspects,*
and

*Vetus & no-
vum Testa-
mentū, idem,
velatum &
revelatum.*

Ephes. 2. 20.

De Civit.
Dei, l. 8. c. 3.

Numb. 33.

Exod. 28.

Josh. 3. 4.

Ang. Serm.
106. de
Temp.
Rev. 21. 12.

Matt. 19. 28.

Acts 1. 15.

*By the An-
gels called
Tempus Ex-
pectationis.† Bellarm.
de Rom. Pon.
l. 1. c. 22.

and frequent sweet *Reflexions*, and one of them here, in the *Election* of this choice *Apostle*, who was to make up the *Fracture* in the number of the *Twelve*: For as *God's* old *Church* and *People* stood, and were founded on the *Basis* of the twelve *Tribes* of *Israel*; so *Christ* was pleased to *Found* his *Church* proportionably upon his *twelve Apostles*, *Himself* being the chief *Corner-stone*, Ephes. 2. Built upon the *Foundation* of the *Apostles* and *Prophets*, *Jesus Christ* himself being, &c. *Alii aliud*, (saith St. *Austin*) There are variety of *Descants* on this *Number Twelve*; but all allow it *mystical*, and reflecting on the *Twelve Fountains* of *Elim*, Num. 33. while its 70. *Palms* figure out the 70. *Disciples*, and their victorious *Doctrine*. Some make this number 12, to look back upon the *twelve precious stones* appointed for the *Breast-plate* of *Aaron*, Exod. 28. Or on those *twelve Princes* chosen out of the *Tribes* of *Israel*, *Joshua* 3. Or to the *twelve stones* took out of *Jordan*, and by *Joshua* pitched in *Gilgal*, Josh. 4. As those *twelve* be put in *Jordan* were a *Type* of the *twelve Patriarchs*. Lastly, some make this number to look forward, as on those *twelve Gates* of the *Heavenly Jerusalem*, Rev. 21. wherein (as *Christ* promised) *They shall be Judges* of the *twelve Tribes* of *Israel*, Matth. 19. that is, either in the *Church*, by way of *Censure* and *Direction*; or at *Christ's* last *Coming*, by their *Comprobation*.

But from the *Number* here made up, to the story of effecting it, whereof (in the *Epistle* for the Day, *Acts* 1.) you have a short and sweet *Account* from *St. Peter's* Mouth, vers. 15. (both as to the *Vacancy*, and the *Successor*) In those * *days*, that is, between the *Ascension* of *Christ* and the *Spirit's* *Descension*, *Peter* stood up in the midst of the *Disciples* and said, &c. Whence to argue *Peter's* *supremacy* of *Power* over the rest of the *Disciples*, (as † some do) is rather an *Extortion* of wit, than any fair

fair Consequence of Truth or Argument: He being
 Elected Prolocutor of their Convocation, or by the
 secret Revelation of the Holy Ghost appointed to this
 Exhortation: and sure a Speaker *pro tempore* is not
 above the Authority designing him, or any of his
 Fellow-Members, save onely in a Primacy of Order;
 which may be allowed to St. Peter for his years, Calvin &
 as well as for the Vindication of his Repute; as having Beza in loc.
 most of all deny'd Christ heretofore, it now most
 became him (of all the Colledg) to be the Mouth
 of the Company, and forwardest in such a business.
 And in those dayes Peter stood up in the midst, &c.
 Where he first sheweth the vacancy, how Judas
 his Apostleship became void; and secondly, how
 needful that another should be chosen. To the first
 applying that of Psalm 41. Men and Brethren, this
 scripture must needs have been fulfilled, &c. Must
 needs, where you must understand, necessitas hy-
 pothetica, (as the Schools call it) not an absolute, Lorin, in loc.
 but a suppositional Necessity; Predictions of Scrip-
 ture being (like the Legitimate Predictions of A-
 stronomy) not occasional, but consequential intima-
 tions. 1 Cor. 11. There must be Hereses: It must
 be that offences come, &c. Matth. 18. That is, sup-
 posing the malice of Satan, and wickedness of man,
 'tis impossible but that such should be in the world:
 and thus foretold (like Eclipses of the Sun & Moon)
 not by way of Causality, but onely of Prævision,
 as being foreseen in their Causes. This scripture
 must needs have been fulfilled which the Holy Ghost
 by the mouth of David spake before concerning Ju-
 das, which was Guide to them that took Jesus: For
 he was numbred with us, and had obtained part of
 this Ministry. We see, and grieve to see it, that
 the eminentest places may be sometimes unworthily
 supplied; (notwithstanding all the Circumspection
 of Electors) Herod and Pilat may usurp the Chair
 of State, as Annas and Caiaphas may that of Aaron.

The vacan-
 cy of Judas
 Office.
 Psal. 41. 8.

Oportet esse
 Hereses.
 1 Cor. 11. 19.
 Matth. 18. 7.

Acts 1. vers.
 16, 17, &c.
 Psal. 41. 8.

John 6. 70.
 πῖζα τῶν
 χαλῶν
 πῖζα τῶν.
 Vi ebrius, sic
 avarus; Dū
 absorbet, ab-
 sorbetur: Te-
 nendo divi-
 tias, tenetur
 ab eis; Dum
 Prædo, Præ-
 da. St. Aug.
 Psalm 38.
 Matth. 27.

and even Judas here a See Apostolical. Nor are we to abate the place its due, for any such indig- nity of Person: Yet this Eminence of Office exalts the baseness of the Crime; the higher Judas his Station, the lower his Fall! Of an Apostle to be- come an Apostate, rendereth him like Lucifer, the brighter Angel, the fowler Devil! for so he is cal- led, John 6. See what a Metamorphosis Cove- tousness can make in man! well called the root of all evil, 1 Tim. 6. For Judas here was caught in a Pursenet! as Saint Ambrose saith of a Drunkard, while he sucks in the Wine, he is himself ingurgi- tated! So Judas here, (for Covetousness is Alle- gorical Drunkenness) while he hath the Bag, that hath him; and while he would make a prey of o- thers, justly he becomes one himself, Matth. 27. being his own Accuser; I have sinned in betraying innocent blood. Secondly, his own Arraigner; He brought again the thirty pieces of silver to the High Priests. And thirdly, his own Executioner; He departed, and went and hanged himself, (as you may read more of this in the Disquisition on Good Friday.) And thus you have the Vacancy.

Now see the Election of his Successour; Succession being one of the boasted γωστισματα, that is, one of the great pretended Marks of the Church visible, though certainly the Church is as visible in Persecu- tion as in Glory, and perhaps more conformable to her Head and chiefest Pillars, Christ and his Apo- stles. But yet the Apostles here (as all good Christians ought) endeavour to continue the Succession of the sacred Function; and to that end continued with one accord, verse 14. not in Supplication onely, (saith Aretius) but in Consultation also, for the Real Propagation of the Gospel. And here observe briefly, the Person, End, and Manner of the E- lection. The Person, vers. 21. One of those men that have accompanied us, Men, none of the other

In locum.

Sex, 1 Cor. 14. nor any Stripling, either for years or Learning, 1 Tim. 3. One of the * Elders, Christ himself not preaching until thirty years of age. His Harbinger Saint John Baptist foregoing him in his Ministry, much about some such time as in his Birth, that is, some six or seven Moneths, Matth. 3. In those dayes came John the Baptist preaching in the Wilderness, &c. as not being fit before for so grave and weighty an Office. For by the Custome of the Jews (you must know) none might aspire the Priesthood before 30 years of Age, 1 Chr. 23. David there numbring the Levites from thirty years and upward. And the same word among the Greeks is used for a Priest, and Elder; $\pi\epsilon\rho\sigma\beta\acute{\upsilon}\tau\eta\varsigma$ or $\pi\epsilon\rho\sigma\beta\acute{\upsilon}\tau\epsilon\rho\varsigma$, which besides both too, signifieth an Ambassadour, (as the Apostle sometimes useth it) and such had need enough be grave and prudent; and therefore the modest Baptist contented himself with Retirement in the Wilderness, $\epsilon\omega\varsigma\ \eta\mu\acute{\epsilon}\rho\alpha\varsigma\ \alpha\mu\delta\epsilon\iota\chi\epsilon\alpha\varsigma$, until the time he should appear to Israel, Luke 1. vers. the last. You see, there is no precipitating into the Holy Function; and sure they make more haste then good speed, that leap from any Mechanick Art into Theology. Yet how many unfledg'd Birds now adayes adventure to flie Steeple-bigg, and such as ne're were hatched in the Muses Nest, and oft justly Inheritors of the Fate, as well as of the Fault of Icarus! I confess we are not tied precisely to the Jewish thirty, (Ability not being always the Childe of Age, even in the Wise man's Judgement) and the Scriptures telling us of an old man that hath not filled his dayes, and of a Childe of years, &c. It is the Juvenis moribus is here excluded; the Novice in Erudition, not youthful sufficiency. And therefore our Church * embraceth twenty three and twenty four years for

1 Cor. 14. 34.
1 Tim. 3. 6.
* Tricesimus
annus Do-
floris aetatis.
1 Chron. 23.

Matt. 3. 1, 2.
Vixit ante
non idoneus
ad Officium.
Mald. in loc.

1 Chron. 23.

† From $\alpha\mu\beta\lambda\acute{o}\varsigma$, senex, unde $\alpha\mu\beta\lambda\acute{o}\varsigma$, Legatione fungor, vel munere Ecclesiastico: quoniam ad utramque Legationem, non nisi viri primarii, etate & ordine venerabiles, sunt adhibendi.

Isa. 65. 20.
* By the Canons at 23, men may be ordained Deacons, at 24. Priest; but none Bishops before 30, &c.

her

* *Mannus
munda esse
debet que a-
lios lavat.*

* *Novatus,
Pelagius,
Socinus, &
Schismatici
hodierni.*

*Præmarium
Evangelii
caput. Calv.
in loc.*

her first *Orders*; yet her *chiefeft* gracing no man under thirty. And thus the *Apostles* here would chuse an Elder for age; and for *Morals*, one of known Integrity, and of good Conversation. Indeed because our weakness is such, that we are more led by Practice, then by Rule and Judgement; it were to be wished, nay to be pray'd for, and endeavoured, that those *Hands* might be very * *clean*, whose Office it is for to wash others: yet some reason have I to fear, that it hath done much mischief in the world; the looking more unto the *Life*, then to the *Doctrine* of our Teachers. Nor yet let me be mistaken here, as any whit to diminish or derogate from the rarest Jewel of good *Life*, which is the only thing to make us happy in both worlds; but sure the more wise Christians will weigh mens *Doctrine* by the balance of the Sanctuary, and not by outward Conversation: it is some kinde of evidence, but a false Demonstration; and most of the * *Arch-Hereticks* of the world have presented their venom in such gilded Pills. The worst life cannot (to an impartial Judgement) disparage the *verity* of solid *Doctrine*; nor, on the other side, ought the most Plausible Converse (to a wise Christian) admit the *Insinuations* of false *Doctrine*. But happy those (both persons and places) where *Life and Doctrine*, like *Rachel and Leah*, build up the *House of Israel*. And so it was here, in *St. Matthias*, whom the *Apostles* chose, not a stranger, but a Domesticall, One of those that have accompanied with us, &c. all requisite Qualifications of such as are to be chosen, especially into sacred Places; the end in all such being, as here, *judges the Apostles*, to be witnesses of the Resurrection of Christ, and that both by Life and Doctrine, lest one destroy and pull down more then the other buildeth.

And so to witness that especially, the *Resurrection* being as it were the *Axis*, or Hinge, on which the

the whole Gospel moveth, *Nexus Articulorum*, the very tying-knot that fastens all the Pearls of the other Articles of our *Belief*, (as appeareth fully in its proper place, the *Disquisition* on the *Resurrection*.) Now for the Manner of this *Election*; it was by Designation of *Persons*, and casting of *Lots*. The *Persons*, vers. 23. described both by their *Names*, and their *Number*: their *Number* two, (insewer could not have been *Election*, in more might have been *Distraction*;) their *Names*, *Joseph* called *Julus*, and *Barsabas* also, and *Matthias*: good *Names*, good *Presages* of their *Vertues* and *Endeavours*, these two being two of the seventy *Disciples*, (as is easily collected from vers. 21.) and those the fittest *Nursery* to supply the *old Stock* of that *Orchard* of the *Apostles*. And these two being of equal *Piety* and *ability*, in outward apprehension, the *Decision* was fain to be by casting of *Lots*, vers. 26. It is not said in the *Greek Copies*, ἡδωσαν ἑαυτοῖς αὐτοῖς, they gave forth their *Suffrages*, or *Electing voices*, which is all that some will acknowledge to have been done here; but the *Text* is clear enough for *Lots*, καὶ ἔπεσεν ὁ κλήρος ἐπὶ Ματθίαν, and the *Lot* fell on *Matthias*. And there are three special sorts of *Lots*, denominable from their several *Ends* and *Objects*, scil. *Divisory*, *Consultory*, and *Divinatory*. *Divisory Lots* are such by which it is declared what share should be distributed to any one, either of *Things* or *Honours*, *Actions* or *Offices*, *Rewards* or *Punishments*, which cannot otherwise impartially be decided. *Consultory Lots* are those wherein some extraordinary *Power* is consulted touching what is to be done in some intricate and obscure business. And *Divinatory Lots* are such as make an *Inquisition* into future *Contingencies*, and *Events* beyond our humane reach. The first of these, (though perhaps

Bona Nomina, Bona Omina.

Nec obstat quod subjungitur, καὶ οὐκ αὐτοῖς, quod nihil aliud fuit, quam Fudicium Sortium communi suffragio vel decreto fuisse approbatum.

The Use & Kinds of Lots.

1880-1881
Lotti (Gummi) 124

* Tres Sortium species, sc. Divisorie; Consultorie; Divinatorie: Quarum directio expectari potest vel à Culo, vel à Deo, vel à Casu, vel à Demone. Vid. Legium de Ju. & Just. l. 2. dub. 9. n. 58, &c.

† Scribit forte eligendum Sacerdotem; qui tempore Pestis & Persecutionis maneat in oppido, & fidelibus res sacras administret. Epist. 180.

perhaps not alwayes, yet generally) are lawful, * *Divisory Lots*, especially where the *Event* is expected from the peculiar *Providence of God*: as first, in outward things, and others that cannot otherwise be well determined, as in *Partitioning* some *Hereditaments* and common *Goods*; these *Lots* (not onely

lawful but expedient) are oft prescribed in *Courts of Equity*. Hither may be reduced the frequent *wagers* among persons, & *drawing of Cuts* or *Lots* for determining of lighter *matters* or *Litigations*. Secondly, in *Functions* or *Offices*, where *Honour* or *Danger* is involved; as in an *Army* made up of divers *Nations*; when a *Town* is to be *assaulted*, or any other difficulty attempted, the *usual Decision* is by *Lots*, who shall have the perillous *Glory of the Onset*. And St. † *Augustine* allows this *Designation* (in times of *Pestilence* or *Persecution*) what *Clericus* should abide among them, and *Minister* in *Sacreds* to the People. And this is also sometimes us'd in *Punishments*, when among divers of an *equal guilt*, the *Power offended* is appeared with some of them, according as the *Lot* falls on them. These *Divisory Lots* (I say) may appear lawfull, whenever things can neither be determined by *Law* or *Reason*: but for the rest, lesse will serve to *Demonstrate* them, for the most part, unlawful. *Divinatory Lots* touching future *events* must needs be altogether unlawful, because their *Direction* cannot be expected from *God*, who will not be so tempted, to *Reveal* his future *Purposes* at mens vain *pleasure*, and oft *confutes* them by the contrary: and from the *Stars* to look for the *Effects* of *Liberal Agents*, (whether of *God* or *men*) is both the *sin* and *Vanity* of too many in this *stolid Age*. So that the *Disposition* of these *Lots* must then be expected from the *Devil*; and that notes
then

when a tacite Invocation of him, and rendring to him that Attribute of God, (of knowing future Contingencies) who was a Lyar from the Beginnings; and so shall his Consulters finde him to the end. Lastly, for Consultory Lots, they are for the most part unlawful also, (for the Reasons forealledged) because, without an absolute Necessity, to expect that God should manifest his will in such a peculiar manner, is an high Temptation of him; while the Devil easily crowds himself into such Solicitations, and becomes their Oracle. As for this fault,

* Imo est periculosum, quia facile Demon se immiscebit, & hominem decipiet. Aug. Epist. 119. cap. 20.

one long ago sharply chid the Brethren in their + Overseers, and I with heartily some of us did not too much deserve it still. Yet, as the case may be, these Consultory Lots may become lawful, sc. in some great Exigents of Sacred business, wherein all humane Counsel is at a loss, and whensoever God is pleased to inspire the use of them, and to evidence the same by irrefragable Circumstances; as it was in the case of Saul, Nathan, Jonab, and St. Matthias here, where this Act was prefaced with Prayer, and unanimous Resignation of the Event to God, without all Partiality or Emulation. And this kinde of sortilegium was usual with Antiquity, such an undeceitful and nonsuperstitious Lottery. Sometimes in Temporals, according to that of Solomon, The Lot causeth Contentions to cease, and maketh a Partition amongst the Mighty. And sometimes in Spirituals also; for it is said of Zachariah the Priest, that his Lot was to burn Incense, Luke 1. And therefore for ought I know, that casting of Lots may still be used in some cases, where all other considerations are exactly balanced, and with these Religious Cautions; viz. 1. That it be not in Ordinary Cases, (as of

† Sortes quas Patres damnaverunt, nihil aliud quam Divinationes & Maleficia esse discernimus; quamobrem volumus illas omnino damuari, & inter Christianos ultra nolumus nominari; & ne exerceantur, Anathematis interdicto prohibemus. Leo 4. ad Episcopos Britannia. Et hic usus sortium merito reprehenditur à D. Augustino. Epist. 119.

Lots lawful so qualified.

Prov. 18. 18.

Luke 1. 9.

frivolous

frivolous Accidents of loss, &c.) but onely in matters of moment that are *equilibrions*, and such as *Humane Judgement* cannot impartially determine, that the *Business* be with all *Candour* carried, and declared: 2ly, without any *uncharitable Conceits*, or dishonourable *Deceits*: 3ly, that nothing be *Superstitiously* expected from *Charms*, *Wizards*, *Fortune*, *Stars*, or *Devils*; or any thing of the Event retributed to any of them: Lastly, that all herein be done according to the *President* of this Day, (i.) with Prayer and Submission of the whole matter to God, as *Solomon* exhorteth, *The Lot is cast into the Lap, but the whole Disposition thereof is of the Lord*, Prov. 16. This is enough to satisfy some; those that would have more of this Argument, let them to the *Folio's* of ^a *Aquinas*, ^b *Belarmine*, ^c *Marlorat*, &c.

Prov. 16. 33.

a 2. 2. Q.

95. A. 8.

b Lib. de

Clericis, c. 5.

c In locum.

* מתנה

Theod.

Nath. &c.

The Gift of

God, from

יהוה & יי

Gal. 1. 12.

בר-שבה

Alsted. Chr.

cap. 27.

Particularly the *Lot* here fell upon *Matthias*, verse 20. And *Joseph* was so just as to acquiesce therein, as well as the other. We must likewise be contented with our *Lot*, what ground soever God hath cast it in: whether the *Lot* of *Jonah* or *Matthias* light upon us, we must say with *Eli*, *Dominus est*, *It is the Lord*, do He what seemeth good in his own Eyes, whatsoever it is in ours. With *St. Paul*, we must study content in all Conditions, *Phil. 4. 11. The Lot fell upon * Matthias*; it was the *Gift of God* to him, (as his Name signifieth) and signifying his *Apostleship* (as *St. Paul* speaketh of his) *to be not of Man, or by the will of Man, but by the Revelation of Jesus Christ*, Gal. 1. The *Lot* here fell not on the Son of Rest, as *Barsabas* intimates; but on the Son of Labour, *St. Matthias*, who spread the *Gospel* through the scorching *Africa*, endeavouring to water those *Sandy Desarts* of their parched Hearts, with the *Heavenly Dew* of *Christ*, and his most saving Truths: all whose pains are at length recompenced there with the Pro-

phet

phets usual reward here below, that is, he is first stoned almost to Death, and then Beheaded, Anno Christi 51.

P O E M XXIII. { On Saint Matthias. }

THE God of Holy Order did Ordain
Succession should his *Sacred Tribe* maintain :
 The *holy Vestments* therefore were put on,
 When *Aaron* dy'd, upon his *hopeful Son* ;
 That so a constant *Rescue* of Supplies
 The *Priestly Office* might *immortalize*.
 And though this *Stream* did (for the most part) *flow*,
 Yet did it sometimes again *Ebb* so low,
 (When by *Prophaner Ages* entertain'd)
 As that in scarce a *Number* it remain'd !
 Hark how *Elijah* sighs, that there were none
 O'th' *Prophets* left, but *He* Pursu'd alone !
 Nay, the *Apostles* once at such a *Loss*,
 That *St. John* onely waited on the *Cross* !
 The rest all scatter'd by their *Fears*, and fled !
 As to their *Function*, and their *Master*, dead !
 So that th' exterior *Orbe* may be so *dark*,
 Of the *true Church*, that an illustrious Mark
 Can hardly *visible Succession* be
 In times of *Tyrannous Impiety* !
 Yet by those *Single Pipes* can Heav'n conveigh
 These *Holy Waters*, and the final Day ;
 And from those *Sparkles* of *Celestial Fire*,
 Hath ever since made *holy Flames* aspire.
 So that when *Judas* by *Transgression* fell,
 And the *World's Ransome* for few Pence did sell,
 With *himself* in the *Bargain* ! soon the *Place*
 By pious Choice did *St. Matthias* grace ;
 Concerning which, th' *Apostles* *Faith* and *Pray*,
 (Such *Duties* best suit an *Election-Day*.)

And

And having fixed on a vertuous *Pair*,
 To *Him* they leave the *Person* to declare
 Who *searcheth Hearts*, and so can best dispenſe
All to his *own*, and their Convenience :
 Both equally ſo good , that which to *chuse*
 When *Humane Judgement* knew not , or reſuſe,
 God by a *sacred Lottery* permits
 Them to *discern* , which moſt exactly fits
 His *unrevealed Will*, and on this *Faſhion*
 Makes his own *Choice*, prevents their *Emulation*.
 A *Means* not raſhly now to be *inquir'd*,
 Though *warrantable* then , when ſo *inspir'd*.
Joſeph, well ſtyl'd the *Juſt*, doth acquieſce
 In this *free Choice*, nor thinks himſelf go leſs,
 But without *Emulation* bids us all
 To reſt *Content* in whatſoever fall.
 This *World* a kinde of *Lottery* eſteem,
 Wherein our *ſeveral Conditions* ſeem
 So many ſev'ral *Lots*, all intermixt,
 And but *few Prizes*, thouſand *Blanks* betwixt !
 Then is thy *Fortune* low ? Reſign to Fate,
 Since *Heav'n* can work *That* to thy *fitteſt ſtate*.
 If thou haſt drawn a *Prize*, O then *beware*
 That *Pride* and *Fulneſs* make it not a *Snare* !
 If of the *middle ſort*, thy *Lot's* the beſt ;
 Above *Contempt*, and below *Envy's*, Reſt.
 Thus learn we to expreſs , in each *Event*
 A *Chriſtian Reſignation* and *Content*.
 Deign, Lord, each Heart of ours ſo to *diſpoſe*,
 As uſeful *Inſtruments* to ſerve *Thee*, choſe ;
 Each *Judas* out of *Sacred Office* Raze,
 And ſettle a *Matthias* in his *Place*,
 So let Thy *Love* Thy *Church* among us plant,
 That *faithful ſucceſſours* it never want.

PRAYER XXII.

On Saint

Matthias.

O God of Power and Order, who by the first hast planted Thy holy Church, and by the latter guided it in all Ages; raising it by both, upon the Foundation of the Prophets and Apostles, (Christ Jesus being the chief Corner-stone, uniting both parts of the Building, Jew and Gentile) promising to be with it to the end, to the end of the world, and that the Gates of Hell shall never prevail against it; We earnestly importune Thee (O Lord) to actuate this Promise to Thy Church, in these latter & worst Times! and especially to the more distracted parts thereof among us! upon whom the ends of the world are come! And because in the fairest Pastures there may be lurking Serpents, (as there was one we know to our cost in Paradise) and since there may be a Saul among the goodly Fellowship of the Prophets, and a Judas in the very Colledge of the Apostles; We beseech Thee (O Lord) be Thou a Sun and a shield unto us, a Light to discover the windings of the Serpent; that both in Judgement and Practice we may avoid his venom: give us a Spirit of Discerning; of Discerning thy true from the false Prophets; of distinguishing a Paul from Saul; that so we may see the light of thy Truth, and follow it. And although many Seducers are crept in unawares, (as it was in the purest Times) yet give us grace to try the Spirits by the Rule of thy Word, to try all things, & to hold fast that which is good.

And as we beg protection from all forein Enemies, so more especially preserve us from each home-bred Judas, that is in any superintendency or office over us: O seasonably discover such, and remove them unto
C c their

their own Place, and (as thou didst this day) substitute a faithful and laborious Matthias in his jurisdiction. Suffer not either Foreign Boars, or Domestic Foxes, to break the golden Chain of Legitimate Succession; but ever continue an uninterrupted series of Faithful Bishops and Pastors here among us; that the Wolves (though in Sheeps clothing) may be kept out from seducing, or worrying of Thy Flock; that Thy sheep may not stray, and wander from Thy Fold, as having no shepherd! but that the broken may be bound up, the weak supported, the sound encouraged, all secured to Thine and their own advantage; that they may be led to the green Pastures of Thy holy Word and Ordinances, and to the pleasant Waters of Thine Oracles and Sacraments, those streams making glad the City of God. O fill up the number of thy Persecuted Apostles with men of excellent Spirits, of eminent Courage and Perseverance; and supply the places of all Apostatizing Disciples (as Thou didst here) with Persons of spiritual Eminence and confirmed Goodness: and give us grace in all our Elections of such spiritual Officers (like the Apostles here) to make our Choice with Prayer and Fasting, with Impartiality and submission. Grant this, O Thou great Bishop of our souls. Amen, Amen.

THE

{ The COLLECT. }

Almighty God, which in the place
of the Traitor Judas didst cause Thy
faithful servant Matthias to be of the
Number of the Twelve Apostles: grant
that Thy Church being always preserved
from false Apostles may be Ordered
and Guided by faithful and true Pastors,
through Jesus Christ our Lord:

Epistle.

Acts 1. vers.
15. to the
end.

Gospel.

Matth. 11.
vers. 25. to
the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Ec 2

UPON

M.
Psal. for
D. M. 25.
E.
Psal. for
D. M.

UPON

*The Annunciation to the
Blessed Virgin Mary.*

The Annuntiation. Luc. 1

M. Left.
1. Eccles. 3.
2. John. 12.
E. Left.
1. Eccles. 3.
2. 2 Tim. 3.



*And the Angel came in unto her
and said, Haile thou that art
Highly favoured y^e LORD is wth
y^e. blest art y^e Among women.*

DISQUISITION XXIV.

Exod. 12.

1 Cor. 5. 7.

THE Paschal Lamb was to be eaten totally, Exod. 12. not onely his Head and Feet, but also his Purtenance. And Christ being the same to us,

1 Cor. 5.

1 Cor. 5. and we having already, with *Mary*, appointed his *Head and Feet*, that is, Meditated his *Birth and Death*, are now falling to the *Appurtenance* thereof, viz. The *Angelical* and *Evangelical* Annunciation of his Admirable Conception, which the *Church* acquaints us with exactly in her Gospel for the *Day*, Luke 1. In whose story are mentioned *three Parties* most remarkable, (as being indeed three several Natures :) The Party sending, *God*; the Party sent, *Gabriel an Angel*; the Party to whom sent, viz. the *Virgin Mary*. This happy Message, as every other good and perfect Gift, cometh down from above, &c. The Father sends, the Son descends, the Holy Ghost condescends: *missus à Deo*, involves them all, sent from God. The Messenger here is *an Angel*, and that *Angel* *Gabriel*, and that *Gabriel* signifieth the strength of God; a fit Embassador for such an Errand, to carry News of the *Lion of the Tribe of Judah's* Conception, whose Redemption of the World is expressly called the strength of Gods Arm, vers. 51. of this Day's Gospel Chapter. Here briefly let us take notice of the Person, and his Message. The Person was an *Angel*, that our *Humane Nature* might be Repaired after the manner it was Ruined. As * an evil *Angel*, under the shape of a *Serpent*, was sent to *Eve*, to work our *Woe*: so here a good *Angel* is sent to the blessed *Virgin Mary*, with glad Tidings of our *Weal*; our restitution herein happily proportioning our Fall. An *Angel* to a *Virgin*, and most fitly, for — *Angelus Cognata Virginitas*, (saith one) *Angels* and *Virgins* are of some Affinity, (though a great way off)

Luke 1. 26.

James 1. 17.

† Mercurius Caelicus.

* מַלְאָכִים

from מַלְאָכִים

prævalait,

(i. e.) vir

Dei, seu Dei

Fortitudo.

Adveniente Deo descendit

Nuncius alto

Gabriel ex folio Patriæ, sedemque repente

Intrat Virgineam: Sanctus

te Spiritus, inquit,

Implebit, Maria, Christum

paries sacra Virgo.

Prudent. Enchirid.

* Ad Evam Angelus malus,

ad Mariam bonus accessit.

Ful. de Nat. Christi.

† Cum inter nos & Deum

discordiam peccando fecimus;

tamen ad nos Deus

legatum suum prior misit, ut

nos ipsi qui peccavimus ad

pacem Dei rogati veniamus.

St. Greg.

of her Name : *Maria* , *quasi Maria* , as 'twere, the Sea of Grace and Vertue. And *Ave* being inverted *Eva* ; as she , the Woman occasioned the world's woe , so This as opposite , saluted , as the world's joy , with *Ave* . Fine * airie Speculations , and cobweb-lawn Fancies , which whoso is taken with , may see plenty of them Recited in Dr. † *Boyes* his Postils.

The matter is serious , (as the *Salutation* is exemplarily courteous) *The Lord is with thee* : * He who is with thee in thy *Minde* , will be with thee in thy *Womb* ; he who is with thee in thy *Soul* , will be with thee in thy *Body* , vers. 31. And it is worthy of an *Ecce* , *Behold* , *thou shalt conceive in thy Womb* , and bring forth a Son , and shalt call his Name *Iesus* ; He shall be great , &c. As if *Gabriel* should have said , I am sent from God , and so the Lord is with thee : But much more , by some more eminent Operation : God the Father is with thee , highly favouring thee , making His , Thy Son ; God the Son is with Thee , for Thou shalt Conceive him in thy Womb ; and God the Holy Ghost is with Thee , for He shall come upon Thee , and the Power of the most High shall overshadow Thee. And this brings the Message home unto the Party sent to , and that is the *Virgin Mary* . How ready here was the *Arch-Angel Gabriel* to dispatch this Embassy of Joy and Exaltation to his Inferiour ? instantly trims his Wings with Love and Obedience , and hastens this Narrative to the *Holy Virgin* . And if we would endeavour to proportion our Actions to our Prayers , of doing God's will on Earth as Angels in Heaven do it ; how peremptorily should we execute each part thereof ? with so much Alacrity towards God , and so much Charity to man , though it were to be instrumental to the raising of a Brother , of an inferiour , even beyond our selves , as knowing no other Interest then performance of

λίαν τι-
χρινε δ-
δαμὸν χε-
σιμα

† In Feste
Annunc-
tionis, p.
662, &c.

* Tecum in
utero , qui
tecum in a-
nimo ; tecum
in corpore,
qui tecum in
corde. Bern.
in Fest.

Per Super-
eminentem
quandam o-
perationem.

The third.
part & Par-
ty. V. M.

αγαθὸν δὲ δ-
δοικ' ἀπὸ δ-
δὲν δ' αὖτε
αὐτὸ ἐγγί-
νει ὁμοίᾳ .
Hier. in
Pythag.

Divine Commands, and no other ends, but of Conformity to the will of God. And yet this Message, though sweetned with the gentlest Address that could be by the Angel, yet the unwontedness of the Apparition, (whether in divine or humane shape) and the strangeness of the News, both startle the *Tender Virgin*; modesty and fear were already the *Struggling Twins* of her Soul. *Filial Fear* is a good Porter to give entrance unto all our Actions, and *Modesty* is the *Mother* of all female vertues; which makes the Wise man say, *That a modest Woman is a ladder of Graces*, Ecclus 26. Yet the Angel, who came with designs of honour and comfort to her, soon dissipateth her Fears, ver. 30. saying unto her, *Fear not, Mary, for thou hast found favour with God*: And he or she that hath so found favour with God, hath not indeed whereof to be afraid. Nor therefore was hers such as to exclude *Belief*, that being Confirmed by the Example of her Cousin *Elizabeth*, vers. 36. *Being the sixth moneth of her Conception, in old Age and Barrenness*. And therefore *Blessed art thou among women*: That is, first free from their Curses, as wives by bringing forth in sorrow, and as Virgins by sterility: *Blessed art thou among women*, that remainest both a Mother and a Virgin; a Virgin for Purity, as *Gideon's Fleece*, and *Aaron's Red* prefigured her, that flourished without Plantation, and she brought forth without Commixtion: Blessed among Wives, being espoused, for the Comfort of both Conditions, as well as for the freeing of all Parties from Scandal; among women blessed, for the fruitfulness of the womb, above all women, bearing the *Messiah*, (the old ambition of the Jewish Matrons.) O blessed Virgin, thou art Mother of thy Father, and from thee, as a Copy, riseth the Original. And what here the Angel annunciateth, *Isaiab* long before prophesied, *Isa. 7. Behold a Virgin shall conceive, &c.* Behold

Timor.
Favor A-
tionum.

Ecclus 26.
15.

Luke 1. 30.
Et qui apud
Deum inven-
nit gratiam,
non habet
quod time-
at.

The Virgin-
Mother.
† Virga Aa-
ronis fructū
sine Planta-
tione, Ma-
ria filium
proculit sine
commixtio-
ne. Ludolph.
v. Ch.

O Virgo ex
Te Author
iūis, ex Te
Origo oritur.
Ecce Virgo
concipt.
Isa. 7. 14.

Behold a Virgin shall
bring forth a Son, and
his Design is wrapt up
in his saving Name, Je-
sus; which is Honey in

*Partus & integritas, discordes tempore longo,
Virginis in Gremio fœdera Pacis habent.*

Virginity and Child-birth long asunder,
In Marie's Womb made up a Truce of wonder.

the Mouth, Musick in the Ear, and Joy's Elixir
in the Heart. And now her Faith having got the
Hand of her modest Passions, she glows into her
part of the Dialogue; and though she doubt not of
the matter, yet desires to be informed of the
means, Πῶς τῆτο; How can this be, since I know
not a man, &c? And here the Angel answers the
Philosophy of her Question, with a Spiritus obum-
brabit, The Holy Ghost shall overshadow Thee:
That this should not be done by any way which our
Sin & the shame of Adam had unhallowed; but that
as the whole matter was from God, so should the
manner also: The Holy Ghost shall come upon Thee,
& the Spirit of the most High shall overshadow thee.
Which to her was so satisfactory, (though still a
Cloud to us) that she disputes no further, but, as
invited to a more familiar pious confidence, at once
testifieth her Faith, and humblest Gratulation, vers.
38. Behold the Handmaid of the Lord, be it unto
me according to thy Word. What manner of high
Humility is this? admires St. Bernard, that the
Mother of Christ calls her self an Handmaid? Hap-
py the Messenger that here was sent; happy infi-
nitely He that sent him; Blessed among women the
Party to whom sent; that poor man might be hap-
py, for whom all this: for which all Generations
shall call her Blessed; (though not invoke her
for Blessings) making her Garlands of due Eulo-
gies, (though not Rosaries of Flattery and Super-
stition) such as more suit her Virgin Modesty, ac-
knowledging Her the Golden Pipe through which the
Fountain of living Water streamed to us, the Cistern
full of Grace, the top of all her Sex, a Star of the
first

*Mel in ore,
in aure me-
los, in corde
fubulus.*

*Quæ est hæc
sublimis Hu-
milias?
Felix est qui
mittitur, fe-
lix à quo
mittitur, fe-
lix ad quam
mittitur, ut
fiat felix pro
quo mitti-
tur. Bern.in
Fest.*

Deipara
virgo.
Concilium
Chalcedon.

Regina Cæli,
mater Gra-
tie & mis-
ericordiæ,
Imperatrix
Filii. Exam.
Triden, p. 3.
p. 147.

Rev. 19. 10.

St. Bern. in
Fest.

Mar. 10. 15.

Matth. 25. 2.

first Magnitude in Glory ; with that famous Coun-
cil, we confess and call her the *Mother of God* (from
that Κοινωνία ιδιωμάτων, the Figure of Communi-
cation of Properties.) But to say she is, and invo-
cate her as Queen of Heaven, Mother of Grace
and Mercy, Commandress of her Son, with more
and higher Attributions to her, examined in *Che-
nitius*, Truth and Modesty forbids. And I dare
say, that if those blessed Spirits above had but any
Leisure (from their Glory) to take notice of these
Courtships, to say no worse of them, the blessed
Virgin, and all other Saints, would equal the
Angels modesty, *Rev. 19.* that Refused St. *John's*
Adoration ; See thou do it not, for I am thy Fel-
low-Servant. And they that confess not this of
her, and of all the other Saints in Glory, honour
them not, commend them not so much as we do :
yet above the rest, *Blessed art thou Perpetual Vir-
gin* ; and yet again, that was not the ground of her
Magnificat, not her Virginity, but her Humility
was the ground of that, *My Soul doth magnifie the
Lord, &c.* The *Respexit & Exaltavit* both looked
on This, *Thou hast Regarded and Exalted the low
Estate of thine Handmaiden.* Despised Humility
is above magnified Virginity. To Virginity, (saith
Bernard) you are invited, *Matth. 10.* He that can,
let him receive it : but to Humility you are com-
manded, nay compelled ; unless you become as a lit-
tle Childe, you cannot enter into the Kingdom of
God. Without Virginity you may be saved, (saith
he) but without Humility you cannot. Concluding
with an *audeo dicere*, I may peremptorily affirm,
that the Virginity of *Mary* her self had never been
acceptable without Humility : Chiding the proud
Virgins of his Time, for glorying in Virginity, and
forgetting Humility, while the Blessed Virgin did
here the contrary : Recording to them that Parable,
Matth. 25. where of the Ten Virgins there were as
many

Our souls with his own Blood ; and for Array,
 His Golden Fleece of Merit makes us gay.
 And all this Treasure by the Virgin brought,
 As a fair Ship from richest Ophir fraught :
 Like Aaron's Rod, that without Sap of Earth
 Buds, Blossoms, Bears ; her News is such a Birth.
 The Messenger and Message both so strange,
 As in her Virgin-Cheek work many a Change :
 An Angel frights her Roses off, and then
 The News replant's them, Lillies spring again.
 And whatsoe're the Count'nance, yet her Breast
 Disputes dot, but Believes the Heav'nly Guest ;
 Argues not *She*, but piously submits,
 As in such Mysteries it all befits.
 And though *She* renders here due Gratulation,
 Yet yields *She* not the Angel Adoration :
 It derogates from Christ, Religion Taints,
 To Worship or Invoke the Blessed Saints.
 But when their Pious Steps our Souls do raise,
 We honour Them, in giving God the Praise.
 Thus Christ (like whom had Heav'n and Earth no other)
 Below no Father had, above no Mother.
 This Virgin did her Sex so far excel,
 (Maiden, and Matron-Dames of Israel)
 Old Cybele's must yield her Youth the Odds :
 For she was but feign'd Mother of the Gods ;
 But Blessed Mary (without Figure) bore
 A Son in Time, Eternal was before.
 Yet happier the Conception of her heart,
 Then her Corporeal acting Mother's part :
 That might on earth indeed create Renown,
 But t'other Decks Her with an Heavenly Crown.
 Those *Ave's*, then, wrong both the Sense and Story,
 That Hail her full of Grace, when full of Glory ;
 Yet Glorifying not (in any fancied Power)
 Over Her son, but in Her Saviour.

PRAYER XXIV. { On the An-
nunciation. }

O Father of inexhaustible Mercies, who vouchsafest us poor Mortals the Ministeries and Offices of Angels; and as Thy self was pleased to wash thy Disciples Feet, so teachest those sublimer Natures to attend the lower, and makest those elder Brethren serve the younger: O give us highest Gratiulations to Thy Favour, and lowest Condescensions towards others; not onely of the meanest of our Neighbours, but of all Thy Creatures: and from the readiness of these Heavenly Messengers to execute Thy Will, (Whether in vengeance, as against sinful Sodom, or in mercy, as here unto the Blessed Virgin) let us learn a holy Promptness to Obey Thee, (especially all those whom Thou hast Honoured with the Title of Angels) that we may be faithful in Thy sacred Errands, with all Sincerity towards Thee, & Impartiality toward those we are sent to. To that end give us Grace (O Lord) to reduce our Prayers into Practice, that Thy Will may be done on Earth as it is (by these Angels) in Heaven; and that is with all Expedition and Obedience to Thee, with all Love and Charity to one another, and with all Alacrity and Cheerfulness to both. And let the holy example of the blessed Virgin instruct us to the practice of devout Retirement; (knowing that Reservedness is a badge of Wisdom, and that secret Piety shall be rewarded openly.) that daily exercising Religious Duties of Prayer, Reading, & holy Meditation, we may be ever found in a suiting Receptivity of thy Heavenly Visitation; that we may never put to flight those Birds of Paradise, or reject the Motions tendered by thy Spirit, or hinder the happy effects intended by Thy Mercy. O fill us with such holy Dispositions of inward Sanctity and reserved Piety,
that

that we may still be found in a capacity of thy Spiritual Approaches ; and though far below expecting any such Visitation of Angels , yet at least may be in some measure fit to entertain the comfortable Accessions of thy Grace and favour , which are more solacing then Angels , which are better then Life itself : knowing that the splendors of an internal Devotion , the hearty Affections of Love , Humility , and Obedience , the daily Offices of Prayers and Praises sung to God , the Acts of Faith and Fear , of Patience and Meekness , of Hope and Reverence , of Charity and Penitence , and those modest Graces which oft walk in a veil and silence , may make as great Ascents to Heaven , and as sure a Progress to a Crown , as do those outward Demonstrations of a more magnificent Charity , or the Opportunities and Exercises of a more solemn and laborious Religion : as soon may a private Piety with Mary , as publick Labours with Saint Paul , entertain Thee , Holy Jesu , conceive Thee in the Soul , nourish Thee with innocent and holy Affections , and bring Thee forth in a life of obedience and holy Conversation : that so Thou dwelling in them for ever , they may ever dwell with Thee , in the House of thine Eternal Pleasures. And of this Number (O Lord) make us all ; that having so Conversed with Angels here , we may sing with them hereafter , in the Consort of Eternal Hallelujahs. Amen, Amen.

{ The COLLECT. }

We beseech Thee, Lord, pour Thy
Grace into our hearts, that as we have
known Christ's Thy Son's Incarnation by
the Message of an Angel, so by his
Cross and Passion we may be brought
unto the glory of his Resurrection,
through the same Christ our Lord.

Epistle.
Lk. 7. vers.
to 16.

Gospel.
Luke 1.
v. 26. to 39.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
 D. M. 25.
 E.
Psalms for
 D. M.

UPON
 The Feast of Saint
 MARK.

M. Lesson.
 1. *Eccclus.* 4.
 2. *Adi.* 22.
 E. Lesson.
 1. *Eccclus.* 9.
 2. *1 John* 1.



S: MARCUS

*True Doctrine Charity Repentance these
 if one but marke these times & seldoe please
 A Lions voyce is requisite, where men
 ffeare before Heav: Pallace Earths close Den.*

DISQUISITION XXV.

IN that significant *Vision* of *Ezekiel*, wherein the
 four *Evangelists* are represented by four *Beasts*
 of several Faces, (whereof I have given a large
 Account

...ant * elsewhere) that Creature with the vi-
age of a Lion was to intimate our St. Mark here,
being that *Evangelist* who chiefly Trumpets out
Christ's Regal Office, and his Imperial Sovereignty
over all Creatures in the world. Thus *Christ* is the
Center of them all, though each hath his peculiar
Lines drawn from it; all the four *Evangelists* have
the same Subject *Christ*, as was likewise there pre-
figured in the *Wheels*, running all one within ano-
ther, but yet each hath his several Predications of
that Subject. But our * S. Mark's

* In the
Feast of the
Nativity.

Rota in Ro-
ta.

design is to prove Christ a King,
(saith *Ludolphus*) and to be
the Supreme Power of all things;
which appeareth (saith he) al-
most in every Chapter, in that

* *Marcus in Evangelio suo inten-
dit, hominem se. Jesum esse, &
fuisse virtutum Dominum, & Im-
peratorem & Regem omnium.*
*Ludolph. de vita Christi, part 2.
c. 83. n. 22.*

he treateth still of the Choice and most Eminent
Passages and Miracles of Christ, frequently incul-
cating his Transcendent Power and Greatness. And
as he beginneth his Gospel with the History of St.
John the Baptist, Christ's wonderful Forerunner,
(then whom there was not a greater born of women)
to closeth he his Gospel with the highest of all Mira-
cles, Christ's *Ascension into Heaven*, and sitting
at the right hand of God: all the way (through his
Book) framing, as 'twere, this unanswerable
Syllogisme, (saith *Ludolphus*) from the Testimo-
ny of Christ's Actions and Passion, to prove this
Conclusion, That Man whose Power and Virtue, we
see, extended to all Spirits and to all flesh, to all
Elements and all Persons, to all Dangers and
Diseases, to all Distances of Times and Pla-
ces, to all Instructions of Law and Gospel, to
all Sufferings with Patience and Victory, to all
Passages of Life and Death, to all Comforts of this
World and a better; that man (surely) that can
do all this and more, he is more then Man, no lesse
then God: He certainly is truly the most powerful

*Finique E-
vangelium
in Ascensio-
ne ejus in
Caelum, &
Sedione &
dextris Dei.*
Ibid.

*Ille utique
homo Rex est
vere virtuo-
sissimus, &
omnium
Dominus.*

* *Minoreh
serio deducit
Marcus in
Evangelio
suo, quatuor
ad viginti
conditiones.
Ludolph.
ibid.*

King of all, nay the Omnipotent Monarch of the world. But now that Christ is that same powerful *Agent*, * *St. Mark* fully proves the *Assumption*, minor Proposition, throughout his whole Book (saith *Ludolphus*) by at least twenty several Arguments and Instances all undeniable.

But more particularly, this was his Surname *Mark*, his proper Name being *John*, *Acts* 12. He was the *Disciple* and *Nephew* of *St. Peter*, his Sister's Son, and therefore sometime called his Son-in-law. *1 Pet.* 5. as the manner of the *Jews* was, to call their Kindred by words of nearest Relation; and *James* and *Jude* were called the *Brothers* of our Lord. And here we may take notice of human Imperfection, even in the Best of men: this great *Saint* and *Evangelist*, hearing our *Blessed Lord* Discourse to those that followed him for the *Loaves* (more regarding his *Miracle* out of carnal complacency, then for the *Divinity* of it) diverting them to the *Celestial Bread*, and affirming himself to be *that Bread of Life that came down from Heaven*; and that he would give his *Disciples his Flesh to eat, and his Blood to drink*, and all this to nourish unto a better life: upon which Discourse divers of his *Disciples* forsook him; among whom this *St. Mark* the *Evangelist* is said to be one, being scandalized by a literal and carnal understanding of those words of *Jesus*, which he intended in a *Spiritual* sense; for the words which he spake were not profitable in the sense of flesh and blood, but they are *Spirit and Life*, himself being the *Expounder*, who best knew his own meaning. Yet for all this Lapse, He was happily and seasonably recalled by *St. Peter*, and proved a most eminent *Instrument* in the service of Christ his Master. This *Saint Mark* was also Cozen-German unto *Barnabas*, by whom and *Saint Paul* he seemeth at first to have been assumed to the work of the Ministry.

* *Epiphan.
Heres. 51.*

John 6. 63.

Colos. 4. 10.

of the 12. And though he left them in *Pamphylia*, Acts 12. 25.
 discouraged perhaps with tediousness of Travel,
 and an infirm Body) yet here he desisted not from
 the Propagation of the *Gospel*; but afterward ac-
 companied his Cozen *Barnabas* into *Cyprus* (an Acts 13. 39.
 Island of the *Mediterranean Sea*;) and so in the
 high-way to *Italy*; where he was so highly valued
 for his eminent and successful Labours, that they
 still retain him as the Tutelar saint of *Venice*, where
 it is probable (though some say at *Rome*) He
 penn'd his *Gospel* in the * *Greek Tongue*, and most
 probably from the Mouth of St. *Peter* his Uncle:
 though some others write him the Disciple of Saint
Luke, and from him to have wrote his *Gospel*; not
 without the improbability of writing at the third
 hand, while St. *Luke* himself wrote but at the se-
 cond, viz. from St. *Paul's* Dictation. But *Euse-*
bias tells us how the people of *Rome*, delighted with
 St. *Peter's* Doctrine, obtain'd with their Prayers, of
 Saint *Mark* his Companion, to write his *Gospel*.
 His *Episcopal see* was at *Alexandria*, whence he
 manured all the Neighbouring places with divine
 Cultivation, even from *Egypt* to *Pentapolis*:
 From whence at length returning home, some say
 he died in Prison, while others mention other kinds
 of Death; yet all agree that he wore the Crown
 of Martyrdom, being slain at *Alexandria*, Anno
Christi 63. according to some, but five or six years
 after, according to * *Altedius*, and others.

* *Marcus*
verb. Apo-
stoli Petri
Discipulus,
qui in Italia
Evangelium
Graece scrip-
sit. Ludolp.
de var. Chri-
sti, p. 2. c.
83. n. 22.
Euseb. l. 2. c.
14.

* *In Chron.*
persecutio
num. c. 28.

POEM XXV. } On Saint Mark. }

THE Prophet's Vision, that in several Beasts
 Prefigured the four Evangelists,
 Allotted to St. Mark the Lion's Face,
 As treating Christ from Judah's Lion-Race,

D d 2

Together

Together with his *Baptist* so express,
You'd think you heard him Cry i'th' *Wilderness*,
And as that *King of Beasts* disdains to Prey
On any thing lies prostrate in his way,
But upon *Wolves* and *Tigers* loves to seize,
Destroying such with much content and ease :
So too this *Nobler Lion* (here) disdains
To worry tender *Lambs*, the meek sustains;
But to resist the *Proud* He doth delight,
To hunt the *Cruel* and *Blood-thirsty* wight !
With so *unwearied Vengeance* tracks their ways,
That *such men* scarce shall live out half their days !
So that the *Lion's* stately Countenance
Doth this *saint's Emblem* properly advance,
As who (above the rest) exactly sings
Christ's Regal Office, *Emperour of Kings* ;
Judah's Triumphant Lion, whose sole Power
Subdues that *Lion seeking to Devour*.
The *World's* a *Forrest*, and this *Lion King*,
Whose Power, *Heaven*, *Earth*, and *Hell* Lament or Sing.
Grant, Lord, we *Loyal subjects* to Thee prove,
Rul'd by the *golden Scepter* of thy Love ;
Lest else thou bruise us with thy *Iron rod*,
For rising against Thee our King, and God !
But yielding to Thy *Legislative-Power*,
May own Thee Lord, and finde Thee Saviour.

several vocations; and such Graces unto all our
 Callings, as may never interrupt our Attendance on
 Thy Service, but in our several Capacities may ad-
 vance Thy Name and Gospel. And to that end af-
 ford us somewhat of the spiritual Prudence of saint
 Mark, to make choice of holy Company and Conducts;
 as he did of St. Peter, Barnabas, and other thine A-
 ples; and also somewhat of his Diligence in at-
 tending on Them, from whom he suck'd in the sincere
 Milk of Thy Word, until he so grew thereby, that
 he became able to minister strong meat to others;
 holding his holy Gospel from the Dictation of St. Pe-
 ter, and so became one of the four chief Secretaries
 of Christ his Master; one of the four Wheels of that
 Celestial Chariot, which carried his Name and Gos-
 pel through the World; Preaching it at first in A-
 sia, and after publishing it in many parts of Europe,
 at length fixing at Alexandria, and there for
 many years tendering the Offering of his Labours,
 was in the end (by an ungrateful people) made
 himself a Sacrifice unto Thee. O Lord, give us of his
 Diligence and Patience, of his Fidelity and Perse-
 verance to serve Thee; that being constant unto
 Death, we also may Receive the Crown of Life.
 And though we have not abilities sufficient to write a
 Gospel of Thee, yet give us faithful Hearts to enter-
 tain Thy Gospel written: though we have not Op-
 portunities or Bodies fit to serve Thee in such distant
 Nations, yet make us serviceable in our several sta-
 tions: though we carry not thy Messages to Foreign
 Nations and Remoter Parts, grant that we may
 serve Thee the more industriously at home; seriously
 preparing for our last Journey, for our long Home!
 And lastly, as thy Servant St. Mark not onely set his
 seal unto thy Gospel by his Pen and Writings, but
 sealed it with his dearest Blood! so (we beseech
 thee) strengthen us with Grace, that whatsoever
 Hand or Tongue professeth of Religion, we may

Confirm it with our Lives, either by pious Confession, or (if thou pleasest) by a Christian Resignation: that not being ashamed of Thee and Thy Trust here, Thou mayest not be ashamed of us in the Kingdom of thy Father. Grant this, O Thou great Lover of Souls, sweet Jesu Christ. Amen, Amen.

} The COLLECT. }

Epistle.
Ephes. 4. v.
7. to 17.

Almighty God, which hast instructed thy holy Church with the heavenly Doctrine of Thy Evangelist st. Mark, give us Grace that we be not like Children carried away with every blast of vain Doctrine; but firmly to be established in the truth of Thy holy Gospel, through Jesus Christ our Lord.

Gospel
John 15.
1. to 12.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

T
cation

UPON

*The Feast of St. Phi-
lip and Jacob.*

M. Lesson.

1. Eccles 7.

2. Acts 8.

E. Less.

1. Eccles 9.

2 Ep. Jude.

27 *Philip and y^e Eunuche Acts 8*

58 *Then he comendeth them to stand
still and they went downe both into
the water both Philip and the Eunuche
and he baptized him.*

59 *And as soone as they were come up
out of the water the spirit of the Lord
caught away Philip etc.*

DISQUISITION XXVI.

THe Modesty of the Church Reformed is herein
conspicuous, that to avoid Excess of Dedi-
cations, (wherein others are so burthensome) She
D d 4 some-

John 1.

John 6. 5, 7.
13.C. 12. 20.
&c.C. 14. 8, 9.
&c.

Chron. c. 27.

Sometimes uniteth (as in their Love, and Labour) two of the Apostles at once in the same Festivity; as in that of St. Simon & Jude, and in This also of St. Philip and James; hinting from hence among other Graces, Concord, and Unity, from this Conjunction. Yet for Methods sake and Memories, give me leave awhile to part them, and to begin with St. Philip. And you must understand that there were 2 of the name (and eminent Saints both) *sc.* St. Philip the Apostle & S. Philip the Deacon; the first of them St. Philip the Apostle is said to have been born at Betbsaida, & to have been called to the Apostleship the next day after S. Peter and S. Andrew, John 1. Of Him there is frequent and honourable mention in the Scripture, and alwayes in the Catalogue of the Apostles. He was present at the Hospitable Miracle of our Saviour, John 6. when he fed as many thousands with five Loaves, and two Fishes; (yet the Reversions greater then the Store, more Food left then was at first) Christ's Discourse is chiefly there address'd to Philip, at once Proving and Approving Him: He ushereth the Greeks first into Christ's Acquaintance, John 12. wherewith his Master seem'd much pleased. And Jesus answered, saying, *the hour is come, that the Son of Man should be glorified, &c.* This St. Philip also was present at our Saviour's last Supper, John 14. where he desired Christ to shew him the Father; for which he mildely reprehendeth him, *Have I been so long time with you, and yet hast thou not known me, Philip?* Yet withall granteth his Petition, shewing him the Father by thoroughly instructing him in the Son. And to his Lot fell the Northern Circuit (saith *Alfred*) in that Apostolical Designation, Acts 15. So that he preached in *Scythia* (say some Historians) about twenty years; afterwards visiring the lesser Asia, and some parts of *Ethiopia*, his Zeal warming the cold Climates, and his Patience contem-

perating

perating the hot ; after his great success in *scythia*, having (through God's blessings on his Labours) converted almost the whole Nation, he went to *Hierapolis* in *Phrygia*, where (as * one tells us) there was a terrible *Serpent*, into which the Devil entered, and unto which they used to offer humane Sacrifices; scil. Malefactors when they had them, and for want of such, Others of the Countrey by Lots ; which *Serpent* by the Prayers of this St. Philip was destroyed, and the People freed ; and undoubtedly true in the Allegory of his Doctrine : so that we cannot but lament the sad Catastrophe of all his Industry and Travels, but that it was the same Fate with his Lord and Brethren ! For notwithstanding all his healing Miracles and Doctrine, they Beat, Imprisoned, Wounded him, and at last overwhelmed him with stones, and Crucifi'd him, (under the Emperour Claudius) Anno Christi, 53. after Onuphrius, while some others say, Anno 54. upon the Calends of May, whereon his Feast is solemnized.

The other St. Philip was one of the seven Deacons chosen by the Apostles, Acts 6. 5. who dwelt in *Cesarea*, and is honoured with the Title of an Evangelist, Acts 21. into whose house Saint Paul and his Company entered and abode, he having four Daughters Virgins that Prophefied. This St. Philip (while Saul was persecuting) Preached Christ in *Samaria*, (as * Eusebius testifieth) and Baptized multitudes, amongst whom also Simon Magus that Sorcerer insinuated, being amazed at St. Philip's Miracles, he crowded into his Baptisme, yet not out of any Piety or Conversion, but out of Infernal subtilty, to gain opportunities thereby of doing the more mischief ! And Eusebius complains of some of that Simon's Successours, that so abused the Sacraments unto his Time, and would God we had not cause likewise still to continue the same, touching Holy Sacraments Prophaned, with lewd and wicked lives ! Afterward this Saint Philip by di-

* Simeon Metaphrastes.

Of this Saint Philip writes Isidor. l. par. v. & N. Testam. cap. 75. & Hieronym. de Vir. ill. c. 6, &c.

Acts 21. 8.

Acts 8. 5.
* Eccl. Hist. l. 2. c. 1.

† Of which you read, Acts 8. 6.

rection

Alsted. Chrö.
Conv. pop. c.
27.
Acts 8. 10,
&c.
Verse 26.

rection of an *Angel* goes toward the *South*, to meet with, and white an *Ethiopian*, Acts 8. where he wrought the *Conversion* of that grand *Eunuch*, named *Candaules*, one of great Authority under *Candace* Queen of the *Ethiopians*, as you may read the famous story, Acts 8. Where he receiveth Commission from an *Angel of the Lord*, to go towards the *South to Gaza*, vers. 26. which he obeying readily, meets with the happy opportunity of this *Conversion*, (*Divine Providence and Humane Obedience ever conspire the success of a business.*) And he arose and went, and behold a man of *Ethiopia*, an *Eunuch*, &c. for such we know were the chief Attendants of those *Southern Princes*, as of the Eastern at this day; and him St.

This Day commemorateth St. Philip the Apostle in the Gospel, and St. Philip the Deacon in the Lesson, Acts 8. as was usual in ancient Martyrologies to celebrate divers Saints of the same Name on the same Day.

Philip findes prepared ground beforehand, *subactum solum*, vers. 27. making his *Chariot* his *Closet*, (a singular example) reading there the Prophet *Isaas*, (*Evangelizans Prophetas*, that *Evangelical Prophet*, and *Prophetical Evangelist*) acknowledging his ignorance, vers. 31. *Understandest thou,*

&c. *How can I, except some guide me?* And importing St. Philip's Society and Information, vers. 31. *Such Humility and Diligence is the best way to Instruction, and all saving knowledge.* The Remarkable place he read, was that of *Isa. 53. He was led as a sheep to the slaughter.* A Text, a Preacher, and an Auditor, so suitable, that St. Philip so plied and applied it to the Passion of Christ, and that unto the *Eunuch*, that He grew impatient of his Irreligion, ambitious onely of present *Christianity*, verse 36. *See here is water, what can hinder me to be,* &c. Why, nothing but Infidelity, verse 37. and that he first washeth off with true Confession, vers. 37. *I believe that Jesus Christ is the son of God;* and then St. Philip washed this *Black-more,*

Isa. 53. 7.

Verse 36.

Verse 37.

black-more, (yet did not labour in vain) *vers. 38.*
And he commanded the Chariot to stand still; &c. *verse 38.*
And when they were come up out of the Water, the
spirit of the Lord caught away Philip, &c. Though
they parted without a Complement, yet a Courtier
was mended into a Christian; and, as some say, He
converted his whole Countrey afterward, which yet
continueth Christian in many parts thereof, (though
with some difference from the Western Churches.)
The Eunuch went on his way rejoicing, while
St. Philip had a better Chariot to *Azotus*, where
he was found, *Preaching in all the Cities till he came*
to Casarea. In a word, this St. Philip the Dea-
con and Evangelist is said by some others to have
sent twelve Disciples into Britain for the Conver-
sion of this Island; so much are we beholding to
him, or the Historian. St. Hierom mentioneth
this St. Philip and his Prophetick Daughters in Ca-
sarea, where he is said to have dyed in his own
Dwelling, and three of his said Daughters also,
(the fourth dying at *Ephesus*, as * *Eusebius* writes :)
and Saint Hierom saith, that when Paula Pilgri-
maged to *Jerusalem*, she visited their Sepulchres
in *Casarea*. So that I wonder *Eusebius* and some
others affirm him to have been put to Death at *Hie-*
rapolis; and * *Alstedius* mislled also writes, that in
the lesser *Asia* he was Crucified, together with two
of his Daughters. But the reason of the mistake ap-
pears, in that he there saith it was *Philippus Aposto-*
lus, taking the apostle for the Deacon; which, and
the contrary, hath occasioned much confusion in
their Story, misattributing many of their Actions
and Passions; which here are somewhat cleared
unto you. The Greeks Celebrate his Memory in
October, the Latines in June.

The Colleague here of St. Philip was St. James,
and there was another apostle of that Name also,
anyou may read in his peculiar Festival. But this
James

See A. B.
Abbot Geo-
gra. p. 182.

Isaacson's
Chronology.

* E. H. l. 3.
c. 25.
† Epist. ad
Eustochium.

* In Coro-
no. c. 27.

6. Iduum
Octobris,
6. Junii Be-
da.

* Eccl. Hist. l.
2. c. 1. Ex
priori ux-
ore, non,
ut Melvidi-
us, ex Beata
Virgine. Bel-
lar. de Scrip.
Eccl. c. 34.
Hieron. in
vita Jacob.
Fusti.

† Eo modo
quo Joseph
dicitur Pa-
ter Christi,
viz. putati-
vus, non ve-
rus. Vide
Bel. loc. ci-
tat.
Dr. Hanmer,
Aretius,
Calv. Mar-
lorat, &c.
Acts 12. 2.
* Propter
singularem
justitie pre-
stantiam,
&c. Euseb.
l. 2. c. 1. &c.
Anno 63.
Baron. in
Annal. Lib.
4. c. 22.

Alsted.
Chron. c. 27.

Eccl. Hist.
l. 2. c. 22.

James was not the Son of *Joseph*, as * *Eusebius* af-
firmeth; but as eminent, *Matth.* 10. he was the
Son of *Alpheus*. 'Tis true, he was surnamed *James*
the Less, (perhaps from his *Humility*, or latter
coming unto Christ of the two Name-sakes.) This
James was the real Brother of *Simon* and *Jude*, as
they were the reputed † *Brethren of our Lord*, being
indeed but his Kindred. This Saint *James* was the
Author of that excellent *Epistle* bearing his Name.
For as the most and best *Divines* affirm, that other
James the son of *Zebedeus* was early slain by cru-
el *Herod*, about the very dawning of the preaching
of the Gospel, *Acts* 12. This St. *James* was the first
Bishop of *Jerusalem*, and of such upright * Carri-
age towards all, as that he was therefore surnamed
Justus; and of such indefatigable Devotion in his
Prayers, that *Egesippus* reports of him, (as St. *Hierom*
of *Asella*) that his Knees were grown like Camels
Knees, hard and brawny: Nay, St. *Chrysostome*
saith as much of his Forehead, that it was hardned
through daily Prostration on the Pavement of the
Temple. O how may this past Devotion draw blush-
es into the Cheeks of present Irreverence, to think
how those old Brawny Knees are now adayes all
turned into brawny hearts!

To the Charge of this St. *James* fell those Con-
fines of *Judea* that border on the *Mediterranean*
Sea; his Chair of Residence (as I said) being at
Jerusalem: where after thirty years Church-work
and Government, he was made equal to his Bre-
thren. *Eusebius* largely relates the story of him,
how they flattered him to preach upon the Pinnacle
of the Temple, for his better Auditory, and then
suddenly threw him down from thence! *Josephus*
telling us, that he was first stoned, by the procure-
ment of *Ananias*, son to the High Priest, who was
therefore hated of the People, and removed; for
so great was the deserved estimation they held of
him,

him, that *Josephus* numbred it among the occasions of *Jerusalem's* destruction, the putting of this *St. James the Just* to Death ! And *Ludolphus* notes, that *Judas* (the worst of Merchants) therefore gave that *Item*, *Hold him fast, Cavendo à Populo*, Cautioning them, that the People did not rescue him : and that he was so like our *Saviour* in Countenance, that he used that signe of *Distinction* to the ignorant Souldiers, *Whosoever I shall kiss, hold him fast*, &c. at once, hinting both *St. James* his assimilation unto *Christ*, and the Peoples strong affection to *St. James*. Yet for all this, the malice and power of the *Sanedrim* was stronger in the end, then all the Affections of the People ; for after their Customary Preface of stoning him, (saith *Alsted* out of *Eusebius*) they head-long'd him out of the Pulpit, (as some still translate their envy) or as others say, they precipitated him from the Pinnacle of the Temple, as the Devil would have served our *Saviour* ; after which being not absolutely dead, (saith *Eusebius*) but heard praying for them, a certain Tanner, or such a kinde of Fellow, put him out of his pain (whether in mercy or cruelty, I leave to your judgement) with a Club knocking him on the Head. The Mercies of the wicked are cruel, and their Cruelties Diabolical.

Inter Exci-
dii causas.
Joseph. An-
t. i. l. 20. c. 8.
* Judas mer-
catorum
peccator.

*In facie si-
millimus
Christo.*

De Suggestu
aut de Pin-
na Templi
deiectus.

Ecc. Hist. 1
2, c. 23

POEM XXVI. { On St. Philip }
 { and James. }

In the bright Zodiack of our *Christian skie*,
Philip and Jacob are the *Gemini*;
 A sign (they say) that ever Rules the *Knees*,
 As for *Fray's* and *Devotion*, so may These :
 As *Those* Twins do present the *Glorious Spring*,
 So do *These* usher the *Soul's Flourishing*;
 Lead to the flowery *Meads*, and pleasant *Brooks*
 In sweet *Disclosure* of the *sacred Books*.

As

As there were sev'ral Owners of the Name,
 Both *James* and *Philip* ; so, all Men of Fame
 In sacred Story : one Saint *Philip* was
 A choice *Apostle* , who his life did pass
 In double Travels , to advance his Lord !
 Till good Endeavours found an ill Reward !
 His Zeal long warm'd the frozen *Scythian Climes* ;
 To *Christian Faith* Converting *Pagan Crimes* :
 With *Miracles* his *Doctrine* seconded,
 Till most of Them in Paths of Truth were led :
 And yet enough were left of mortal bate ,
 To bring on Him the *Prophets* usual Fate :
 After all this being Ston'd and Crucifi'd !
 That, as He liv'd , to's Masters Honour, dy'd.

T'other St. *Philip* , One of that Fam'd Seven
Selected Deacons , set apart for Heav'n ;
 Where the *Grand Eunuch* found Experience
 Of saving Knowledge , best Intelligence ;
 By seas'nable Dissolving of that Mist
 Which he was lost in so , concerning *Christ* ;
 To whom he leads Him by sweet *Esay's* Hand,
 Making Him that Prediction understand ;
 Lends Him a better Chariot for his soul,
 Which he by Faith doth guide, through all the foul
 And dirty ways of *Heathen Ignorance* ,
 Till all his Doubts to *Christian Truths* advance.
 O happy Traveller , that by the way
 So meets Conversion , and commands a Stay
 To entertain it , and Confirms by seal
 Of Baptisme , what his Faith did there reveal !
 That when he homeward should again resort,
 He might (as'twere) *Christen Candace's Court* :
 Nay , all his Countrey (as *Historians* tell)
 Did thence in *Christianity* excel,
 From his great good Example , and relate
 To them and us the Gains of such a Mate :
 That we like Him may piously dispence
 With all Affairs , to hold Intelligence

With

Wit *Holy Writ* ; and though of lofty *Place*,
 To *Side* with *meaner Helps*, think no disgrace ;
 Feed on the *Plains of Scripture*, soar not *high*,
 Unless some *Philip*, or some *Jacob* nigh.
 Nor must *Saint James* here *unsaluted* pass,
 Who, in the *Church*, of a prime *Lustre* was ;
 And though *Sur-named* commonly the *Less*,
 (And with another but one *Feast* express)
 Yet *James* the *Just*, and *Brother* of our *Lord*,
 Are Honours that *Embellishment* afford.
 He stoutly *Preach'd* his *Master*, far and wide,
 From *Midland Seas*, all along *Fury's* side ;
 Being of that *Nation* the high-prized *Gem*,
 And *Proto-Bishop* of *Hierusalem* ;
 Where having long well *Taught* and *Governed*,
 From *Præcipice* He's basely *murthered* !
 And thus, in that old *Prophet-killing Town*,
 He chang'd his *Mitre* for a *Martyr's Crown*.

PRAYER XXVI. { On St. Philip }
 { and James. }

O God of Union, blessed Saviour, who (to prevent
 the Dangers and Discomforts of Singleness and
 Solitude) wert pleased to create Man of a Sociable
 Nature, and of a Judgement fit to make choice of
 his Companion for Assistance ; as also afterward to
 send out Thy Disciples not single, but by pairs, that
 if one should slip or fall, the other might help to raise
 him up : Create in us likewise (We beseech Thee)
 Hearts inclined unto Christian Union, and Discern-
 ing Spirits to make choice of Vertuous & Religious
 Company, being but too prone already to sinful and
 intemperate Society ; and (this Day) let the Pru-
 dence and Piety of Holy Church lead us unto Amity
 and Conjunction in Thy Service, that like Philip and
 James here we may become united in Religious Offices,

in

in Pious Endeavours to Advance Thy Glory, to propagate Thy Name and Gospel, (within the Bounds of our Vocation) to build up both our selves and others in the most holy Faith. And though (perhaps) we cannot with Philip thine Apostle, travel to remoter Parts to serve Thee; yet may we at Home with him beg of Thee (O Christ) to shew us the Father also: Yet that not in our own, but in what sense Thou pleasest, by shewing Him to us in Thy self, his only Son, our only Saviour; is the most express Image of the Father, in whom dwells the Fulness of the Godhead Bodily. And further, deign us grace (with him) to bring in Company unto Thee; as Philip brought the Greeks to Thine Acquaintance, so labour we to bring our Friends and Servants to Thy Worship, and especially our Children early unto Thine Acquaintance and Benediction. Bestow upon us all, both Grace and Diligence, as on Thine other Servant Philip the Deacon, to improve all our Opportunities unto Thy Glory, and the Advancement of Religion; that so (however we have not the happiness of converting Courtiers and great Persons, yet) we may improve our Talents at least to gain some meaner Profelytes, by Information of the Ignorant, and Confirmation of the Weak; that both may one day shine in Glory, since the Righteous shall then shine like the Firmament, but such as turn many unto Righteousness, like the stars for ever and ever.

And lastly, with Thy pious Servant here St. James, give us unfeigned Humility, never to be puffed up with greatness of Relations, as He nothing transported by being styled the Brother of our Lord, knowing it avails not to be called, or to be the Children of Abraham; without the works, without the faith of Abraham; and therefore guide us to walk humbly with Thee our God, like this Thy Servant, who contentedly was called James the Less, make us ever willing to be little in our own eyes and others, that so we may be great in
Thine!

Thin: yet withal, ever so circumſpectly demeaning
of our ſelves, in all the ways of Equity, Piety; and
Charity, that we may deſervedly be intitled with
St. James, the Juſt: that being here juſt (at leaſt as
to men) we may by thy Merits (ſweet Jeſu) be ju-
ſtified hereafter before God. To whom Three Per-
ſons, one Coeternal Eſſence, be all Honour Grati-
tude, and Adoration, now; henceforth; and evermore;
Amen.

{ The COLLECT. }

Epistle. *Almighty God, whom truly to know
is everlaſting life: grant us perfectly
to know thy Son Jeſus Chriſt to be the
Way, the Truth, and the Life, as Thou
haſt taught St. Philip, and other the
Apoſtles; through Jeſus Chriſt our
Lord.*

Jam. 1. ver.
1. to 13.

Gospel:
John 14. 1.
to 15.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

E e

UPON

M.
Psalms for
 D. M. 11.
 E.
Psalms for
 D. M.

UPON

The Festival of Saint

BARNABAS.

M. Lesson.
 1. *Ecclesi. 10.*
 2. *Afts 14.*
 E. Lesson.
 1. *Ecclesi. 12.*
 2. *Afts 15.*

29

S^t. BARNABAS.

DISQUISITION XXVII.

Albeit we finde not this *Saint* in the Catalogue of the *Apostles*, *Matth. 10.* Yet we finde Him numbred among the *Disciples*, though none of the *Twelve*,

Twelve, yet one of the *seventy*, (saith
Eusebius) Of whom there is frequent
 and honourable mention in the holy
 Scriptures : (very little indeed being to
 be found of him elsewhere) and he wan-
 teth not any humane Character, that a-
 boundeth with so much Divine Approba-
 tion; and that both by the Testimony of
 St. Luke in his *Acts of the Apostles*, and
 of St. Paul in his *Epistle to the Galatians*;
 James, Cephas, and John, those pillars of the
 Church, joyning there to St. Paul and Barnabas
 the right Hand of Fellowship: But his story is more
 illustrious in the *Acts of the Apostles*, c. 11. & 19.
 Where, upon the Dispersion occasioned by the
 Martyrdom of St. Stephen, (which Divine Provi-
 dence ordered into an advantage of the Gospel) the
 Gentiles came to hear of, and Receive the Word.
 This Saint as a special Instrument to improve the
 same, is sent with a Commission; First to Antioch,
 where began the Christian Denominati-
 on, *vers.* 10. and let the next verse
 tell you how he employed it; *When*
became and had seen the Grace of God,
viz. in the effectual working of his Mi-
 nistry, *was glad*; as in such success of
 their labours all good men use, and such
 was he indeed, as it there followeth;
For he was a good man, full of the Holy
Ghost, and of Faith, and much people
was added unto the Lord: Then departed Barnabas
 to Tarsus to seek Saul; and having found him, in
 the 13. Chapter, the Holy Ghost findes and joyns
 them both, as a pair of Vessels of Election, but with a
 special Designation there of Barnaby, *Vers.* 2. But
 separate me Paul and Barnabas; the last being in
 the Original named first more then once; select and
 call them out, out of all the heaps of men, For the

cujus persepe fit men-
 tio.

* λέγεται γὰρ ἐν
 αὐτῶν Βαρνάβας γε-
 γέννηται, οὐ δια-
 φορῶς μὲν καὶ αἱ
 πρὸς αὐτῶν Ἀπο-
 στὰλων ἐμνημόνευσαν,
 Eccl. Hist. l. 1. c. 12.

Acts 11. 24.
 & c. 13. 2.
 &c.
 Gal. 2. 9.

τῶν γεμὴν τῷ Σωτῆ-
 ρι Ἀποστόλων παντὶ
 τῷ σαφὲς ἐκ τῶν εὐαγ-
 γελίων ἢ πρὸς ῥησις
 τῶν δ' ἐκδομήκοντα
 μαθητῶν, κατὰ λόγον
 καὶ ἡδὺς ἡδονῆς φέ-
 ρεται.

Euseb. lib. 1. c. 12.

Acts 11. 24.
 v. 25, 26, &c.

Ἀποστόλων
 δέ μοι τὸν τι-
 μωτάτον.
 Acts 13. v.
 2, 7.

Verse 3.

Acts 13. 4,
&c.2 Cor. 11. 26.
tanquam
jugati bo-
ves.

Acts 13. 48.

Dan. 6. 3.
Omnia fa-
ctus omni-
bus.
πάντα πα-
σιν, & χερό-
νῳ, & δού-
λων ἀλλὰ
καὶ ἐγώ.
* Barnabas
Syri. ܠܕܢܐ
13 Acts 4.
36. ubi ex-
plicatur ὁ
παράκλησι-
ς. Drusus

putat oriri esse hoc nomen ex lingua antiquiore. Hieron. reddit, Filium
Prophetiae, ܠܕܢܐ & sancti Prophetæ munus est, ἐν τῷ παρακλητικῷ, (i.) in
Consolatione & exhortatione, quasi παρακλητικῷ, (i.) to set in joynt again,
a troubled minde, 2 Cor. 13. 11. or a lapsed Brother, Gal. 6. 1. παρακλητικῷ
is the word in both places.

Gentile

work whereunto I have called them : And having
with Prayer, and Fasting, and Imposition of Hands,
(as such business should be done) received enlar-
ged Commissions, with chearfulness they com-
mence their journey, neither with distances or
dangers any whit discouraged. Vers. 4. So they
being sent forth by the Holy Ghost (departed unto
Seleucia, from thence sailing unto Cyprus, &c. as
your liesure may read, the numerous stages of
their successful travels; or see the perils of them in
a glass of Saint Paul's own making, 2 Cor. 11.
Thus these two (as it were) God's chief Yoke of
Oxen, ploughed over much holy ground; and so
manured the Field of Christianity, that the Labou-
rers were not so few, as the Harvest of the Church
was great. V. 48. The Gentiles glorified the Word
of the Lord, and as many as were ordained to eternal
life believed, and the Word of the Lord was pub-
lished throughout all the Region. These were not like
S. Jude's Clouds, without water, but like two plente-
ous bottles of Heaven, shoured their fruitful dew
upon all places where they came, with their streams
making glad each City of God: An excellent spirit
being in them, (as was said of Daniel) St. Paul
of eminent knowledge and compliant nature. Be-
coming all to all, that he might gain some, that is,
dispensing sometimes with things less material, for
the establishing of things more substantial; not ser-
ving the times, but observing all opportunities to
the advantages of all Christianity; while our Saint
Barnaby at other side, carrieth both ability and
sweetness in his very * Name. The syriack Deri-
vation speaking him, Filium Consolationis, the Son
of Consolation; fit to binde up the broken souls of

Gentile Penitents, and pour Christ's blood into their gaping wounds; the Hebrew Etymology naming Him the *Son of Propheſie*, that is, A man of knowledge, fitted for Instruction, a work-man that need not to be aſhamed. Thus unanimously and profitably did theſe two paſs over many *Countries*, and ſome years together; and how willingly could I here paſs over the difference that fell afterward between them, *Acts 15.* but the beſt *Gold* muſt have its *grains*; and leſt they ſhould have hence been puſt up, (as we ſee daily, what ſucceſs can do!) This was one of thoſe Meſſengers of *Satan* (and contention ſure one of the worſt of them.) This ſtill is one of the *envious man's* conſtant *Engines*; the like difference between Saint *Ferome* and *Ruffinus*, and many other *holy Fathers of the Primitive Church*; and now adayes, more of theſe *Fire-balls* are thrown then ever, eſpecially among ſuch Ambaſſadours! God grant they be but as *ſoon quenched*, and do as *little hurt*, as this did here between Saint *Paul* and *Barnaby*; which though ſharp, was but ſhort and caſual: Onely about St. *Barnaby's* deſire to take his *Cozen Mark* along with him; who St. *Paul* fearing might deſert them again, as he did from *Pamphilia* (on ſome reaſons unknown unto St. *Barnabas*) he choſe *Sylas*, and departed: This nothing hindering the ſacred progreſs of the work, nor any more heard of in the *ſcripture*, till both at laſt participated, as of the *Labours*, ſo of the *Sufferings*; though not at the ſame time and place, yet both for the ſame cauſe, enduring *Martyrdome*, wherewith St. *Barnaby* was crowned about the nine and fortieth or fiftieth year of *Chriſt* his *Maſter*, and our *common Saviour*.

Acts 15. 37.

Acts 15. 39, 40.

Alfred Chro. c. 27.

P O E M XXVII. } On Saint }
 } Barnabas. }

HOW well thy *Name* and *Nature* (here) agree?
 While both a *son of Comfort* Render Thee;
 Who like an *Æsculapius* dost Apply
 Med'cine proportion'd to each *Malady*
 of *Languid Patients*; and with gentle hands
 Bind'st up the *Broken Heart* in silken Bands:
 Most skilful in the best *Chyrurgick* points
 Of *Curing Fractures*, and *Reducing Joints*;
 Thine *Apollinean Art* all *Grief* Controuls
 Of *Dislocated*, and *Distorted Souls*:
 A *Son of Consolation* (thus you see)
 The *Purchas'd Title* of *St. Barnaby*.

This was his *Native temper*, to all under
 Pressures of *loathed sin*; a *Son of Thunder*
 To obstinate *Transgressors*, whom to *Awe*
 He *Thundered out* the *Terrours of the Law*!
 A *Son of Lightning* too, sometimes in *Far--*
Flashing with Paul, his *Fellow-Traveller*;
 Yet whence the *Fault*, determine dare not I;
 But in the *Best lament Infirmary*!
 Best *Gold* must have *Allowance*, choicest *Grain*
 Its *Chaff* and *straw*; so the *Cælestial Twain*
 (Christ's stoutest *Yoke of Oxen*, that his *Field*
 So *Plough'd*, as it a *plenteous Crop* did *yield*)
 Might easily, in multiply'd *Affairs*,
 Fall into little *Accidental Jars*;
 Nor yet from *Passion* sprung they, but from *Zeal*,
 Whose *Project* most, should *Christian Faith* *Reveal*!
 Which both effect, and neither the less *Saint*;
 Nor *Read* we more of any such *Complaint*.
 O that our foolish *Fires* as quickly bred,
 But half so soon could be *Extinguished*!
 And as *Saint Paul* a *chosen Vessel* was,
 So, set apart for *Heav'n*, *Saint Barnabas*:

Since

Since therefore in our Christian Horizon,
 Sin's Night is shortned by thy Doctrine's Sun,
 And Virtue's Day increas'd; we style Thee right
 For Grace and Glory, Barnaby the Bright.

PRAYER XXVII. } On Saint
 } Barnabas.

O Blessed Saviour, who for the Plantation of
 Thy Church, and growth of Thy Gospel, didst
 set thy Twelve Apostles as a kinde of fruitful Or-
 chard, appointing also other seventy, as a kinde of
 Nursery for supply thereof, one of which was this
 Thy servant Barnabas. Give us the Gratitude of
 acknowledging these Mercies of Thy Providence,
 and faithful Dependance on Thee for the same in all
 succeeding Ages; Building on those comfortable
 Promises, (both as to spirituals and temporals)
 I will never leave Thee nor forsake Thee, and so, I am
 with you to the end of the world: Hence we are as-
 sur'd, that Thou wilt alwayes send forth faithful &
 painful Labourers into Thy Vineyard; I, and even in
 the most Cloudy Ages of thy Church, and such braken
 Times as we are fallen into! nothing shall binder
 Thee from having Thy Paul, and Barnabas, and
 other wise scribes, well instructed for the King-
 dome of Heaven, and lawfully Commissioned for
 the Work of the Ministry; while those Bats and
 busie Flies (that without such Warrant) Flutter
 about the Light of Thy Sanctuary, shall justly
 scorch their own daring Wings, forgetting the
 sad example of Uzzah, and Uziah! and that
 earnest Rebuke of Thy Prophet, They Ran and I
 never sent them, &c. And the Modesty of that
 chief Apostle, How shall he Preach unless he be
 sent? And who is sufficient for these things? O

Lord Rebuke this spirit of Ignorance and Boldness, and ever supply these troubled Nations with such Barnabasles as are separated to the Work of the Ministry, and in peculiar manner dedicated to Thy Service; with such Sons of Consolation as may endeavour to heal the Breaches, and binde up the Wounds of these three bleeding Kingdomes! Vouchsafe us Pastors after thine own heart, and let them be thrust no longer into Corners, but like Lights (in their own Candlesticks) let them shine before men, and glorifie Thee their Father which art in Heaven: to which end (O Lord) clarifie their Heads, sanctifie their Hearts, quicken their Endeavours, that both by their Life and Doctrine, they may set forth Thy true and lively Word, and rightly and duely Administer Thy holy Sacraments: and to all Thy People give Thy heavenly Grace, and especially to those committed to their several Charges, that like this Thy servant Barnabas his Auditors in Antioch, they may be Christened with their Doctrine, and not onely be called Christians, but become real Practisers of Christianity, that so long Living unto Thee here, we may also Dye in Thee, and hereafter Live in Thee (O Christ) unto eternal Ages. Amen, Amen.

THE

{ The COLLECT. }

Lord Almighty, which hast endued
Thy holy Apostle Barnabas with singular
gifts of the Holy Ghost : Let us not be
destitute of Thy manifold Gifts, nor
yet of Grace to use them alway to thine
honour and glory, through Jesus Christ
our Lord.

Gospel.
John 15. v.
12. to vers.
17.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Lord Rebuke this Spirit of Ignorance and Boldness, and ever supply these troubled Nations with such Barnabassies as are separated to the Work of the Ministry, and in peculiar manner dedicated to Thy Service; with such Sons of Consolation as may endeavour to heal the Breaches, and binde up the Wounds of these three bleeding Kingdoms! Vouchsafe us Pastors after thine own heart, and let them be thrust no longer into Corners, but like Lights (in their own Candlesticks) let them shine before men, and glorifie Thee their Father which art in Heaven: to which end (O Lord) clarify their Heads, sanctifie their Hearts, quicken their Endeavours, that both by their Life and Doctrine, they may set forth Thy true and lively Word, and rightly and duely Administer Thy holy Sacraments: and to all Thy People give Thy heavenly Grace, and especially to those committed to their several Charges, that like this Thy servant Barnabas his Auditors in Antioch, they may be Christened with their Doctrine, and not onely be called Christians, but become real Practisers of Christianity, that so long Living unto Thee here, we may also Dye in Thee, and hereafter Live in Thee (O Christ) unto eternal Ages. Amen, Amen.

THE

{ The COLLECT. }

Lord Almighty, which hast indued
Thy holy Apostle Barnabas with singular
gifts of the Holy Ghost : Let us not be
destitute of Thy manifold Gifts, nor
yet of Grace to use them alway to thine
honour and glory, through Jesus Christ
our Lord.

Epistle.

Acts 11. v.
to the

Gospel.

John 15. v.
12. to vers.
17.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

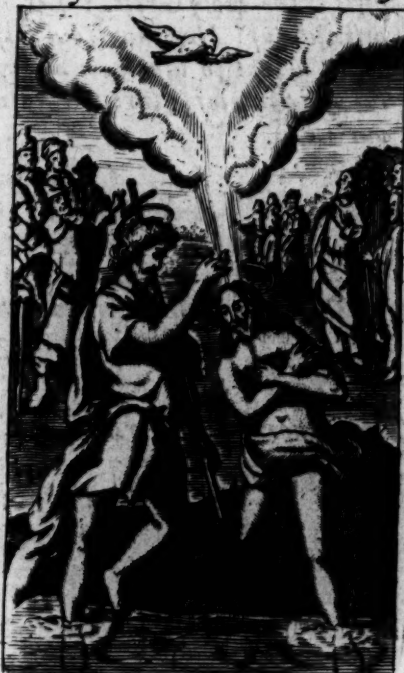
UPON

M.
Psal. for
D. M. 24
E.
Psal. for
D. M.

UPON
The Feast of Saint John
Baptist.

M. Less.
1. Mal. 3.
2. Matt. 13
E. Less.
1. Mal. 4.
2. Matt. 14

30 Christ & John in Jordan Math 3



Then cometh Iesus from
Galilee to Iordan unto Iohn
to bee baptized of him Math 3

DISQUISITION XXVIII.

*Sol appro-
prians pre-
mittit suam
φωσφορος.

THE glorious Chariot of the Sun approaching
you know, fore-sends a Lucifer to chase the
Shadows, and glad benighted Mortals with ap-
proaching

for a pious glowworm
Epitome of his life - } D. J. App - 44. 45

proaching Light : so here, the brighter Sun of Righteousness, the Father of Lights, Christ Jesus, being now about to rise on the sin-darkened world, here sendeth his illuminated Messenger before him, (to dispel Sin and Ignorance) viz. Saint John the Baptist, *ὡς λαμπρὸν*, a shining Lamp indeed by Christ's own Testimony, John 5. As that same King of Stars, (I say) so this same Light of Lights, (lest sudden lustre should offend weak eyes) dawns first in preparative remission. St. John Baptist is the *stella matutina*, the bright morning Star of that Day-Spring which from on high hath visited us. I, that so high a Birth, as a Descent from Heaven, might not want an Herald; that the Monarch of Kings might not travel without an Harbinger, nor the Lord of Hosts without his Marshal, nor so mighty a Conquerour without his Trumpeter, nor the greatest of all Judges without his Cryer; The voice of one crying in the Wilderness; that no Prophecie might want accomplishment, nor any State its decent Dignity. In those days came John the Baptist, &c. Matth. 3. So that St. Ambrose * Preaching upon this day, was not a little troubled, where he should either begin, or end, the praises of St. John the Baptist:--- Abundance suffocates expression, as over-much Corn choaketh the Mill from grinding.

For whatsoever was eminent almost in all other, is found in this one Saint : as being an Angel in Malachi's Phrase; a Prophet, in St. Luke's; an Apostle, in St. John's; an Evangelist, in St. Mark's; a Preacher of Repentance, in St. Matthew's; a Confessor, in Ecclesiastical History, and in Divine, a Martyr, constantly teaching the Truth, and patiently suffering for the same. I shall contract all into an Abridgement of his Life and Death, being in his Life a Miracle, in his Death a Martyr. In the first, glance on his Descent, his Birth, his Name,

his

John 5. 35.

Præco Fudicis, Tuba Regis, Angelus Dei, Vox clamantis, vocis innotæ, Christi. Chrysolog.

Matth. 3. 1, 2, &c.
* Serm. 63.

Inopem me copia fecit.

Et quæ discretæ beatitudinis, in Te mixta fluunt.
Mal. 3. 1.
Luke 1. 76.
John 1. 6.
Mark 17.
Matt. 3. 5.

his Office ; in his Death , reflect upon the *Motive Agents* , and *Fortitude* thereof.

In the first place , his *Descent* speaks him the son of *Zachariab* and *Elizabeth* , Luke 1. remarkable for each of them. Son of *Zachary* : Christ cho- seth not his Officers (as some do theirs) by mea- sure of their goods , but goodness : St. *John* here not the son of any wealthy *Laick* , but of an *old Priest* , one descended of the *Aaronick Line* ; no con- temptible *Genealogy* in *Iosephus* his *Herauld* , who proves his own *Noble extract* by his being de- scended of the *Line of the Priesthood* , both by his *Father's* , and his *Mother's* side , as appears in his life written by himself. And too , Son of *Eliza- beth* ; (there is somewhat in that) *Elizabeth* that was called *Barren* , but shall be called so no more but Mother of such a *Son* , *Then whom there bath not been a greater born of Women*. Thus God of times turns *seeming Reproach* into the greater *Bless- ing* , and doth recompence *contented expectation*

In vita Iosephi à seipso scripta.

*Nullum re-
pus occurrit
Regi.*

Psal. 113.9.

with more *joyful issue*. They say , that no time supersedeth the Authority of the King ; indeed no time excludes the power of that *King of Heaven* : reflect but upon *Sarah* and *Elizabeth* , and tell me , What *Breasts* are there so dry , that God cannot make fruitful ? and what *soul* so barren , but this *Giver* of encrease can make to bear ? To bear like *David's* happy Trees , (that is) *More fruits in their age* , more and better , *even fruits of Righteous- ness and Repentance*. Hence then apply that of *David* in both senses , *spiritual and Corporal* ; *Fecundat sterilem* , *He maketh the barren to keep house* , and to become a *joyful mother of Children* , *Psal. 113.* And now if we joyn both together , *Zachary* and *Eliz* , we have here then an holy *Pre- cedent* for the *legitimate and successful Matrimony of Priests* , besides those under the *Levitical Law* , of many of the *Prophets* and *Apostles*. Blush then,

you that go about to stain the Honour of the married Clergy, when Christ himself (you see) both both approve and honour it, chusing Priest Zachari's Son to be his *Πρόδρομος*, his *Usher* and *Forerunner*. We envy not that *sinful Liberty*, *Prætor* at *Scortari*, while our Church (out of the Apostles Office) licenceth the— *Uxorem ducere*, the *leading about a Sister*, which is St. Paul's phrase for Marriage, and * *Eusebius* expounds it to St. Paul himself as married, 1 Cor. 9. 5. And they charge him so hard for *Celibate*, 1 Cor. 7. forget the six and twentieth verse of that Chapter, *ἵνα παρ' ὑμῶν ἀναγκῆ*: where he means, *because of the present distress and persecution of that age*. But enough of his *Relation*: now for his *Birth*, which on his own part was not without some wonder also: Not a greater among Women, onely the Son of a Virgin greater; of such an ancient man, and of a barren Woman wonderfully born, that he might the better demonstrate Him, that was to be more wonderfully born of a Virgin; at whose approaching to his Mother, St. John leaped in the Womb: that springing of the *Eabe* at the *visitation* of the Mothers, was a kinde of *salutation* of the *Infants*; as though Saint John here in the very Womb (if possible) would have cried out, *Ecce Agnus Dei*, Behold the Lamb of God, &c. And though he cannot do it with his voice, yet will he with his motion; which was no ordinary one, (saith a Father) but such as causeth wonder and expostulation. Say, thou great, thou more then a Prophet, say, Whence this nimble Joy, and strange Exultation? Does thy Prophecie fore-run thy Birth? Yes, *Præsentiam Domini sentiens*, as it were feeling the presence of his Lord, by this Accost he rejoyceth in the Womb, in a manner hasting to salute his Master. And hence it is (saith St. Austin) the Church onely celebrates the Baptist his Nativity,

* *Gravius peccare Sacerdotem, si uxorem ducat, quam si domi Concubinam fovet.* Coſter. Enchirid. c. 17.

* Lib. 3. c. 24. 1 Cor. 7. 26.

Ut mirabiliter natus, mirabilius nasciturum demonstraret. Auctens in loc.

Exultās puer quasi inter matris viscera præphetavit. Iudol. de vit. Christi.

Dic Infans, dic Prophetarum maxime, &c. Nondum natus, & Prophetas? Chrysost. 7. Hom. in Ma th. 16.

the

*Quia illorum
fides post re-
veris accessit,
Johannis
nativitas
Christum ce-
lebravit.*

Luke 1. 60.

the death of other *Martyrs* : Because others indeed in a full grown Faith, stuck to Christ at their deaths ; but our St. *John* here (Besides that) did with an *early confidence* salute him before his Birth ; and so are their Festivals proportioned to their *services* : Those are *Christ's* followers , St. *John* as his fore-runner.

יְהוֹנָתָן from the root יָנַן
signifying *gracious*. The
Hebrews usually adde
the Letter Jod to proper
Names, or some other
Letter of the great
name. יְהוֹנָתָן. See more
of this in the Feast of
Circumcision.

Next, see a pair of good *Omens* in
his names ; one of them speaking his
Person full of grace, *John* ; and therefore
the other his deserved Office , *Baptist*.
Such good Names are , or still should be,
as good *Counsellours* ; and to that end pluri-
ous *Antiquity* imposed them ; significant
Compellations are constant *Admonitions* .

And that as often as we hear our selves named, we
might reflect upon our Covenant with God in *Bap-
tisme* ; and whoso disparageth a good name with a
bad life, may well be chid as a Father did some
dissolute *Christians* , and that doubly, *Ipsum nomen
crimen* , that even their names shall aggravate
their crimes, as here *John Baptist's* do express his
Vertues. I, and his Office too, our next Consi-
derable , which some say was * four ways fulfilled,
viz. by his Birth, by his Preaching, by his *Bap-
tisme*, by his Dying. By his Birth, † by his *Exul-
tation* in the Womb, initiating his Office, and as
it were Preaching *Christ's Conception* : but of this
before. For the second, St. *Matthew* describes
his Preaching with his *Text*, and other necessary
circumstances, *Matth. 3. In those dayes came John
the Baptist, preaching in the Wilderness of Judea,
and saying, Repent, for, &c.* He was indeed the
first Christian Preacher ; and the same was *Christ's*
Text afterward. *Matth. 4.* An ever needful Sub-
ject ! Thus what his *Infancy* began, his riper years
made up, Preaching Repentance, and Baptizing
in the Name of Christ ; Penitence and Baptisme, a
Doctrine

* *Nascendo,
Predicando,
Baptizando,
Moriendo,*
† *Vtero ex-
siliens præ-
sursionis of-
ficium in-
choavit.* Lu-
dolph. in Jo-
hannem
Bapti^m.
St. *John's*
Office, and
wherein it
consisted.
*Matt. 3. 1, 2,
&c.*

Chap. 4. 17.

Doctrine and Discipline which the *Jews* never heard before of, (you may guess how they relished them) lay aside their weighty Ceremonies, nay, their main and ancient Laws, as to offer no other *Beasts* than their own *beasts*, for *bleeding Sacrifices*; but *sleeping eyes*: Nay, and to change that ancient *Sacrament* of their *Circumcision*, so strictly commanded, and so long continued, above two thousand years from *Abraham* unto *Christ*, so sharply still reformed, or else more sharply punished! Now to persuade them to *Baptism*, to a little washing in *Jordan*, seems no less to them than double *Blasphemy*, against *God & Moses*; as they told *St. Stephen* long after, *Acts 6*. And therefore, doubtless, they raged more against *Saint John* at first; and somewhat less in it, that he Preached in the Wilderness, (their Cities and Towns at first not enduring him) witness their conspiracious *Assemblies*, more frequent now then ever; the *Sanedrims* or *High Council* of the *Jews* daily sending their *Sophisters* to *St. John*, with an angry Question, Who art thou? and why baptizest thou? &c.

Acts 6. 16.

Σὺ τίς ἐστί;
τί βαπτίζεις;

Here *Saint John's* holiest Reformation meets with furious opposition. The best of actions must expect affronts, and yet not take them for discouragements. *Saint John* bates nothing here of Resolution; no *Jonas* he, he waves not his Commission, but, maugre all difficulties, prosecutes his *reformed Innovation*; as it was said of *St. Stephen*, *Acts 6. 10.* All their Disputations were not able to resist the Spirit by which he spake, &c. He that sent him gave success answerable unto his holy courage; his Ministry wanted not the encouragement of company, Converts, or Disciples, *Matth. 3.* There went to him all *Jerusalem*, and all *Judea*, and all the Region about *Jordan*, &c. A treble all, as if there were one for each of City, Court, and Country, (the *Grandees* were not fuller of Indignation,

John 1. 21.

Matth. 3. 4.
πάντα πνεύματι
καὶ ὕδατι.

Verse 5.

on, then the people of Love and Admiration) and the Region round about. Nor went they out (for novelty onely) as now adayes; to see fine Reeds shaken with the winde; with every wind of Doctrine! But in the next verse, ἐλθόντες caught by the Voice of his Doctrine, and Echo of his Life, (happy Allurements) They were baptized of him, confessing their sins. So that it was well, the Wilderness was his Church; and the mighty River Jordan his Font; lest else he should have wanted room, or water for his Baptized Auditors, and Converts.

One of which, to honour him and his Office

* Εβαπτίσθη δὲ καὶ ἰ-
ησοῦσεν (Ἰησὺς) ἐκ
αὐτοῦ ἀπορροπῶσεως
ἢ νηστείας χρείαν ἔ-
χων, ἢ καθαρεύσεως, ὅ
τι φύσει καθαρὸς καὶ
ἅγιος, ἀλλ' ἵνα καὶ
Ἰωάννη Ἀληθεῖαν
προσμαρτυρήσῃ, καὶ
ὑμῖν ὑπόγραμμον
παρέχηται. Clem.
Constit. Apost. l. 7.
c. 23.

was our * Lord himself, Verse 13, and came far to him also; Then came Jesus from Galilee to Jordan, to be baptized of John: whose modesty would fain have then resigned his Office; but for that, Nunc permittas, Suffer it to be so now. I, now was a fit opportunity (before all Jerusalem, &c.) for Christ to Miracle himself, the Son of God; the Holy Dove descending with a voice from Heaven, &c. Yet was it not any Name of Ostentation, but of Righteousness &c. For, Ecce Dominus ad Servum Magister ad Discipulum: Verifying

that, I am meek and lowly; Learn of me, &c. Behold, the Lord here comes unto his servant, the Master to his Disciple, to be baptized, and that among the people. But we may here ask, (as Bernard of his Circumcision) Quid facitis Baptizantes Christum? What do you washing of him, whom nothing was unclean? Go wash your spotted Lambs, and spare not; but this Lamb is without sin. Saint John's modest Answer might have been an Assertion, Thou needest not to be baptized

Pet. 2. 22.

all, &c. Nay, one might well with David,
 at Jordan, why it fled not, &c? And indeed,
 consider Christ abstractly, as *totum integrale*, (that
 is) in his own single Purity; a body by himself,
 severed from us; and he needed then no Baptism,
 Jordan had more need of him; * the waters were
 as it were) Baptized by him, not he, by them;
 that the Waters which were to cleanse us, by him
 might be first purified themselves: He received no
 virtue, but gave the Waters cleanness, and efficacy
 in the Sacrament. But on the other
 side, take him with his reference to
 us; this second as the first Adam, as
Caput Communitatis; as the Head of
 the people; & then to fulfil all Righte-
 ousness, he must needs be Baptized: He
 will need that for thee and me, which
 for himself he needed not; for in his
 Baptism he puts on us, as we do, or ought, to
 put on him in ours. And therefore he came to
 John the Baptist, who was indeed but the Instru-
 ment, Christ himself the Institutor of Holy Bap-
 tism: St. John's was a Baptism unto Repentance,
 not taking away sins, but onely admonishing of
 sinners; but Christ's was a Baptism of Remission,
 through his blood, which is our Jordan: For as
 many as are Baptized effectually, are Baptized in-
 to his death, Rom. 6. 3. else all the Rivers of Da-
 mascus and Judah too, with all the Fullers Soap in
 the world, cannot fetch out the least stain; no,
 he by himself hath purged our sins, Heb. 1.
 And this is a sensible Demonstration of Christ's
 yoke being easie, and his burthen light; so changing
 Circumcision into Baptism, freeing us from bloody
 Ceremonies, from costly Sacrifices, and painful
 Sacraments. It is worth our thankful Meditation
 this, and no doubt but many of the Jews were
 won by this same freedom from their Burthens;

* Ipse lavat
 aquas, non
 aqua ipsum:
 Ut aqua
 nos purga-
 tura, prius
 ipsa purga-
 rentur.

Perfandit fluvio pastus Bap-
 tista Locustis
 Sylvarumq; Favis, & ami-
 ctus veste Cameli,
 Tinxerat & Christum: sed
 Spiritus aethere missus
 Testatur tinctum, qui tunc
 Et crimina donet.
 Prudent. in t. nchirid:

* Verbum
 clamat in
 voce, (i. e.)
 Christus in
 Johanne, in
 g'offa Ordin.
 Gagnus in
 loc.
 † Non pec-
 cata tollens;
 sed eorum
 commune
 faciens:
 Hebr. 1. 7.

- John 1. 21. which easie change they did somewhat expect, *John*
 1. A blessing quite opposite to that worst curse of
Egypt, wherein God turned their water into
 blood! but here indulgently our blood to Water
 what was their *Shambles*, is with us a *Laver*,
 Tit. 3. 5. *Laver of Regeneration*, Tit. 3. The gentler the
 Mandate, the heavier the Punishment that waits on
 the neglect of it. But of this I have spoke before
 in the Feast of Circumcision, and shall close it with
 that of *Naaman's* servant, which such Refracto-
 ries may consult at their leisure. 2 Kings 5. while
 2 King. 5. 13. we among the thronging *Jews* go forth a little into
 the *Wilderness*, to see the *Baptist*. What manner
 of Person for Habitation, Habit, Food, and Re-
 ment? For that's the Scene of his Abode and Do-
 Etrine, *The Wilderness*; as *Mount Olives* was
 said to be our *Saviour's* Pulpit. What St. *Mat-
 thew* here calls *ἐρημὸς*, the *Wilderness*, St. *Luke*
 calls *ὄρεινὴ χώρα*, (that is) the *Hill-Country*; be-
 ing the more barren, the less frequented places of
Judea, yet not altogether disinhabited; for there
 was *Jab's* house, 1 Kings 2. nay, *Beza* saith
 1 King. 2. 39. that there were seven Towns, whereof *Joshua* men-
 tions six at his dividing out the Countrey) and the
 seventh was *Hebron*, wherein was *Zacharias*'
 house, Luke 1. 40. where the child grew, (saith
 the Text) waxed strong in Spirit, and dwelt till the
 time of his publick appearing. So that the *Fraternity*
 in *Ermo* have hence but little cause to challenge *St.*
John's Brotherhood, much less his Patronage, much
 less also when a very *Infant*, as above declared.
 But here *Maldonat* is very angry at the Truth, and
 would prove Saint *John* an Hermit by many Ar-
 guments: And first from the Prophecie of him, 11
 40. Where by that *Wilderness* of *Babylon* St. *John*
 is intimated one disinhabited, or else the prediction
 there not accomplished; to which I answer treble
 First, that neither Scripture or himself doth mention
 an

Defart of *Babylon* more desolate then that about *Jordan*; and therefore not to be acknowledged to a disadvantage without proof. Secondly, that of *Judea* being so vast, and but of so few Colonies, truly retained the name of Wilderness, Yet thirdly, to make it good in his own sense, when *Zachary* was slain, (so sacrificed between the *Porch* and the *Altar*!) for affirming *Christ* born of a *Virgin*; then was *St. John* slain, and his widowed Mother, to fly from *Herod's* cruelty, and the *Pharisees*, to leave the parts inhabited, and to go to the remotest of the Defart, (and then even in a *deserted Wilderness*) to a place called *Apummin*, (saith *Nicephorus*) lying between *Jerusalem* and *Jericho*, infamous for Robberies and Murthers, as the poor wounded Traveller can tell you, *Luke 10.* And hereabout, they tell us, *Saint John* lived in a Cave; the very same, where formerly his *Type Elias* was fed by Ravens, drinking the Water of the River *Cherith*, *1 Kings 17.* While *Gagnæus* tells us, that there was but two Defarts in *Judea*; one, the inward, from which *St. John* came, according to *Saint Luke*, and that is the *Hill-Country*, as aforesaid; the other, the outward Defart, to which the *Baptist* came, being about *Jordan*: so that all this contributeth nothing toward *Hermilage*, or sullen Ancherotisme. *Saint John*, if ever in such a Place or Cave, being not led thither by any voluntary Motion, but driven by blood-thirsty *Herod's* Persecution! not like those, who for some private ends, most part of discontent, at best of single Piety, Relinquish the Communion of *Saints* Militant, Dissolve society, (as much as in them lies) turn enemies to the best part of Nature, and the common good of man! chusing rather to keep house with *Birds of night*, within some hollow Tree! or to turn *Inmates* with the *Beasts* of Prey, lodging in *Dens* and *Caves*! then civilly

*Regio vastas
sed paucis
habitata co-
lonis.*

Luke 10.

1 Kings 17.

Bina Deferta, exterius à quo, & interius circa Fordanè, ad quod venit Johanes.
Gagnæus in loc.

to converse with men, who mutually may commerce their *Faculties* and *Talents*, to the advantage of their *Master*. Such, sure, write more after the copy of the *Cynick's Tub*, then of the *Baptists Cave*; who though retired here from dangers and *worldly avocations*, (you see) abandoned not all society; nor like them, baulked opportunities of publick good; witness that Town *Bethabara*, where *he taught and baptized such great multitudes*, and indeed all the *Region round about Jordan*.

Well, the next is (to make it up a threefold Cord) a double Argument to prove St. *John* an Hermit. Mark, (saith he) his very Habit and his Diet expresses him such a Hermit, *Vers. 4.* This *John had his Raiment of*, &c. And all this but complying with his Education and his Office. Among the Jews three eminent *Sects* there were, or sorts of Teachers, and therefore so many wayes of Education; viz. The *Pharisees*, the *Sadducees*, the *Essenes* or the *Nazarites*, (for those two differed little.) *Esseni rigorissimi*, of all the *Essenes* were the strictest, scil. Nourishing their Hair, and totally refraining Wine, living solitarily and chastly, according to the Customs of the *Nazarites*: And *Mathusius* observes of them, that onely These of all the *Jewish Factions* no whit opposed *Christ*; and therefore Saint *John* being brought up under their *Discipline*, after the strictest manner of the Jews, lived a *Nazarite*. Secondly, all this Austerity belonged to his Office, as particularly called unto it, and furnished for it, with the spirit of *Eliah*, Luke 1. So that here is as little pattern for voluntary *Shirts of Hair*, and superstitious Abstinence, from St. *John's Food and Rayment*; as Fruitless *Solitude* before had from his *Wilderness*; all which in him had a *Deus Requisivit*, (that is) a peculiar calling for it, while theirs, a *Quis Requisivit? Who hath required these things at your hands?*

*Eccè vestis,
& esca, solitudinis
habitatori congrua.* Mald.
in loc.

Matth. 3.

v. 4.

Inter Judæos tres Sectæ, sc. Pharisei, Esseni, Sadducei. Dyonisius Carthus.

Luke 1. 17.

lands? But leaving Droansto the *Wilde Honey* of their own forc'd extractions, let us like diligent Bees, suck better Juyce from St. *John's Herbs* and *Wilderness*, and learn somewhat of his *Temperance* and *Mortification*: His *Wilderness* instructs us to a vertuous retiredness, not to lie too open, too obvious to Temptations; to be sometimes *apud* *non*, impregnable to all *Allurements*; yet to appear in a *Baptizing* or *Proclaiming Christ*; else *benè dixit, qui benè latuit*, is a good Proverb for an evil Age. And sure, there is no wisdom unto that *Reservedness*, which keeps it self unspotted of the world. Next, Saint *John's Habit* was a Cryer against *Pride*; (there is a voice in that) he was wrapt in the skins of unclean Beasts, in them to shew us our *own likeness*: That Girdle about his Loyns, *Mortificationis Indicium*, an Emblem of the Bodies subjugation, the Loyns being the Reins of *Concupiscence* must be restrained, *Luke 12*. though some think the Girdle an Emblem of Honour, of Diligence, and Fortitude. His rough Habit shews us, God will accept of a *John's Camels Hair*, before a *Dives's Purple*; regarding not so much the feathers as the Bird, (the *Lark* outrates the *Poppingay*) Adorn not then the outward onely, but the inward man: A comely Attire speaks men effeminate; which made *Lucian* scoff deservedly, Behold, She-*Sardanapalus*, & *Fæminas* and *Plizdas*, and Womens Habits scarce distinguishing their Sex makes Poets turn Prophets now a dayes, (it seemeth) among others. The Apostle gives a better glass to dress by (if they please to look in it) *1 Tim. 2*. Sure the *Aboloms* & the *Jezebels* of these times, would both bate their vanities, did they but sometimes seriously think of St. *John the Baptist*; and they might mend their Fare, if with him too, they would sometimes abate their Diet: His Food (here) *Locusts* and *Wilde Honey*; his Com-

Tecum habitata & noris quam sit tibi curia suppellex.

James 1. 27. De exuviis immundarum pecundum, &c. Gagnus in loc.

Luke 12. 35.

Forma decet neglecta viros. Luciani Scommata in Dialog. id est tui sapientiarum, &c.

1 Tim. 2. 9.

Lib. 6. c. 10.

*Convictus
facilis & si-
ne arte me-
sa.* Martial.
Ep.

* *Auxidae
isobrya* Loc-
ustis, & ali-
pocurata la-
tine dicitur.
Dixit St.
Chrysost.
Avidis, a-
vidis, natu-
ra parum.
Sen. Trag.

His Death
whence
contrived ?

Mark 6. 16.

Matt. 11. 28.

mons short, yet thriving. *Pliny* tells us, That these Locusts were great delicacies among the *Parthians*; I know not how the *Cook* might mend them, but we may believe *St. John* had them without the helps of Art: Other Naturallists make three sorts of them, *Avis*, *Herba*, *Radix*. A Bird, an Herb, a Root so called. *St. Chrysostome* thought *St. John's* Locusts of the first kinde, because found among the *Edible Fowls*, *Levit.* 11. 22. Whence one saith ingenuously, that with eating of these Birds, he * wing'd his soul. But the stream of Authors runs (here) for the Herb and Root called *Locusts*; and his *wilde Honey*. being a sweet Dew upon them: What ever it was, sure but a slender Dish, exampling us to a Religious Abstinence, condemning this Luxurious Age, in which old *Time* himself hath took a surfeit. *Epicurus* once deemed such an Hererick, hath more Disciples now then ever: All the four Elements are scarce able to content our wanton Prodigals; who if they come not here unto their Husks, (without many penitential drops) may want the cooling drop hereafter!

But lest I lose intended Brevity in this *Wilderness* of matter, I hasten to the sad *Catastrophe* of the *Papists* Death; wherein I am enforced so far to imitate *Herod*, as to make but short work with him the Motives that first betrayed him unto Malice, were his Integrity, and reproving Incest; (here 'twas with the Servant, as after with the Master) *Ye hate me, because I tell you the Truth*. This was the old quarrel, *Mark 6.* else *Herod* Reverenced him, and in many things heard him gladly, *Matt. 11.* But *St. John* being as courageous toward *Herod*, as his Type *Eltah* was to *Ahab*, is first imprisoned, and afterward destroyed! *Herodes Antipas* having put off *Arreta*, the Arabian Princess, his own lawful Wife and in despite of all Law and Honesty, married his double Niece, viz. *Herodias* the Relict of his

Brother

Brother Philip, and Daughter of his Brother Ari-
 stobulus; St. Iohn serving a Writ of *Non Licet*, out
 of Levit. 18. *It is not lawful for thee to have thy* Lev. 18. 16.
Brothers Wife, is designed for Execution! From
 which the Master whom he served, could many
 ways have delivered him; but that in *Death*, as well as
Life he was to be *Christs* Fore-runner! And as there
 was a *Necessity* of his being such in *Life*, (besides
 that of *Type*, and *Prophecies*, by *Malacbi* and *Isaiah*. Malac. 3. 1.
 almost three hundred years before) considering Isa. 40. 3.
 the calumnious Jews, Iohn 8. to bear Witness of John 8. 13.
 Christ and of his Doctrine (which else had been
 abominated by them) as frequently he doth, *Mat-*
thew 3. *παρανυμφος* (as the Fathers call him) a true
 friend of the Bridegroom, preparing of his Spouse.
 So also was there a necessity, that this *Star* now
 should disappear, when as the *sun* was risen; that
 he should now quit the worlds *Theatre* by *Death*,
 his Master entring, and be no longer taken for the
Messiah, (as he was by some) but make good his
 own Prophecie; I must *decrease*, but he must *in-*
crease, and that both spiritually and corporally of
 both: St. Iohn must be, shorter by the *Head*! Be-
 fore Christ, stretched and wracked on the Cross!
 And to effect this, God permits wicked Agents,
Herodias and her Daughter to prevail with *Herod*,
 (as all such, while they think they *act* but their
 wills, yet perform *Gods*) so that all on a sudden,
 St. Iohn's Head must be a Dish at *Herod's* Banquet
 on his Birth-day, being danced off his shoulders
Anno Christi, 30. *Herod* seems tender of a rash
 Oath, yet thinks to wash away Incest and Adultery
 with Blood! *Herod's* Birth-day, much like *Pha-*
raoh's, (the onely two in *scripture* celebrated) and
 both with bloody Banquets. *Pharaoh* then hung
 his Baker (as some report) for a small stone found
 in his Bread; His Butler imprisoned for a fly in his
 cup. And *Herod* here, for reproving Incest and

Sanctus Jo-
bannes.Capite mi-
nutus.Ante Chri-
stum, InCruce ex-
tensum.In vivendo
stultus, in-solvendo im-
pius, as wassaid of Jeph-
ta.

Gen. 46.

* *Premia saltatrix poscit fune-*
bria virgo,

Johannis caput abscissum, quod
lance reportet.

Incestæ ad gremium Matris, fert
Regia Donum,

Psaltria, respersis manibus de
sanguine justo.

Prudent. in Enchirid.

Plut. in vit.
Marij.

* Lib. An-
tiq. 18. c. 9.

* --- Nec lex est justior ulla,
Quam Necis Artifices, Arte
perire sua. Ovid.

Adultery, beheads his Preacher,
Such * Tyrants stick not to re-
ward the Dance of an Antick
wth the Head of a Prophet, and
that made a Festival Present to
the wanton Girle, and by her
unto her cruel Mother, (a Bar-
barism scarce heard of among

worst of people, to mingle Banquets with Blood
and spectacles of death) yet such was the fury and
malice of a Female Spleen, that like Raving Ma-
rius, (who at his Feasts could play with the head
of Consul Antonius) she handled and gaz'd on it
with pleasure and Insolency, adding triumphal
Scorn unto the Crime of Murther ! And thrusting
the Tongue through with a Needle, as Fulvia had
formerly done to Cicero. But Gods Judgement and
their Vengeance slept not long, but soon found
them out all three, and mark'd them for a Curse !
For as * Iosephus telleth us, that the same Herod
Antipas was soon after overthrown in Battel by the
Arabian King Aretas, whose Daughter Herod had
Repudiated, to make way for an Incestuous Mate !
and all this well attributed by the Jews to the same
Cause, his sin filled up in the Murther of St. John
the Baptist ; being at last deposed, fined, banished ;
he and his lewd Herodias both, by Caius and the
Roman Senate : In which Exile they lived and died
ingloriously, paying the dear charges of their cruel
Triumphs ! and Nicephorus reports also of that
young Virago, (the dancing Daughter of Herodi-
as) how a while after she passing over a frozen
Lake, the Ice (a Metall as nimble and brittle as
her self) suddenly breaking, she fell into an Ele-
ment that cool'd her wantonness, and was her self

beheaded. * So just is God, and so
recoyling is the sin of Blood, that
oftentimes, we see, the Bullets of
Judge-

Judgement, are cast in the very Moulds of Sin.

POEM XXVIII. } On Saint
John Baptist. }

Behold the fair and bumble Lucifer
Here ushering in the brighter Morning-star ;
Chasing the Shades of Ignorance away,
Gladding dark Mortals with the News of Day :
Sweet Phosphor, whose preparing Beams fore-run
The glorious Rayes of that all-Cbearing Sun ;
Thou art the Royal Harbinger, that sings
The wish'd Approach o'th Paramount of Kings ;
The stately Herald, and shrill Trumpeter
Of that same Universal Conquerour ;
The Cryer of that Judge, to whose just Court
Must once, all Nations of the World resort !
And if a Pen may but a voice express,
Then list, and hear Him in the Wilderness,
Repent, Repent, each Sin-polluted Land,
For Mercy's, Justice's Kingdom's, now at hand !
Come wash your Spotted Lambs, then, Shepherds drive
Your Flocks to Jordan, wash'd they'l better thrive :
Come all you Naamans, take a little pains
To have your souls wash'd from their Leprous stains ;
And see, here, how they Throng unto that Font,
Whose Waters do all others now surmount,
Among whom, the Master to the Servant goes,
(Where Majesty and Modesty do close)
Christ stoops unto his Baptist, while the Dove
Descends as Witness, from the Spirit of Love ;
But what needs he this washing, who's all pure
And spotless ? but to lead us to our Cure ;
And onely thence to consecrate the Flood
Of Tears and Waters, with an Healing-Good,
St. John's Accommodations, Rayment, Fare,
The Desert gives him, without Art, or Care,

His

His Education and Abode, his Voice
 And *Life*, commend Austerity to choice:
 The strict *Elijah's Antitype*, whose *Skins*
 And *Herbs*, condemn the *Epidemick Sins*
 Of *Pride*, and *Ript*, both the *Antick Dress*,
 And the *Luxurious Epicure's Excess*!
 Then hark you *Gallants*, who your Morning pass
 Between your *Phansies*, and your *Looking-Glasses*;
 Upon whose Frontispiece a Council sits,
 To level *Rifings*, and to fill up *Pits*:
 To *Metamorphose* so the *old* to *young*,
 As if an *Hellen* from a *Cybel* sprung:
 Know while you thus Correct your *Maker's Art*,
 You not so mend the *Face*, as mar the *Heart*.
 Can neither *Practice*, nor our holy Books
 Move you to be content with your *own looks*?
 While you so many borrowed *Shapes* here own,
 You scarce of God hereafter, will be known!
 What care you for the *Baptist*? Be advis'd,
 Mind that you were, (if *Christians*) once *Baptiz'd*;
 And did most solemnly then *Disavow*
 Those *Pomps* and *Vanities* you practice now;
 So *disobliging* the *Almighty's Bond*,
 The *Counterpart* first *Cancell'd* by your hand.
 Next from the *Holy Baptist's Pattern*, here
 By *bating Food* learn how to mend your *Cheer*;
 What need the *Spoils* of every *Element*?
 When one plain *Dish* yields safer *Nourishment*;
 Repletion clogs the *Soul*, *State*, *Body* grieves!
 While *Temperance*, Them and the *Poor* Relieves!
 All this prevents not, but attracts the *Hate*
 Of *Herod*, and his lewd *Incestuous Mate*!
John's Head must be a *Dish* at the next *Feast*
 Serv'd up to a *Rash Oath*, and *wanton Guest*!
 The *Dancing Girl* doth of fond *Herod* crave
 The *Baptist's Head*, as a *Reward* to have;
 Which she doth to her barb'rous *Dam* present
 With *Hands* deep dy'd in *Blood* o'th innocent!

And yet this Head of pious Truth, spake more
 Their bloody Crimes when off, then e're before !
 While soon their Feast is turn'd to such a Fray,
 That each of them did a dear Reck'ning pay !
 Then howsoever pow'rful Envy seize
 As Prisoners for Tell-Troths, or to please
 Some wanton Dalilah, should Justice strain
 So, as to take a Baptist's Head again !
 Yet rest secure in Christ, he is a Head
 Can speak us better Life, the Murd'ers dead.

PRAYER XXVIII. { On St. John }
 { Baptist. }

Right Sun of Righteousness, who wast pleased
 (like the natural) to send Remisser Beams be-
 fore Thy full Arise, and to shine in John the Baptist
 that burning and shining Lamp, before Thou ap-
 pearedst in the Splendour of Thy own heavenly Mi-
 nistry: Give us Grace to honour Thee in all Thy
 Spiritual Dispensations, but more in those Instru-
 ments that make nearest Approaches to Thee, and
 most of all in thine own Personal Performances, and
 holy Institutions: And as Thou didst vouchsafe to
 send this Messenger before Thee, as well out of Com-
 passion to us, as Preparation for Thy self; give us
 Grace to make some good use of both: as thou sentest
 Thy Forerunner in Compassion of mans weakness,
 being startled at all sudden Alterations, though ne-
 ver so far the better (as weak Eyes are dazzled with
 a full and sudden Light) so let us exercise Offices
 of Compassion toward our Inferiours, and Conde-
 scendence of Spirits, in all our Transactions with
 our meanest Brethren: And as he goes upon Thine
 Embassage of Preparation, O let us all the way attend
 him gathering up somewhat of his Piety, Obedience,
 Humility, Zeal, Austerity, Self-Denial, Resigna-
 tion;

tion ; He with all these in their excellence, Preparing Thy way before Thee ; by weaning the Jews and others from the literal Rigours of their Laws and Ceremonies ; by voing their high expectance of the Messiah, into a Belief of thy being actually exhibited, and there present Personally among them ; by initiating them into Penitence and holy Baptism ; thus preparing the ground, for that same holy seed of thine approaching Doctrine : Yet not more by Precept than Example, leading them unto strictness and Austerities of Life, opening the Mysteries of Self-denial ! and that not onely outwardly, for the contempt of Vanities, (as to Apparel, Riot, and Recoyling Pleasures !) but also inwardly, in Opposition to vitious Concupiscence, and all brutish Appetencies whatsoever : thus turning the Hearts of the Children to the Fathers ; levelling the proud Mountains, and filling up the humble Valleys ; hewing the knotty timber, and planing the rough parts thereof, working the People into an Affectionate Desire of Thee ; and pointing Thee out to those Desires, Behold the Lamb of God, that taketh away the sins of the world.

And thus (O Lord) Thy Servant the holy Baptist having done his Office, is ambitiously contented to Retire, is willing to Decrease, that Thou mayest Encrease ; content to be withdrawn from this worlds Theatre, (though by an band of Violence and Injustice, the Lot oft of thy Darlings !) that Thou mayest enter with the more Advantage, with the more Applause of God and Man. (Sweetest Jesu) grant us somewhat of these holy Graces, of these sweet Odours to perfume our lives, some of his Obedience to Thy Commands, somewhat of his Zeal for Thy Glory ; some of his Prudence for the manning our spiritual Affairs, some of his Austerity for our Mortification, and some of his Humility for our whole Conversation ; that having served Thee

to the utmost of Talents) in our Generation , we
 may at length contentedly Retire like John the Bap-
 tist, by what way Thou pleasest , into those many
 Mansions Thou hast prepared for us. Amen, Amen.

{ The COLLECT. }

Almighty God , by whose Providence
 Thy servant John Baptist was wonder-
 fully born , and sent to prepare the way
 of Thy Son our Saviour, by Preaching of
 Penance : Make us so to follow his Do-
 ctrine and holy Life , that we may truly
 Repent according to his Preaching , and
 after his example constantly speak the
 truth , boldly rebuke vice, and patiently
 suffer for the Truths sake , through Je-
 sus Christ, &c.

Gospel.
 Luke 1. v.
 57. to the
 end.

Epistle.
 Isaiah 40. v.
 1. unto v. 12.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D. M. 29.

E.
Psalms for
D. M.

UPON
The Feast of Saint
PETER.

M. Lesson.
1. Ecclesi. 3.
2. Acts 1.
E. Lesson.
1. Ecclesi. 3.
2. Acts 1.

31



S^t PETRVS.

DISQUISITION XXIX.

Saint *Peter* was one of the *Eldest* and principal *Apostles*; and for Order (perhaps) may inoffensively be called the *Primate* of them; who after some experi

experience of humane Frailty, becometh in a sence,
 A Rock of *Christianity*; both (as it were) *Contem-*
perating the gladness and sadness of each other,
 That in *himself* he neither might be *pust up*, or *dis-*
couraged; nor by others either *disparaged* or *over-*
boasted of. (Our Vertues would grow proud, if
 our Vices did not humble them; and our Vices
 would despair; if our Vertues did not cherish
 them.) He was in a divided sence both a *Reed*, and
 a *Rock*; as I shall reflect a little on *him*, under
 both those *Notions*; to acquaint you with some of
 the chief *Actions*, and *Passions* of him. He was one
 of the first that came to the *Discipleship*; Matth. 4. *Christ* there inviting four of them together, *Peter*
 and *Andrew*, *James* and *John*, like whom in some
 measure, all *Ministers* should be; that is, still
 either *Fishing*, or *mending their Nets*. Luther
 observes out of Saint * *Hierom*, four sorts of *Apo-*
stles, viz. Some sent immediately from *God*, as
 the *Prophets* under the Law, 2 *Pet.* 1. *Jesus Christ*,
 and *John Baptist* at the beginning of the Gospel,
John 1. and 20. Some immediately from *God* the
 Son, in his *state mortal*, as the *Twelve Apostles*,
 Matth. 10. In his *state glorious*, as *St. Paul*, Acts
 9. Others are sent by *men* only; as those, who
 (unworthy both as to *Life* and *Learning*.) crowd
 notwithstanding into the *Ministry*! Others (you
 see) neither chosen of *God*, or called of *Men*, (for
 the *Choice* is known by the *Talents*, approved by
 lawful Authority) as the false *Prophets*, of whom
Jeremy complains, *They ran*, and *I never sent*
them, &c. *Evil workers*, *Thieves*, *climbing into*
the Church at the Window, *not entring in at the*
Door, *Wolves in Sheeps cloathing*, &c. Lastly, O-
 thers both elected of *God*, and ordained by men, as
 the *Bishops of Crete*, *Ephesus*, and other places:
 And other *Priests* and *Deacons* of the *Primitive*
Church, Acts 14. As all *Orthodox Ministers* of the
 Word and *sacraments* among us.

Matth. 4.

* Expos. in
 Gal. c. 1.

2 *Pet.* 1. 21.

John 1. 6.

C. 20. 21.

Matth. 10. 5.

Acts 9.

Jer. 23. 21.

Phil. 3. 2.

John 10. 1.

Matth. 7. 15.

Acts 20. and

C. 14.

Now

- Now Saint Peter (you see) was one of the first sort , an Apostle chosen of God , by Christ himself immediately ; with whom he grew so highly into favour, that he became one of *Christ's Triumvirate*, that is, one of his three eminently beloved Disciples ; not onely of his *Council*, (as they say) but of his *Cabinet* : With him in all serious Transactions ; with him in *Tabor*, Matth. 17. where he participateth *heavenly society*, and, as it were, *anticipateth the glories of the Resurrection* ; desirous not to change the scene, would fain be *building Tabernacles there*. It is good for us to be here, &c. Nor doth Christ onely grace him with Miracles by Land, but by
- Matth. 17. *Bonum est esse hic.*
- * *It mare per medium Dominus, fluctusq; liquentes Calce terens, jubet instabili descendere Cymba Discipulum, sed mortalis arepidatio plantas Mergit, at ille manum regit, & vestigia firmat. Prudent, in Enchirid.*
- * Sea also, Matth. 14. Causing him to take a walk with him upon the waters ; and when his *Leaden Faith* there began to sink, lent him more then *Bladders of Assistance*. Christ herein shewing him a kinde of prospect of his future condition ; both as to his *Lapse*, and his *Recovery* : And also teaching him to angle treasure out of it, by taking *Fish*, of more then their own value, Matth. 17. And all this while he seemed to be a kinde of *Rock*, of *Power*, *Faith*, and *Favour*. But when once out of self-love, or carnal fear, he dissuades Christ from his sufferings, Matth. 16. *Master be good to thyself, Let not this happen unto thee*, &c. Then he seems a *Reed* again, and is shaken to some purpose ; Christ giving him sharp words, nay, the very same *Rebuke* that he did to the *Devil*, in his *Temptation*.
- Chap. 17. 27. more then their own value, Matth. 17. And all this while he seemed to be a kinde of *Rock*, of *Power*, *Faith*, and *Favour*. But when once out of self-love, or carnal fear, he dissuades Christ from his sufferings, Matth. 16. *Master be good to thyself, Let not this happen unto thee*, &c. Then he seems a *Reed* again, and is shaken to some purpose ; Christ giving him sharp words, nay, the very same *Rebuke* that he did to the *Devil*, in his *Temptation*.
- Chap. 16. 23. *Matth. 16. Master be good to thyself, Let not this happen unto thee*, &c. Then he seems a *Reed* again, and is shaken to some purpose ; Christ giving him sharp words, nay, the very same *Rebuke* that he did to the *Devil*, in his *Temptation*.
- Chap. 4 10. *Matth. 4. Get thee behinde me Satan*, &c. And very fitly, for it came from him, to break the design of our Lords suffering, and to obstruct the work of *Redemption* ! Yet this *Slip* he recovered afterward, and his *Faith* (like a broken bone, well set again) seemed stronger then ever it was before, *Matth. 26*. Where our Saviour telling them, *That*
- Chap. 16. 32, &c.

the first shepheard should be smitten, &c. That all should
 offended at him, and forsake him, makes a bold
 solick-Challenge, Though all men be offended,
 will not I; and for all Christ's subjunction, de-
 sciples Death it self, to extort his denial: *Scout Rock*
 indeed, that stands against all Storms and Billows;
 and at Christ's apprehension in the Garden,
 he began to act according to this rate; whispering
 into *Malchus's* eare, but that Christ by an ex-
 traordinary miracle, cured the one, and cooled the other:
 sociable was his Master with him; in frequent
 dialogues? Especially that most remarkable in the
 Gospel of this Day, *Matth. 16. Whom do men say*
I am, &c. Whom say ye? And Simon Peter an-
swered, Thou art Christ, the Son of the living
God: And Jesus answered, Blessed art thou simon
son of jona, &c. As if Christ should have said, I am
 natural Son of God, as thou art of *Jona*, Verse
Flesh and blood hath not revealed this unto thee,
 &c. Faith is the work of God; and no man
 hath unto me, except the Father draw him: Upon
Rock will I build my Church, &c. And now
 we are among the Rocks indeed, many busying
 their Subtlety and Learning to distort this passage,
 to the proof of St. Peter's Lordship over the rest of
 the Apostles; and so (though inconsequently) of that
Phaeton's unlimited Jurisdiction: To say no-
 thing of * *Gardner's* Contradictory Exposition of
 in his several Sermons before King *Edward* the
 sixth, and Queen *Mary*, (like many others, being
 of the Religion of the times) the stream of the An-
 cient, and the Orthodox run otherwise; expound-
 ing it of the Faith of St. Peter, not of the Favour;
 of his Confession, (which was *Commune Symbo-*
licum, the Creed of the Apostles) and not of his
 person. So St. * *Augustine* frequently. *Petrus &*
ecclesia, non e contra. Peter is denominated from the
 Rock, and not the Rock from Peter; as a Christian

* *8m Spd.*
ovs φρασ
Σίμων.
Non.

Chap. 16:
 13, &c.

וְיֵשׁוּעַ
 Non te opi-
 nio terrend
 fesellit, sed
 inspiratio
 celestis in-
 struxit.

John 6. 44.

* See *For*
AGs & Mō.
in John Rō-
gers Mar-
tyrdom.
Pradicantē
Fidem tem-
porum, &
non Christi.

* *Edificabo*
te super mō,
non me su-
per te.
Tract. 124.
in Johan-
nem, &
Serm. 13. de
verb. Dom.

is derived from *Christ*, and not *Christ* from a *Christian*. I will build thee upon *Me*, not *Me* upon thee; I will build my Church upon my self, the Son of the living God. And whereas he did once construe this of *St. Peter*, he retracted that opinion, expounding it of *Christ*, as * *Hierom*, † *Gregory*, * *Primasius*, *Anselm*, and others do. *Fundamentum Ecclesie Fides*, (saith *St. Ambrose*) his Faith was the *Rock*, for which *simon* was called *Peter*, and the *Foundation* whereon the Church is built, many of the *Schoolmen* herein siding with the *Fathers*, viz. *Hugo Cardinalis*, *Suarez*, *Ferus*, *Tostatus*, &c. And it is a common * *Axiom*, That in matters of *Divinity*; *Arguments* are of no efficacy fetched from *Allegories*, *Metaphors*, and *Similitudes*. But not to detain you in these rough *Speculations*, methinks it is evident of the *Faith* of *St. Peter*, and not of the *Person*, from the very *Context*, *Christ* not more highly dignifying him in the 18. and 19. Verses then sharply reprehending him in the 23. (as is before expressed) else what a strange change in three or four Verses?

Besides, alas! for his own particular, what a weak *Rock* was he afterward, or a *Reed* rather, at our *Saviour's* suffering, *Shaken with Winds* of a *Damselfs* breath! How was he *besmattered* at the *High Priests* fire? For all his former *Protestations*, denying his *Master*, denying his own *Name*, denying his *Countrey*; denying not onely his *Relation*, but his *knowledge* of him, denying again, and again; and that with *Abjuration* and *Execration*! and all the *Aggravations* possible! and all this too, after *Christ's* indulgent *Dialogue* with him, *Thou art Peter*, &c. And here were my Book in *Folio*, I might pertinently expatiate into a *Discourse* of *Oaths*, and the needful *Cautions* against *Perjury* and *Execrations*: but fearing it to swell beyond its volume, I shall refer you for those things unto two greater

* Comment.
in Amos.

† Moral. 31.
c. 34.

* Ephes. 2. in
loc.

Vide Roy's
Poetils in
Festo.

* Symbolica
Theologia
non est ar-
gumentati-
va., Aquin.
1. part.
quæst. 1. Art.
10.

Matt. 26. 69,
&c.

enter Lights, while I here onely deplore man's
 condition ! O see here, and lament sad humane
 misery ! If such Rocks be shaken, what shall *Rusbes* ?
 chief Apostles fall, O be not high-minded, but
 ; and let him that standeth take heed lest he fall !
 let us not take notice of his foul Steps onely, but
 of his washing them again, verse 75. He went
 and wept bitterly ! bitterly as ever he sinned ! O
 that we could as easily repeat his Tears, as Sins ! And
 that we could so vindicate the former acts of our life
 (as he did) with the latter ; being ever afterward a
 diligent and most successful Apostle ; witness the
 treasure of his two excellent Epistles, (as though
 he were a fishing) catching three thousand at a Sermon,
 Acts 3. till *Herod Agrippa* seiseeth, and imprisoneth
 him, Acts 12. intending to serve him as he had
 done *St. James* ; but that the Prayers of the Church
 merited an Angel from Heaven, miraculously to
 release him. That afterward about *Anno Christi* 51.
 at *Rome* he expugned *Simon Magus* ; whose impo-
 sition had so carried away the vulgar, that they in-
 scribed Altars to him ; to *Simon the holy God* : But
Simon Peter made him appear the worst of men, as
 you may read at large in *Eusebius* ; though some
 have so penn'd the Story, as make the passages ra-
 ther seem *δραματική*, then *ιστορία*, more poetical
 then real. Thence passing into the lesser *Asia*, he
 Preached a while unto the *Jews*, being sometime
 called the Apostle of *Circumcision*, untill his Vision
 of the Feasting Sheet let down from Heaven, with
 all edible Creatures of the Earth, Acts 10. And
 thence emblematically instructed, he became a Con-
 verter of the Gentiles also ; as * *Prudentius* excel-
 lently chanteth, to which end he
 went afterward to *Antioch*, where
 some write him him seven years
 to have been Bishop, and in *An-*
no Christi 67. being (say some)

Vide Bishop
 Andrews, &
 Dr. Jeremy
 Taylor, on
 the third
 Command-
 ment.

Verse 75.

Acts 3. 41.
 Chap. 12.

for in person
 prima

Simonis Des
 sancto;
 St. Peter &
 Simon Ma-
 gus.

* Somnias illapsum Petrus alto
 ex aethere discum,
 Consertum omnigenis animalibus
 ille recusat
 Mandere ; sed Dominus jubet
 omnium munda putare,

the

*Surgit, & immundas vocat ad
Mysteria Genes.
Prudent in Enchir. viscoo Pet.*

*Vide Alsted.
Chron. c. 27.*

*Annis tre-
decem &
mensibus
septem. De
Scrip. Eccl.
p. 27. de St.
Petro.
Isaackson's
Chronology.*

*Dedicator
condemna-
tionis Chri-
stianæ.
Euseb. l. 2. c.
24. & l. 3.
c. 1.*

the fourteenth of Nero, he returns to Rome; there abiding many moneths, and that not. Bishhop, but as a stranger; though *Damasus* writes that he came to Rome, Anno Christi 60. which was the seventh year of Nero; and even thereby confirming those who affirm him to have sat Bishop the five and twenty years, when as Nero scarce reigned full fourteen in all, as *Bellarmino* acknowledges out of *Dio Suetonius*, and others. But there all agree he suffered; and *Eusbius* and others say, That in the sixty eighth year of Christ, (which was the last of Nero) Saint Peter, and St. Paul both, bore in one day, (*σὺζυγοι*) as they had formerly borne the Yoke of Labours. so now of Torture; or rather, were both together unyoked with the rest of Martyrdome: Saint Peter being Crucified Inverted (saith *Eusebius*) to differ humbly from his Master and St. Paul beheaded! by the Tyranny of Nero, who hence was justly stiled, The Founder of those ten Christian-Persecutions.

POEM XXIX. { On Saint Peter. }

HERE may the Eyes of your attentive minde
See, not a frail Reed, shaken with the Winde;
But a stout Rock of Confidence profess
Shook with the blast of a faint Damselfs Breast!
Yet like a well-set Oak, Rooted the more
By all his storms, and firmer then before:
This Primate of th' Apostles having been
Early with Christ, and all his Wonders seen.
Above the rest (in a Presumption tost)
Doth of his Love, and stout Adherence boast
To his dear Lord, who but too soon describes
His Champion's Fall, yet praying for his Rise;

Hethat left *Ships*, and *Nets*, and *World*, and all
 When Christ and gainful Miracles did call,
 No sooner sees his *Paths* bestrew'd with Thorn,
 (like the rest) his Master leaves forlorn!
 Who made a *Pavement* of the liquid *Waves*,
 Which fainting *Peter* thinks so many *Graves*!)
 Till his kinde Lord that did his *Walk* command,
 Lends both his *Feet* and *Faith* an helping hand;
 Christ who from Drowning then supported him,
 He now leaves in a storm, to Sink or Swim!
 But, what he not follow to the *Hall*?
 Yes, to disown him, and augment his Thrall!
 To see that fine *High Court*, and this strange *Trial*,
 But being *Espy'd*, gives the first wound, *Denial*!
 Denies (in a bad sense) himself, and next
 Abjures his Countrey, and his Lord perplex!
 Then, a poor *Inch* of *Life*, to lose, so loth,
 That he Seals all with a perfidious Oath!
 (The Swearer cheapest doth his *Soul* betray,
 What other *Sinners* sell, He throws away!)
 He whose *unstain'd* Profession all admire,
 Was thus *besmutt'd* at the *High Priest's* fire;
 Was This the *Rock* not to be mov'd by *Death*?
 So soft and stagger'd by a *Damsel's* Breath!
 Was This he liv'd on *Miracles*? was This
 Hethat saw *Tabor's Metamorphosis*?
 What's the best *Flesh* and *Blood*, left to it self?
 Needs must it wrack, when *Each* is his own *shelf*?
 How vain all *humane Confidence*, how frail?
 Christians, 'tis *bumble Faith* that must prevail:
 Here Satan winnowed the choicest Grain,
 Yet Christ Reduc'd it to his *Heap* again:
 After all this, *Christ* gave him but a look,
 And that the *Saint* into the *Peter* strook;
Reflection and *Remorse* met both together,
 And made a sun-shine of that showery weather,
 Christ's Eye dissolv'd his frozen Heart to *Tears*!
 And from those bitter Streams, sweet Fruits appears:

The *Monitory Cock* then timely sings
 Allarms unto his *Soul*, and lends it wings
 That Soar to visions of a *Feast* from Heaven,
 Full stores; and yet not Relishing ought given:
 God chides his *Nieness*, clean expressing all.
 That he to Christ might *unclean Gentiles* call.
 Thus though his Master *He* did once deny!
 Yet for him him (afterwerd) did stoutly Dye;
 Lord be thy Word our *Chanteccleer* of Sin,
 And when we start, let thy Grace Eye us in;
 So that such Fractures (maugre all Complaints)
 Well set again, may make the stronger *saints*.
 Who knows so well what 'tis to go astray:
 May Guide the *Flock*, and best the *sheep-book* sway:
 Who more loves *Heav'n* from such Rebukes as these,
 Seems fittest to be trusted with the *Keys*:
 When all is done, St. *Peter* proves the *stone*,
 Which Christ had hewn, to Build his *Church* upon;
 Yet not his *Person*, but his *Faith's* the *Rock*,
 For that was shaken, this endur'd the *Shock*:
 And though all *Tempests* do this *Faith* assail,
 Yet never shall the *Gates of Hell* prevail.

PRAYER XXIX. { On Saint }
 { Peter. }

ETernal Jesu, who art pleased by the voice
 Thy Church, to call us this Day to the Medita-
 tion of Thy great Apostle St. Peter, Assist us with
 Thy Grace, to extract both Caution and Comfort out
 of his Example, Humiliation and Instruction, Care
 and Diligence, Faith and Perseverance; and be
 (O Lord) we bless and praise Thy Divine Wisdom
 for electing and setting such good Pastours over Thy
 Flock: the benefit of whose Acts and Ministry, still
 Redoundeth unto us of latter Ages; beseeching Thee
 to make us all of the number of Thy Disciples, though

cannot be of the Catalogue of thine Apostles; for
 Ambition is to have some Relation to Thee, and
 shall be thankfully contented with Admittance to
 thy meanest Services; desiring rather to be Door-
 keepers in Thy House, than to dwell in the Courts of
 Magnificence: Yet if out of Thine abundant Good-
 ness, Thou shalt vouchsafe to make any of us Stew-
 ards of Thy House, either as to the Temporal things
 thereof, make us imitate that wise Steward in the
 Gospel, purchasing friends of the unrighteous Mam-
 mon, that when we fail, they may Receive us into
 everlasting Habitations: or as to the Spiritual Treas-
 ures of it; O bestow Thy holy Prayers on us (sweet
 Jesu) as Thou didst here upon St. Peter, that our
 Faith fail not; but that as it becometh Stewards, we
 may be found faithful; and yet withal (Lord)
 give us Humility with our Faith, that (like Vessels
 in a Storm) we may ever bear a low and safer sail;
 so far avoiding this Apostles weakness, as never to
 presume on our own strength! Which if we once do,
 boasting of what we have Received, we give Advan-
 tage to the Adversary, declining thereby thine Assis-
 tance, and betaking us to an Egyptian Reed,
 that not onely fails, but wounds us! That be our
 parts and Abilities ne're so many, be our Gifts and
 Graces never so eminent, our Vocation and Calling
 what it will; though chief of the Apostles we see,
 there is no safety out of Thy hand, (O Lord) left
 unto our selves, we shall presently deny Thee! De-
 ny Thee in our Actions, (though confess Thee with
 our Mouths) forswear Thee in our Customs, and
 disown Thee in our sufferings!

Whensoever therefore Satan shall thus winnow us
 like Wheat, (O Lord) let Thy Powerful Spirit Res-
 cue us; that albeit we slip, yet we may not fall, though
 we slip into Infirmities, yet that we may not fall in-
 to sin! into Presumption! Or though we fall, yet
 that we may not be cast down! though fall into some

particular Acts of Sin, yet that we may not be cast down, totally and finally in seared and unrepented Habits ! but that we may Rise again, (with thine Apostle here) may Rise in timely Penitence, that we may imitate his Tears as well as his Trespasses, (by one look from thine eye of Grace) with sorrows as bitter as ever our Sins were sweet unto us ! So rising into a well-set Faith, (stronger then ever it was before) into a greater measure of Care and Diligence, like holy Peter here, we may redeem the past, by the best imploying of present and future time ; so at length enjoying the successful Issue, of what was typ'd in his walking on the waves, & strange Draught of Fishes, Thy Hand supporting him in deepest Temptations, and blessing his Endeavours with the Conversion of thousands at a sermon, strengthening him into a main Pillar of Thy Church ; or rather Confirming his Faith into a Rock whereon to Build is, while he presents to Thee his blood for Cement, and himself a Sacrifice. ! And that we may not look on him in vain (O Lord) after so many Lapses and Relapses, grant us somewhat of his true Recovery, that we may multiply our holy Diligence, Redeeming the Time because the Days are evil, (not onely the present) but because our past days have been evil, teach us to make all our future good : that persevering with St. Peter's Constancy, that Angel which Thou shalt be pleased to send, to knock off the Fetters of our Earthly Prison, may lead us (at the last) like him, through the Iron Gate of Death, unto the City of the New Jerusalem. Amen, Amen.

{ The Collect. }

Epistle.

Acts 12. v.
1. unto ver.
12.

Almighty God, which by Thy son Je-
sus Christ, hast given to Thy Apostle
Saint Peter many excellent gifts, and
commandest him earnestly to feed Thy
Flock; make (we beseech Thee) all Bi-
shops & Pastors diligently to preach Thy
Holy Word, and the People obediently to
follow the same, that they may receive
the Crown of everlasting glory, through
Jesus Christ our Lord.

Gospel.

Matth. 16 v.
13. unto
vers. 20.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

2. JACOBUS. MAJOR.

M.
Psalms for
 D. M. 15.
 E.
Psalms for
 D. M.

UPON

The Festival of Saint

JAMES.

M. Lesson.
 1. *Ecclus. 21.*
 2. *John 13.*
 E. Lesson.
 1. *Ecclus. 22.*
 2. *Titus 1.*

S^t. JACOBUS. MAJOR.

* Tres Jaco-
 bus Apo-
 stolos celebra-
 tos Græci, in
Menologio.
 Bell. de Scr.
 Eccl.

DISQUISITION XXX.

THE Greek Church in her *Kalendars* Celebra-
 teth three *Apostles* of this Name, mistaking the
 Son of * *Alpheus*, and St. James the Brother of

our

our Lord, for several; which were but one and the same person; and therefore the *Latine Church* out of the *Evangelists* observes but two, solemnizing the Memory of St. James the Less upon the first of May; and of this St. James the Great, July 25. This James was one of the Sons of Zebedee, *Matth. 20*. This was James the Brother of John, surnamed James the Great; and that perhaps in regard of his Age, above his Name-sake, James the Son of Alphaeus; or for that he was elected an *Apostle* before him, (saith * *Aquinas*) or James the Great, as being more intimate and great with his Master Christ, then the other; as being one of his *Triumvirate*, one of the three admitted to the Transfiguration, and the raising of *Sairus* Daughter, *Matth. 17. Luke 8*. Lastly, James the Great, for that he was indued with so great courage, as to tell *Herod Agrippa* of some Reigning Sin, as St. John Baptist did his Brother *Herodes Antipas*; and that brought him to be one of the foremost to drink of Christ's Cup, and to become *Proto-Martyr* of all the Twelve Apostles. Saint James the Great, in the vertues of his life and death, yet perhaps not without some Infirmities interpolated, or coming between them: indeed readily coming unto Christ at the first call, *Matth. 4*. leaving all Employment and Relations forthwith to attend him, (I say) he was one of that first *Quadrivision* of Apostles, that either was invited, or that ever addressed to our Saviour, viz. *Simon* and *Andrew*, James and John: Some of whose vertues are wrapt up in their Names; as *Simon* intimates Obedience to the Will of God; *Andreas* speaks a stout man, in executing his Office; St. John is denominated from Grace: and *Jacobus*, or James, hints a Supplanter, scil. of vices in himself, and auditory, (the Etymologies are so obvious, I forbear them.) Others affirm the four Cardinal Vertues designed by these 4 chief Apostles, referring Prudence to S. Peter, Justice

Jacobus major, and why called James the Great?

* In Gal. 5. Lect. 1. *Rahlinster 2. de Jacobo Majore.*

Vite mariti magnus, sed humilitate infimus.

Matth. 4.

Remigius apud Thomam.

See their peculiar Feasts.

Justice, to St. Andrew, *Temperance* to St. John, and *Fortitude* to this St. James.

And yet this *Fortitude*, not without some *Weakness*; for as the purest *Gold* hath *Dross*, and choicest *Wine* its *Lees*; so these rare *Vertues* in them, were not without mixture of some contrary *Vices*!

Here visible in *James* and *John*, whom yet we cannot part, being Brethren in the same *Infirmity*, viz.

A fond *Ambition* of some *eminent advancement* above all the rest of the *Disciples*; which caused among them an *unbecoming Emulation*, Matth. 20.

and a complaint in others. *James* and *John* were

carnal in their *Pride*, the rest as carnal in their *Envy*; so that all the *Twelve* (in something or other)

were faulty; and may so far at least profit us, as to humble us, by shewing that all have their *Infirmities*;

that none presume, the best having their *slips*; nor any despair, since *Christ* forgives them, and

enjoyns us the like, Gal. 6. *If a man fall into an offence, ye which are Spiritual, &c.* As here Saint

James & *John* did, in moving of their *Mother* to an indiscreet *Petition*; for that is evinced in *Christ's*

plural answer: *Ye know not what ye ask*, vers. 22.

Though her words, it was their own act; and

Saint *Mark* clears it, Chap. 10. That it was their own Suit, yet here the old woman must colour the

dotage: *Then came unto him the Mother of Zebede's children, &c. desiring a certain thing of him, &c.*

'Tis here Remarkable, that she is not immediately called their *Mother*, but at a distance, the

Mother of Zebede's Children; as one that had took

so little care of their Education, as scarce to deserve

the Name of a *Parent*; onely with a *Cockering-Indulgence*,

endeavouring to make them rather *Great* than *Good*,

(as appeared by her *Petition* for them) though this defect was well made up by *Zebede* him-

self, who is thereby honoured with the Title of

their *Father*, they being called his *Children*, as

having

Matth. 20, 20.

*Isti ambition-
fi, illi invidiofi, utri-
que tamen
nobis profu-
erunt. An-
selm. in loc.*

Gal. 6. 1.

Mark 10. 37.

Matth. 20, 19.

having contributed not onely to their being, but well-being. This woman was named *Salome*, the Sister of *Joseph*, Husband to the blessed *Virgin*, (as some think, comparing that of *St. Matth. 27.* with that of *St. Mark 15.*) her Petition, *verse 21.* seems to beg for her two Sons three things, *scil. Ease, Riches, and Honour*: *Ease, that they may sit; Riches, in thy Kingdome; Honour, one on thy right hand, and the other on thy left*: The indiscretion of which Request appears in the discreet Answer, consisting of Correction, But *Jesuc answered and said, Ye know not what ye ask, &c.* And of Direction, *Ye know that the Princes of the Gentiles exercise Dominion, &c. Ye know not what you ask*; either for the matter, if you think my Kingdome of this world; or otherwise for the manner, if you think to sit in my Kingdom, before you have drunk of my Cup; And here the Reply was as confident as the Suit. *They say unto him, We are able.* Ye shall indeed (saith Christ) drink of my cup, &c. he sayes not ye can (to take them off from their own Reliance) but He enabled them both indeed to drink it. Saint *John* tasted that Cup of Persecution, both in the boyling Caldron, and the Banishment to *Patmos*! But *St. James* drank deeper of it, by a literal Martyrdome, *Acts 12.* Where *Herod the King* stretched forth his hands to vex certain of the Church. Good Kings are said to be nursing Fathers to the Church, but usurping Tyrants (you see) make a prey of her. *Herod here stretcheth forth his hands to vex certain of the Church*, (that is) Certainly the best and principal, as here, whether out of any private grudge, or general insinuation with the Jews, as is most probable, *verse 3.* (it comes all to one sad point) He killed *James the brother of John* with the sword, &c. and the murderer here was *Herodes Agrippa*, otherwise called *Herod the King*; not *Herodes Ascalonita*,

Matth. 7. 56.
Aretius in
loc.

Paludensis.
Mark 15. 40.
Matt 26. 21,
22, 23, &c.

Johannes in
persecutione,
Jacobus in
passione.

Remigius
apud Palu-
denssem, in
loc.

Acts 12. 1,
2, 3, &c.

calonisa, otherwise called *Herod the Great*, that slew the *Bethlemitish* Innocents; nor *Herodes Antipas*, otherwise called *Herod the Tetrarch*, who

Ascalonisa necat Pueros, Antipa Johannem,

Agrippa Jacobum, claudens in Carcere Petrum.

Great *Herod* slays the Males!

The Tetrarch *John*!

The King kills *James*! and *Peter* seisseth on!

Guido ex Lyran.

beheaded Saint *John Baptist*, *Matib. 14*. But here the Grandchilde of that *Herod the Great* made away Saint *James*; all of a Blood, and of the same bloody Inclination; as I finde distinguished in an old Verse, that it is better *History* then *Poetry*.

Acts 12. 7.
&c.

Nor was that seising of him all the mischief he intended, for seeing how well the Jews relished the blood of St. *James*, he was purposed (saith *Eusebius*) soon after to dispatch St. *Peter*; but that he was the very night before prevented, and St. *Peter* freed from Prison by a Rescue of Angels, as your leasure may read the story, *Acts 12*. And this Blood of the Martyrs became so happy a seed of the Church, that in the *Primitive Persecutions*, many *Christian volunteers* yielded up themselves, (that might have been obscure and safe) acknowledged themselves *Christians*, crowding into the throngs of condemn'd Persons, and as it were stole an opportunity of Dying! These indeed were voluntary *Confessours* and *Martyrs*, but evidently and immediately for *Christ*, himself, and his Gospel; not out of any *Pharisaical Affectation*, not out of any *implicite Faith*, blinde obedience, or maintaining any spiritual usurpations whatsoever, but meerly out of *Ardency* to *Christ* and *Christianity*, as *Eusebius* here mindes us (out of *Clement* one of the Scholars of the Apostles) of a most remarkable History, and which was generally received as Authentick, viz. That the Informer which brought St. *James* unto his Trial, seeing the undantedness of his witnessing *Christ's Truth*, was thereby converted, (like Saint

ὁ ἐισερχόμενος τὸν Ἰακώβον
 εἰς δικαστήριον, μαρτυρή-
 σάντα αὐτὸν ἰδὼν, κινήσει
 ὁμολογεῖσεν εἶναι, καὶ αὐ-
 τὸς αὐτὸν χριστιανὸν &c.
Euseb. Eccl. Hist. l. 2. c. 9.

Paul's

Paul's Jaylor) and declared himself a Christian; and for the same, became an immediate Co-partner in his sufferings, asking him forgiveness as they went to Execution, which St. James expressed by prayer for him, and exosculation, as you may read the story in Eusebius, together with the signal vengeance on their Murderer Herod Agrippa. "Who

"on a day of great Solemnity, entering the Theatre *(Commento)*

(saith he out *of Josephus*)

"gloriously † apparelled,

"and making a vain-glori-

"glorious Oration to the

"People, among whom

"some Cycophants cry'd

"him up for a God, & not a

"man; till a little time de-

"monstrated him a Worm,

"and no Man; for in the height of all his splendor,

"he perceived an * Owl over his head (saith Jose-

"phus) perched on a cord, which he knew to be

"the fatal Messenger, as formerly of his Prosperi-

"ty, so now of his Destruction; which hastened

"on him in terrible and sudden Tortures. Which

the sacred Scripture most contracts, and best atte-

states, Acts 12. How that (his Death being some-

what proportioned unto his Life) an Angel of the

Lord smote him, because he gave not God the glo-

ry; and he was eaten of Worms, before his Dissol-

ution!

But to return again unto St. James, the manner

of whose death, being not expressed in Scripture

particularly, is severally conjectured; but most

probably concluded by Alstedius (from the men-

tion of the sword, vers. 2.) that he was Be-

headed: The bard-hearted Nation of the Jews,

no doubt, being as dexterous in that art of Decolla-

tion; as any of our Outlandish Neighbours. Thus

St. James, somewhat like Henoch (the shortest

lived

† Σπολὺ ἐν δυνάμει ἱεῖ Ἀργύ-
ρου πεποιημένην, πᾶσαν ὡς θαυμά-
σιον ὕψην εἶναι. Et paulo post in eo-
dem C. μέχρι νῦν ὡς ἀδρανῶν ἐ-
φοβήθημεν, ἀλλὰ γὰρ πῦν τοῦ θεοῦ
κρίσει σε θνητῆς φύσεως ὁμολο-
γῶμεν ἐκ ἐκ: πᾶν τε τούτοις ὁ βασι-
λεὺς, &c. loco citato.

* τοῦ ἀγγε-
λου, melius
scribit Euse-
bius.
Fatalis Bu-
bo, dirum
mortalibus
omen. Virg.

σκολιμύβρι-
70.
Acts 12. 23.

Jacobum
Securi per-
cussum scri-
bit Euseb. I.
2. c. 8.

Alfred Chr.
c. 27:

Matt. 28. 18.
* Lib. 1. de
Trin. Ardens
in locum.

lived among the Patriarchs before the Flood) with the shortest circuit, finished the course of his Apostleship; yet ere his death (say some) he first propagated the Gospel into Spain, for which he is still owned there as *Tutelar Saint* of that grave Countrey. I say, thus St. James drank of Christ's cup first, Anno Domini 43. And so consequently was the first of all the Twelve Apostles in Christ's Kingdom (according to his Mother's request, as in the Gospel for *This Day*.) But then you may ask, how does that part of Christ's answer hold, *vers. 23. It is not mine to give, &c.* especially when, *Matth. 28.* it is said, *All power in Heaven and Earth is given to me, &c.* But St. * Austin and others answer, *It is not mine to give, as Man, and Allied to you; but as God, & equal to the Father.* so here he gave it; *Not mine to give, out of any partial Relation to you, being no Respector of Persons; Not mine to give you now, before you have drank of my Cup; but here so soon as ever St. James had drank thereof, the Boon was granted, to sit in his Kingdom; and granted in a better sense, then ever desired.* Such is the happy Issue of Christian sufferings, of suffering for Christ, and a good Conscience; Patience and Resignation end in glorious Exaltation.

P O E M XXX. } On Saint }
James. }

THis was a Saint of high and active Heat,
Whose Style, like Alexander's, was the Great;
And that for ampler Conquest (of the Two)
O're Worlds of sin, his own and Others too;
While yet his Heart Dissolves to many a Tear
To see still more such worlds unconquered were!
He's one o'th Fir^t that at his Master's call,
Leaves Friends and Kindred, Sea, and Land and all

To follow Christ, and's Master to endear,
 With *Passionate Affections* doth adhere :
 Yet for all this, *Within Him* did Reside
 Some *Dregs* of uncontrolled *Wrath*, and *Pride*;
 (Such is the *state* of choicest *Flesh* and *Blood*;
Gold and *Alloy*, a Blend of *Ill*, and *Good*.)
 Here, in a Nice and fond *Ambition*, He
 Must needs know, *who*, of all, should *Greatest* be ?
 Is answered, the *Least* ; *Humility*
 Bring the chief *Christian Magnanimity* :
 This is the *Question* fills the world with Jars,
 And turns its *Golden Peace* to *Steely Wars* !
 This busies subtle Brains, to seek out *Flaws* ;
 And makes men Prostrate *Gospel* unto *Laws* !
 This breaks all *Bonds*, and pulls all *Order* down ;
 Wading through *Blood* and *Rapine* to a *Crown* !
 Nor doth this Tumour onely *haunt* the *Lay*,
 But e'en the *Sacred Function* doth betray !
 What *Flesh* and *Blood* from this *Infection* free ?
 When in *Apostles* we such weakness see !
 Nor this alone their *Frailty* doth Reveal,
 But (what's too common still) a *fiery Zeal*.
 Because *some* did not kindly entertain
 Their first *Accoast*, they pray that *Hell* again
 Might showr from *Heaven* ! for to consume all those
Samaritan inhospitable *Foes* !
 But Christ own's no such *Prayers* as do kill,
 And make *Religion* Midwife to their ill !
 No, our meek Lord (according to their *Merit*)
 Rebuk'd the *Fire* of that *Phanatick Spirit* :
 And still rebuke it, that all *Christian Breasts*
 Eject these *Jehusites* and scorching *Guests*,
 Both *Pride* and *Anger* ; whence shall rise a *Calm*
 On all the world, and turn our *Gall* to *Balm*.
 As 'twas with *James* and *John*, (these vices laid)
 They then most eminent *Apostles* made ;
 Each of them then prov'd *Christ's* adopted *Mate* ;
 They being a pair of his *Triumvirate*.

And for Saint James, as if in Tabor there
 He (with his Master) new transfigured were,
 First spends his Life in Preaching of the Word,
 Then layes it down a Martyr by the Sword!
 That as before he was St. James the Great
 For Grace, so now for Glory the Compleat.

P R A Y E R XXX. { On St. } { James. }

Blessed saviour, who (knowing the hearts of men) didst make the best Choice of Thy Disciples, and yet Thy very Apostles (among their many virtues) not without some mixture of Infirmities and Vices! as we see herein Thy servant James, Ambition, Passion, Emulation! so that we may not look for any Perfection here, for a Moon to be without her spots, or men of the holiest Function to be Angelical and void of humane weakness; Lord give us therefore Condescensive Spirits, to bear with the Infirmities of those about us; and being full of them in our selves, to let down expectation of finding none in others: And as Thou didst with Patience (though not with Approbation) tolerate their Failures for a while, until (with a milde spirit) Thou didst reduce them to a better Information: So vouchsafe us Thy Grace (we beseech Thee) so to bear with the weaknesses of others, that we partake not of them in our selves; but that if we finde any one overtaken with an offence, we may endeavour to restore such an one with the Spirit of Meekness, considering our selves, lest we also be tempted.

And more particularly (O Lord) Rebuke the Spirit of Pride and Passion that Reigns among us in far greater measure then in this Thy Servant here reflected on, even to the Distraction and almost Destruction of three great Nations. O Let us learn

suppress both of them, Envy and Ambition, from
 Thy sweet example, who wast not onely humble, but
 Humility it self, and that not onely in the low Cir-
 cumstances of Thy Birth, but also of Thine Educa-
 tion, and best outward Condition; being contented
 not to have whereon to Rest thine head! And high
 enough (sure) is that servant, who is as equal with
 his Lord: And for that other Februsite of Wrath
 and Anger, that not onely lodgeth, but (alas) dwel-
 leth in us! that so transports us, (as the evil Spirit
 did that young man Possessed) oft times casting us
 into the fire, the fire of Contention: oft times into
 the Water, the Water of Storm and Tempest: and
 sometimes tearing us (as it were) all to pieces, in
 Unsettledness and Discomposure, O Lord cast out
 this evil Spirit by Thy especial Grace, and our strong
 Reflexion on Thy milde Deportment; who wast dumb
 before the Shearers; and being Reviled. Reviledst
 not again: Help us (O Lord) against these Sons
 of Zeruziah, which both are too strong for us; Eject
 this Bond-Woman and her Son, both Pride and
 Emulation, that we may henceforth strive onely
 to go one before another in wel-doing, and rather
 to be good then great; and to Conquer rather by
 yielding then contending, knowing that it is the Glo-
 ry of a man to pass by an offence, while Anger Rest-
 eth in the Bosom of Fools: to which end also, Let
 us imitate St. James in his Reduced Vertues of Fer-
 vency in Zeal and Love to Thee; of Diligence and
 holy Courage in his Labours; of Constancy & Per-
 severance in the Faith; of Resignation both of Life
 and Death: that so living in Thy service, we may
 be assisted through the Accidents and Agonies of
 Death; and after all may enjoy the Recompence of
 Thy Promise in the Felicities Eternal. Amen,
 Amen.

{ The COLLECT. }

Epistle.

Act. 11. ver.
27. to chap.
12. in v. 3.
at, Then
were the,
&c.

Grant O merciful God, that as Thy
holy Apostle St. James, leaving his Fa-
ther, and all that he had, without delay,
was obedient unto the calling of Thy Son
Jesus Christ, and followed him; so we
forsaking all worldly and carnal affe-
ctions, may be evermore ready to follow
thy Commandments, through Jesus
Christ our Lord.

Gospel.

Matth. 20. v.
20. to v. 29.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D.M. 24.
E.
Psal. for
D.M.

UPON

The Feast of Saint Bar-
tholomew.

M. Less.
1. Eccles 25.
2. Acts 21.
E. Less.
1. Eccles 26.
2. John 1.



S. BARTHOLOMEVS.

DISQUISITION XXXI.

Fain would I adde something among the rest to
the honour of this Saints memory, but where to
finde any true Records, either of his works or words,

H h 3

is

Matth. 10. 3.

Mr. Anst.

Matth. 10. 3.

is altogether difficult; For we finde him named onely in that *Catalogue* of the Apostles, *Matth. 10* and else, little or no mention of him; insomuch that one (in his *Meditations* on him) being hard driven, applieth to him that of *Pliny*, touching the *Nightingale*, *Vox & præterea nihil*, wittily however the Reason be indeed quite contrary, he being so far from being Voice, and nothing else That we hear nothing of his *voice*, nor any speech of his at all: For in the whole *Scripture*, (the true Register of the Apostles *Acts*) these two words are all that we finde of him, *Et Bartholomeus*, and *Bartholomeus*, *Matth. 10*. And so indeed four times named in the *Scripture*, and no more; and then but onely named, without any relation of the least word or deed of his: not one of the rest of the Apostles, but is described to us, either by some *Surname*, by his Kindred, Countrey, Vocation, or else by some one or other remarkable *action*, or expression of him: But of this *Saint* we hear no farther mention, then his name, in all the *Gospel*, or other parts of the *New Testament*; and for other Authors (without a Canonical Foundation) they are so full of uncertainty and ambiguity, that I shall think it fitter to give you a short Disquisition touching him, then a tedious and dubious Peroration.

Much difference there is (among those few Writers that mention him) about his *Person*, about his *Profession*, about his *Name*. * One who hath written a *Treatise* concerning the Apostles, takes him for *Nathaniel*, and saith that *Bartholomeus* was but his *Surname*, as many other of the Apostles had, viz. *Saint Jude* called *Thaddæus*, *Bartholomeus* to *St. Peter*, &c. And this he is induced to believe, not onely from several Authors that he mentioneth, but mainly for that *Bartholomeus* is ever mentioned with *St. Philip*, who was the first bringer

* Serarius
Tractat. de
Barthol.

Quidam A-
postolorum Bino-
mii.

Nathaniel unto Christ, and as he thinks, still called by that Sirname of Bartholomew, and not Nathaniel; again, because St. John, who onely mentioneth the story of Nathaniel, doth at several places mention all the Apostles saving St. Bartholomew, while all the rest mention not at all Nathaniel. But this Baronius dislikes and disproves, saying, Some have thought Nathaniel to be Bartholomew, moved thereunto by light Conjectures. For * Augustine (whose authority is beyond all of them) affirmeth peremptorily, that Nathaniel was one of the twelve, and he addes his Reason, Christ chose the weak things of the world to confound the wise, &c. He chose not at first such learned and eminent Doctors of the Law; the very Reason Ludolphus gives, that Nicodemus was not admitted into the Number of the Apostles.

And this, I confess, is rather to shew, who he was not, then who he was; and therefore let us proceed, to see what they say of his Profession. And first, * Tostatus Collects him to have been a Fisherman, and a Jew of the Province of Galilee; and so the Romish Breviary calls him, Apostolus Galileus; while others of great note (as the Bishop of Equitinium, &c.) hold, that he was no Jew, but a Syrian; that he was no Fisherman, but one of Noble Extract, even Nephew and Heir unto a King of Syria; as his Name seemeth to intimate (which is our third Remarkable of him) Bar Tolmi (that is) signifying the Son of Ptolomeus, as the Greeks and Egyptians speak it; but the Syrians Tolmat. I confess, the Hebrew * Etymon hath another Aspect also, speakshim the Son of one drawing † waters: which I refer rather to Spiritual living Waters, and the Wells of Salvation, then to those of a mean Labourer or Fisherman. For as

John 1. 34.

Levibus
conjecturis
permoti.

Anno Christi,
31. Num.
28.

* In Johan.
Tract. 7.
Eruditum
ac peritum
legis noluit
Dominus e-
ligere, &c.

* In Mat. c.
10. quast.
35.

† Petrus de
Natalibus.
l. 7. cap. 103;
&c.

בר תלמי
בר תלמי
פילי
Fili-
um suspen-
dium aquas.

† Devenere viri Mose duce, sex ubi Fontes,
Et sex forte alii vitreo de rore rigabant;
Septemq; decies Palmas, qui mysticus Elim
Lucus, Apostolicum numerum libris quo-
que pinxit.

Syrium est
hoc nomen
non Hebræ-
um, Episc.
Hispalensis,
Fol. 1002.

1 Cor. 1.16.

*Vide Alfedi Chronol. Convers. Pop. c. 27.

Lustig 1779
 Goro-Ly 12
 Maundy 1772

Job 1.

one observeth, This is a *Syrian*, and no *Hebrew* Name, hinting him to have been some great man's Son, of that Name and Countrey, usual in Scripture to denominate men, sons of their Fathers, without other addition: Neither is that Objection enough against it, *1 Cor. 1.* for it sayes not, that not any Noble, but that not many Noble are called, and one in twelve is not many: and this seems to me the more probable, as wiping off that scandal of *Judas the Apostate*, who said, *that mean Filibermes and such were easily seduced*; and therefore *Christ* did afterwards receive persons eminent; eminent in Learning, *saul* was so, and of Authority in the State, *Nicodemus* was so; of Wealth and Ability, *Zacheus* was so; and so was *Ioseph of Arimathea*: and then, why not so this *Bartholomeus*? From whose deep silence in the Scripture, (even in the midst of all the Apostles contentions, misprisions, or other Infirmities; for which most of them were at sometime or other reprehended by their gracious Master) I cannot but commend his *prudence, meekness, unity, modesty, and taciturnity*; that let fall nothing to the breach of either, and recommend them unto your *Imitation*. For as silent and reserved as he appears in Scripture, yet *Ecclesiastick* * story rendreth him loud and eloquent in the advancing of his Master's Gospel; First, travelling and preaching unto the *Lycanians*, and afterwards to the remoter *Indians*, and lastly, to the barbarous *Armenians*, where by their King *Attyages* (for converting his Brother *Palemon*, that after became Bishop of the place) he was put to death, or rather to many deaths in one! One so complicated, as passed all parallel, but the Barbarity of that place and Tyrant; being first stoned, and afterward excoriated, even *Flayed alive*! Giving his skin and all that he had, not as *Job* saith, *for his Life* (unless we mean the better life) but for the

the Faith and Truth of Christ his Master, for his life hid with Christ in God; animated with that comfortable confidence of holy Job, Ch. 19. *That I shall be covered again with my skin, &c.* Nor is there yet an end of him; for some write that they let him hang upon the Cross till the day following, still preaching Christ unto the Spectators, till they beheaded him, (and that indeed was all their mercy) Anno Domini 51. And hence it is called a double festival; some keeping the five and twentieth of August to his memory, others with us, the four and twentieth; that so his double Martyrdome might have double Honour, as above a double Happiness, in Degrees of Glory.

Duplex Festum
Dies Sancti Bartholomaei.

POEM XXXI. { On St. Bartholomew. }

Moses conducts the Jews their Tents to strew
Where twelve Founts Elim wash, with fruitful Dew;
Where seventy Palms did mystically grow,
Both Christ and his Disciples to foreshew:
Moses his Wonders, (all the way he went
From the Red Sea to Canaan) Christ present;
That dozen Springs did liquidly Record
The Twelve Apostles of our Gracious Lord;
The seventy Palms that flourish'd by the Wells,
Of the Disciples were fit Parallels;
Nature and Number both doth signify
Their Doctrine's pleasant Fruit, and Victory:
Still may these flourish, and the other flow,
The Springs no Ebb, the Palms no Winter know;
Let us then Pitch our Tents, or rather Dwell
Where each may have his Palm, and sacred Well,
Scriptures are justly call'd salvations Wells,
In Draught whereof St. Bartholomew excels;
The holy Language intimates the same,
That son of Water-drawer styles his Name:

What

474 *Upon the Feast of St. Bartholomew.*

What Springs to Fields, to Souls is Bartholomew,
To Quench Sins Heat still bringing a cold Dew.

Some think *this* was Nathaniel, then his style
Runs high, a Man in whom was found no Guile;
And that too Witnessed by One so pure,
That there was none in Him, we may be sure.
Some think Him Princely born, and that his Name
(The Son of Peolomy) imports the same;
If that be so, it seems then there were some
Of Noble Extract Honour'd Christendom;
That squint Ey'd Ignorance no more traduce
That Place, to Honourable Worth's Abuse.
Not many Mighty, many Nobles are
Invited, (or at least) to Christ repair;
Indeed not Many, since there are but few
Of that Degree, to the vast Vulgar-Crew:
Yet did not Princes Christ in Swath-bands greet?
Throwing Themselves and substance at his Feet?
And did not Ruling Nicodemus go
To Christ, his saving Institutes to know?
And that great Arimatbean did procure
Christ's Corps Embalm'd, a Noble Sepulture!
The Treasurer of Queen Candace's Court
To one of his Disciples did Resort;
While did another of that sacred train
Noble Bereans also Entertain:
And here that Nobly-born Saint Bartholomew
Coming to Christ, much people with him drew;
Example is Magnetic, but when Great
And Good both meet, they make the Charm Compleat;
Whose're He was, He for his Master gave
His Skin, Christ's Truth, not his own Life, to save:
B'ing such a fruitful saint, then, 'tis but Reason,
His Feast be kept in such a Fruitful Season.

PRAYER

PRAYER XXXI. { On St. Bar-
tholomew. }

O Bountifull saviour, who furnishest all Thy Servants and Disciples with graces sufficient for them and their Employments; and yet adornest some of them (like Stars of brighter Glory) with more Eminent Endowments, and excellenter Gifts then others: as here Thy Servant Bartholomew with high Piety and Fortitude, both for the Doing and Suffering of Thy holy Will; so with great Prudence also, and such Reservedness, that while all or most of thine other Apostles, (either from their Words or Actions) have some blemish or other recorded of them; yet this Thy Servant Bartholomew hath not the least spot upon his Linnen Ephod, nothing of Defect or Diminution Registred: Bestow on us, O Lord, the Grace to Imitate him, in his Reservedness, Taciturnity, and Prudent Silence (in such an Age especially, wherein Thy Prophet saith, That the prudent man holdeth his peace in the Evil Time) that so we may the better Reserve our selves, for good opportunities to do Thee Service: and then, that like this great Apostle, we may (as it were) awake our Diligence into a resolute Activity to serve Thee both in Word and Deed, unto the utmost of our Talents and Abilities: & when we can no longer, by voice or Action, Propagate Thy Truth, and Advance thine Name and Honour; O then strengthen us with true Christian Fortitude, that we may Resign our selves (with Holy Bartholomew) unto what Means or End, unto what life or Death; Thou shalt be pleased to Carve out unto us! that as we having given up our Souls a Reasonable service in an holy Life, so we may give up our Bodies a living (nay if Thou please) a Dying Sacrifice, as he did in strange Tortures! That so having here glorified Thee both in our Souls, and in
our

our Bodies (because both are Thine, or should be so at least) Thou mayest ever preserve them as Thine own, and hereafter Glorifie Us in both, in thine eternal Habitations of Felicity. Grant these O Father of Mercies. for thy Son's sake of Infinite Merit; and mean time, Seal the Comforts of it to our Hearts, Consciences, and Conversations, O Holy and blessed spirit; to whom three Persons, one Coequal, Coeternal God, be rendred both from our Souls and Bodies, all Honour, Gratitude, and Adoration. Amen, Amen.

{ The COLLECT. }

Epistle.
AAs 3. v. 12.
unto ver. 17.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truly to believe and preach Thy Word: grant we beseech Thee, unto Thy Church, both to love that be believed, and to preach that be taught, through Christ our Lord, Amen.

Gospel.
Luke 12. v.
16. unto
vers. 25.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON

The Feast of Saint

MATTHEW.

M. Lesson

1. Eccles. 35

2. Matt. 22

E. Lesson

1. Eccles. 38

2. 1 Cor. 6



For god to become man, a virgin soule

For to conceive bring forth yet not soule

Are wonders yet these good Matthew brings.

As wings fittest for Angels wings.

DISQUISITION XXII.

Observing Ecclesiastick Order, the first is here become one of the last, scil. Saint Matthew, the first Pen-man of all the New Testament, one of the last

- last among these *Glorious Worthies* : but so among the *last*, as some *choice Dish* is at a *Festival* ; so of the *last*, as none of the least remarkable *Conversions* ; and though under his own *band*, yet that of the *Holy Spirits* Guiding, cannot be suspected of *immodesty* : And as *Jesus* passed by from thence, he saw a man sitting at the *Receipt of Custome*, named *Matthew*, and said unto him, *follow me* ; and he arose, and followed him. Wherein you have *Christ's Invitation*, and *St. Matthew's Resignation*, Our *Saviour's Voice*, and his *Saints Echo* ; some-
 what like *Psalm 27*. Seek ye my Face ; Thy Face, Lord, will I seek. First, the *Invitation*, *Matth. 9*. As *Jesus* passed by, he saw, &c. where are the *Circumstances* and *Substance* of the *Call* ; *Circumstances* first of *Person*, *Jesus*, and *Matthew*. *Matthew* a rich man, a covetous rich man, a covetous rich man in a corrupt Office ; styling himself the *Publican*, in an *Emphatical* acknowledgment ; while the other *Evangelists* call him *Levi* ; and so needing a *Jesus* : the *saving Name* of Him, who for that end came into the world, *Luke 9*. And here passing forth from curing the *Palsied man* *Beaumont* healed *Matthew's* soul : It was his business to be doing good, even his meat and drink to be of his Father, who would not the death of a sinner, &c. His Goodness still more amplified from the *place and time*, for that he called *Matthew* sitting at the *Receipt of Custome*. Other *Disciples* *Christ* called as they were doing good, (as *Peter* and *Andrew* from *Fishing*, *James* and *John* mending their *Nets*, &c.) But (O the *Miracle* of *Mercy*) he called *Matthew* when doing hurt and injury, executing his hateful Office ; sitting at the *Receipt of Custome* ; and sitting, the worst posture of evil, the worst of all those degrees of sin, observed out of *Psalm 1*. Now *Matthew* was a *Graduated Publican*, seated in the chair of the scornful
 which

Salutare
 Nomen.

Mark 2. 14.
 Luke 5. 27.
 c. 9. 56.

Math. 4. 18.

Psalm 1. 1.

which is worse then either walking in the Counsel of the ungodly, or standing in the way of sinners! In-
 somuch that Publicans and most hated Persons were
 grown Convertibles, (the Jews paying no such cu-
 stom before their Captivity, that being indeed al-
 ways the leader of Oppressions) so that Publicans
 we finde sometimes joyned with Heathens, Matth.
 18. sometimes with Harlots, Chap. 21. but al-
 ways with Sinners. But now to the substance of
 the Call, He saw, and said, &c. He saw, not
 only with Corporal Eyes, (as he saw many so)
 but with eyes of compassion, with eyes of Dilecti-
 on. Here Christ's eye and affection went together:
 He saw a Pearl on a Dungbil, as a chosen vessel
 for a better office: He saw him with such eyes as
 looked on Israel in Egypt, Exod. 3. as looked
 on St. Peter weeping, or on Nathaniel under the
 fig-tree, John 1. He saw him with a speaking eye,
 and said unto him, Follow me. This was an ope-
 rative word, and spoken not so much unto the Ear,
 as to the Heart; which when God is pleased to utter
 to a Sinner, of what Magnitude soever, it is as
 effectual as his Word was at the Creation. Where,
 he spake the Word, and it was done. So here it was
 likewise with St. Matthew immediately without
 dispute, without Apology, without any Hesitati-
 on, or delay, He arose, (St. Luke addes) Left
 all, and followed him. Indeed, a ready and full
 Resignation, not a Pretension, but an Act of Self-
 Denial: and that not a single one, but a threefold
 Cord, a treble Abnegation; an Abrenunciation
 of his wickedness, of the world, and of his will,
 happy those that herein Read, and Trace him
 for Sin; he arose, arose out of the Grave of
 Avarice, wherein so many
 buried, alas! that never rise!
 arose by true Remorse, from
 his old unconscionable course,

Genebrard
 in Psal. 1.

Matt. 18. 17.
 c. 21. 31.
 Luke 15. 1.

*Ubi oculis,
 ibi amor.*

Exod. &c.

John 1. 48.
*Verbum ef-
 fectivum.*

*Dixit & fa-
 ctum est.*

Luke 5. 28.
 His Resig-
 nation.

* Triplex
 Abnegatio,
 viz. Peccati,
 Mundi, Sui
 ipsius.

* *Latius Regnes avidum domando
 Spiritum, quasi Lybiam remotis
 Gadibus jungas, & necque Penus
 Serviat uni.*

Horat. l. 2. od. 2.

to

* ὁ ἡθελόν,
καὶ ἅλλ' ἡθελόν.
Luke 5. 29.

Mark 10. 28.

John 16. 32.
οὐκ ἔτι ἴδ' ἡμ.

John 19. 27.
οὐκ ἴδ' ἡμ' ἡμ'
οὐκ ἴδ' ἡμ', so
some Copies
render it.

Voluntary
Poverty not
warrantable
from the A-
postles Ex-
ample,

Luke 14. 26.

Psal. 109. 10.

Abnegatio
Sua.

to newness of Life. For *Wealth*, He arose from that by leaving all, *Luke 5.* (that is) the immoderate care of all, yet not his * Right: for he entertained *Christ at a great Feast in his house*, *Luke 5.* and so are all the Apostles to be understood in their Omnia *Relinquimus*, *Behold we have left all, and followed Thee: What therefore, &c.* no President here for vowed *Poverty*, or voluntary *Mendicants*, from Example of the Apostles; who albeit they left the use of all to follow *Christ*, yet left they not their *Right* and *Possession*, as appeareth by our Saviours words to them, a little before his *Passion*, *John 16.* *Behold the hour cometh, yea, and is now come, that ye shall be scattered every one to his own, and shall leave me alone; and if any think to evade This*, by construing it of *Relations*, their own *Friends*, or *Country*, rather then of their own *Goods*, and *Accommodations*: Our Lord himself puts it out of question, *John 19.* by *Bequeathing his blessed Mother to Saint John*, who from that time (saith the Text) took her home to his own House. And in this sense also, (besides that of *Charity* and *Restitution*) *St. Matthew* here left all to follow *Christ*. And yet we further grant, that if *Christ* should please by any particular command, (as he did that same young rich man, *Matth. 19.*) to call any of us hereunto, by *Persecution* for his Name and *Gospel*; the case is evident (in such Competition of the Conscience, and the world) we may then, nay must leave all, if we will be his Disciples, *Luke 14.* But otherwise, by a Vow of *Voluntary Poverty*, to binde ones self to a state, wherein we must beg and receive from others, while we might be able to do the more blessed work, to give to others; what were this but voluntarily to incur that curse of the wicked? *Let his Children be vagabonds, and beg their bread!*

Now for the *Abnegation* of his own will, (that

more peculiarly himself) having thrown off the
 burthens of *Sin* and the *World*; He makes the ea-
 sier conquest of his *Will*, now fixing it on better
 Objects, saying with † Him; I am greater, and
 born to greater things then earthly Transitories,
 considering himself of nobler extract, then to scrape
 in *Dungbills*, and so centers his *Heart* right, fixeth it
 on Christ. Privative Righteousness is not enough
 for *Christians*. They must exceed the *Pharisees*,
 that will enter Heaven; Matth. 5. And therefore
 he was Positive, as Tully said of Pompey, not
 onely without Vice, but within Virtue: so Christ
 of each good *Christian*; he must not be onely im-
 mune as the Dove; in declining evil; but also wise
 as the Serpent, in effecting good. Saint Matthew
 there not onely left all, but you see, followed Christ;
 and that (as one observes) speedily, chearfully,
 seasonably, constantly. speedily, indeed imme-
 diately, without staying to ballance his Accountts,
 or Ceremonize with his Relations: Chearfully, as
 undervaluing corporal gain to spiritual advantage,
 Feasting his new Masters Body, as Christ did chear-
 his soul: seasonably, he being even drowned in
 flowing opulence and oppression: now served his
 wealth as * Crates did his; and seasonably in re-
 spect of Christ, who now invited Him in transitu,
 He passed by, which had he neglected, might
 perhaps have sate long enough ere ever he met
 with such an opportunity again: Christ might have
 passed by him in another sense! Time is like the
 Tide; that as it stayeth for no man, so being ne-
 glected is irrevocable; reject no profer'd Graces, em-
 brace all spiritual overtures and advantages, seek
 the Lord while he may be found, &c.

Lastly, he folowed constantly, being first a Dis-
 ciple, then an Apostle, afterwards an Evangelist,
 and last of all a Martyr. As a Disciple, he heard
 and learned; as an Apostle he preached and taught;

† Major
 sum, & ad
 majora ge-
 nitus. Sene-
 ca.

Non solum
 extra virtutē,
 sed intra
 virtutem,
 in oratione;

Celeriter, le-
 tantur, con-
 venienter,
 perseveran-
 ter. Para-
 ratus in Ser-
 de St. Mat-
 theo.

* Mergam-
 te, ne mer-
 gar à se.

ὁ χρόνος
 ὡς ποταμὸς

Isa. 55. 6.
 Heb. 3. 13.

Eccles. Hist.
l. 3. c. 1.

Bellarmin,
de Scrip. Ecc.
de S. Mat-
theo.

Primus om-
nium Evan-
gelium scrip-
sit linguâ

Patriâ, (i.)
Hebraicâ,
quod se vi-
disse & de-
scripsisse af-
firmat. St.
Hierom, lib.
de Script.
Ecc.

Æthiopiam
nigram do-
ctena Fidei
fecit candi-
dam. Cata-
log. part 3.
Consider 9.

Alsted. Chr.
c. 27.

as an *Evangelist*, He wrote the *Gospel of Christ* and as a *Martyr*, he suffered for Him! First pre-
aching in *Judea*, and elsewhere (saith *Eusebius*,
in the eighth year after Christs Ascension, being *An-
no Domini* 43. He published his *Gospel* in their own
Hebrew Language: which *St. Hierom* affirms him-
self to have seen & read in the *Hebrew Character*
and who rendred it first into the *Greek* he know-
not, unless it were *Saint James* the Brother of our
Lord. In which *Gospel* (saith one) He made *Christ*
a far greater *Feast* then ever; great, as being writ in
the most ancient holy *Tongue*; great, as being the
first and most ample of all the *Gospels*; and lastly
great in the *Lesson*, shewing not onely *Christ's* hu-
mane *Genealogy*, but proving him the *Messiah*
promised by the *Prophets*, and prefigured in the
Sacrifices of the *Law*: And having done all this
for the *Hebrews*, he next travelled over *Pontus*
and *Asia*, *Anno Christi* 51. and having watered
those barren places, he went thence into *Æthio-
pia*, not to change their outward, but their inward
Hebrew; which saith *Cassenus*, He effected. He made
those *Negro Nations* beautiful in *Faith*, and the
dusky village to shine with the purity of *Christiani-
ty*; that He did so in many, is credible enough
but for the most, we may justly fear, 'twas other-
wise. For having spent twenty years among them
in washing of the *Blackmoor*, (as the *Proverb* speaks
Their *Actions* suiting their *Countenances*; (be-
somewhat bellish,) they turn his own *Complexion* to
a *Literal Sanguine*, Bebeading him about *Anno*
Christi 71,

POE

POEM XXXII. { On Saint
Matthew. }

Long at Receipt of Custom, *Matthew* lies
 Hoarding up *Wealth* and *Sin*, with strained Wits;
 Nor need we *Travel* for an *Information*
 What kinde of *Officers* those were, each *Nation*
 Cryes out of *Publicans* ! but ours doth know
 They're *Kin* to those *Exactors* dwell below !
 A *Publican* and *Senner's* but one *Man*,
 And *This* (with *Emphasis*) *The Publican* !
 Yet *He*, when once *Christ* did but gently Call
 To follow *Him*, fairly *Relinquish'd* all
Sin, *Custom*, *Money*; quits *External Gain*,
 Tending to any that did *Wrong* sustain,
 Large *Restitution* : so in Force the *Word*
 When *Preachers* Voice, and *Hearers* *Hearts* accord !
 Let none then sigh out with despairing *Cain*,
 My *sins* are greater then can *Pardon* gain !
 For here's a *Wretch* ev'n in *Oppression* drown'd,
 Become an happy *Convert* safe and sound :
Greatness and *Goodness* meet in one though *strange* !
Plenty and *Piety* here *Interchange*;
 His new *Lord*, for *Internals* to requite,
 He presently doth *Corp'rally* Invite.
 And by *Receiving* so *Divine* a *Guest*
 Is entertain'd *himself*, with better *Feast*,
 With *Bread of Life*; so entertaining *Christ*
 The *Publican* soon turns *Evangelist*.
 Instead of casting up the *publick-Coin*,
 He sums the *extracts* of *Christ's* *Humane-Line*;
 His num'rous *Miracles*, and gifts of *Grace*,
 The *Tortures* which his *Passion* did embrace !
 Thence *Counting* on his *Rising Victories*,
 Until the *Total Sum* did reach the *skies*
 In *Christ's* *Ascension*; till his *Soul* attends
 His *Master's* *Body*, that to *Heav'n* *Ascends*.

Deserv'dly therefore we *This Saint* express
 Ith' *Hieroglyphick* of an *Angels Dress*,
 Lord whisper us ith' *Heart* with such a *Call*,
 To mourning *Publicans* convert us all
 From *Sin*, and *Custom* in it ; that no gain
 May from *Thee* any longer us detain,
 But in *thy Service* may our *Lives* expend,
 That we (how'ere began) like *Him* may end.

P R A Y E R XXXII. } On Saint }
 } Matthew. }

O *Humble and Compassionate Redeemer*, who in
 Thy *humane Genealogy* wast pleased to *Descend*
 related (some way or other) to all sorts of *People* :
 so also in the choice of Thyne *Apostles and Disciples*,
 to elect some or other of all sorts of *Persons* : and
 here to keep greatest *Offenders* from *Desperation*
 (though no whit to encourage their *Transgression*)
 Thou didst vouchsafe to call *Matthew the Publican*
 to be Thy *Servant, thine Apostle, thine Evangelist*; for
 all his *Office* had engaged Him into great *Exactions*
 and *Oppressions* ! yet Thou wast pleased to behold
 Him (not altogether passing by him) as Thou passedst
 by : and from thine *Eye of mercy*, darting a *Ray*
 of *Grace* into his *Soul*, which like an holy *Fire* con-
 sumed to *Ashes of Repentance* all his *Love of Temporals*,
 and inflamed him with an holy *Ambition* of
 thine *Attendance* ; to which end, he immediately lea-
 veth all to wait upon so *Advantageous a Master* ; a-
 las what *Dung and Dunghills* are the *Transitories* of
Earth, to the true *Riches of Thy Grace, and Glory* !
 the *Heart* that is but apprehensive of their *worth and*
value, will easily *Relinquish* (with *St. Matthew*) &
 contemn them all ; O therefore, Thou great *Lover*
 of *Souls*, touch the *Needle* of our *Spirits* with the
Leadstone of Thy Grace, that they may incline toward
 Thee,

Thee, that they may move but loosely and unsettledly to the Things of this world, but constantly & fixedly toward Heaven; cast such an Eye of mercy upon each of us, as we are sitting at our Sins of Custom, our Costomary Sins, that we may forthwith relinquish and forsake them.

And as the Eyes of Thy Providence run through the earth, beholding the evil and the good, pass not by us likewise without a monitory and gracious Call; that we, though Publicans, (and of the grossest magnitude) may with holy Matthew's readiness arise and follow Thee; knowing that it is rather Impenitency then sin that condemneth any one; if we can but with this Thy good servant arise from our ill customs; and in all cases of our injustice, will but like Him make Restitution (thy voice (O Lord) discovering the thick Bushes!) if we can but so follow Thee in the ways of Holiness and Righteousness; why then all our former Iniquities that we have done shall be forgotten, and our Sins wilt Thou remember no more; we shall then be of the number of Thy good Disciples. shall hear thy words, for they are sweet, shall participate of thy spiritual comforts our selves, and communicate them unto others: following thy Call in all the Methods of thy Providence and Dispensations; Thy Call in Prosperity, to Temperance, Gratitude, Humility and Charity: in Affliction following Thy Call to Faith and Patience; in life, by Diligence and Devotion; and in Death following Thy Call, in Submission and Resignation; that so expending and ending our time in Thy Service, we may enter the Felicities of thine Eternity, whose Kingdom shall have no end. Amen, Amen.

} The COLLECT. }

Epistle.
1 Cor. 4. v.
2. to 7.

Almighty God, which by Thy blessed Son, didst call Matthew from the Receipt of Custom to be an Apostle and Evangelist: grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow Thy said Son Jesus Christ, who liveth and reigneth, &c.

Gospel,
Math. 9. v. 9.
to 14.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON

The Feast of St. Michael
and all Angels.

M Less.

1 Eccles 39

2. Mark 2.

E Less.

1. Eccles 44

2 1 Cor. 13.

St Michael and the Dragon. Jude 9th Revel 12

*And there was warr in Heaven. Mich
ael and his Angells fought against Dra:
gon and Dragon fought and his Angells
prevailed not neither was there place for*

DISQUISITION XXXIII.

Albeit this Festival in the Vulgar Compellation
bear but a particular Denomination of Saint
Michael's Day; yet doth the Church herein cele-
brate

brate the general Memorial of all Angels, praising the Almighty for the great and various Benefits which Mankind enjoyeth both in Soul and Body by their appointed Aid and Ministration: And indeed, This is doubly considerable, either as *literal*, or *allegorical*: The first having more Curiosity and Information, the second more Certainty and Edification: the literal sense here leading us to a Contemplation of Angelical Natures, which of all Creatures (though we count nearest to Them) God hath been pleased most to shut up the knowledge of, in holy Scripture. Whereof this may be one reason, (all humble Revelations being reserved) that God's design was in those Sacred Oracles, to impart to man; but that which most concerned him, both as to his voluntary Lapse, and gracious Restitution; and no more of Angels (concerned in another world) then which only refers to their Ministry, and delegated Protection; all other Speculations of them whatsoever, being but fine cobweb-lawn, but rarefied Metaphysical Abstractions, and Tentered Probabilities of Ratiocination: As that they were the work of the first day, created with that fiat Lux, Gen. 1. Let there be Light: Their manner of Understanding, by intuitive knowledge, (to say nothing of their Speech, while others perhaps speak too much of it:) their triple Hierarchies, one above another, with as many orders in each of them; and that in necessary opposition to as many of the infernal Combination: their mode of Operation, Motion, and distinguished Offices, viz. into instructive, Tutelar, Vehicular, Militant, Matrimonial, Terrestrial, and Aquatick Angels. Be it though these are Niceties, and a very *Cælum in cognitum*, an embracing of a Cloud for Juno, yet something is expressed of them more certainly (wherein we may requite their prying into the My-

* Αἰαν τὴν
xvix. d.λλ
α.χρησι-
μοῦ.

Gen. 1. 3.

* The
Schoolmen
generally de-
loquela An-
gelorum.

very
sides
matic
thene
any P
Ab
shall
their
That
Ang
num
who
and
Mor
A
His
De
den
6.
C
gai
fine
nea
rial
act
Ch
Pe
of t
Or
ate
tur
(o
lin
in
vo
no
we
fr

ery of our Redemption) viz. That they are Na-
tides of Heaven, and have the Benefit of Confir-
mation by Christ, who by his coming, so streng-
thened Them that stand, that They have not now
any Possibility ever to fall from Their integrity:
And that They are eternal, *à parte post*, (that is)
shall have no Cessation; yet that, not so much by
their own Nature, as by the Divine Preservation:
That they are one of the three *Invisibles*, scil. God,
Angels, and the Souls of Men; That they are in-
numerable as to us, but not so in respect of God,
who calleth all the Stars by their Names, Psal 141.
and calleth the Angels Stars, Job 38. 7. Stars of the
Morning, &c. That they are full of Knowledge,
Quintores, full of Power and Strength, Psalm 103.
His Angels that excel in strength: That there are
Degrees and Orders most exact amongst them; evi-
dent from their several Names, * Seraphim, Isa.
6. † Cherubim, Ezekiel 1. Thrones, Coloss. 1.
&c. Principalities, Powers, &c. Ephes. 1. A-
gain, That they can onely be described, (not de-
signed punctually) and that Description one of the
nearest, That an * Angel is a Rational, Immate-
rial Creature, whose main end is to chant, and
act that Hymn (which their whole Quire sung at
Christ's Birth) *Glory be to God on high, on Earth
Peace, Good will towards Men.* Which good will
of theirs is actuated, in variety of assistance; for
Omnipotence could act all that he wills, immedi-
ately, in all, yet God sees good to busie all his Crea-
tures, and make them instrumental for each other,
(ordering all things like a Golden Chain, whose
links while they depend one upon another, are all
in his own hand) and so is pleased to use, and
vouchsafe the Ministry and protection of Angels;
nor is the Glory of the Agent ever the less, while
we love and commend the Goodness of the In-
strument.

Angelos sta-
tes Christus
confortavit,
ut non ha-
bent Possi-
labi.

Angeli di-
cuntur ævi-
terni, potius
quam ater-
ni.

Psal. 141. 4.

יְהוָה אֱלֹהֵינוּ

Psal. 8. 5.

Psal. 103. 20.

* From

ⲟ ⲟ

to burn.

Psal. 104. 4.

† יְהוָה אֱלֹהֵינוּ

Si-
cut puer, as

a childe.

* Angelus

est Animal

Rationale,

Hymnifonū,

immateri-
ale. Aquin.

This

*suus cuique
Genius.*

*Mira ani-
marum dig-
nitas, ut
quævis ab
ortu, Ange-
lum habeat
delegatum.
Hierom.
Psal. 34 7.*

*Matt. 18. 10.
Acts 12. 15.*

*Psal. 91. 10.
ἐν ἑκάστῃ
ἀνθρώπων.*

*Heb. 1. 14.
2 Kings 6.
Psal. 104. 4.
Millia mil-
lium Ange-
lorum jugi-
ter manent
intra Cælum
& Terram,
Vota offeren-
tes, Dona
referentes.
Anselmus.*

Dan. 10. 21.

Gen. 12.

This Guardianship of Angels some assert to be Particular, that every one from his Birth hath his assigned Angel, a *Genius*, or Spirit attending and defending him; so St. *Hierom*, O the wonderful Dignity of the souls of men! that not one of them is sent from Heaven, without an Angel thence allocated, to accompany it, and protect it here on Earth: and Scripture seems to second him, *Psal. 34. The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And our blessed Lord himself forbids despising of his little ones upon this Reason, *That their Angels always behold the face of God, &c.* *Matth. 18.* And what credit this had of old, you may see, *Acts 12.* when St. *Peter* knock'd at the entry door of Mary's house, (his voice being known, and himself supposed in Prison) many within assembled affirmed, *that it was his Angel.* But what scruple we at particular Angels? when the Scriptures are so evident touching their general Protection, & that the Servants of God have many Guardians, *Psal. 91. He hath given his Angels charge, &c.* And in the New Testament, *Are they not all sent forth to minister for them who shall be Heirs of salvation, Heb. 1.* And this you may see experienced in *Elisba*, 2 Kings 6. where being besieged by the Syrians, the Mount which he possessed was full of Horses and Chariots of fire, (that is) Angels, *Psal. 104. His Angels Spirits, and His Ministers a Flaming Fire:* I, thousand thousands of Angels are daily winging it betwixt Heaven and Earth (like Bees betwixt their Hives and Flowers) Transporting, and as it were Merchandizing God's Blessings, and mans Prayers; performing their charge unto us both alive and dead: In our life, by Instructing, *Dan. 10. I am come to teach Thee* (saith the Angel there to Daniel) by comforting and chearing us in Agonies, as unto *Hagar*, *Gen. 12.* and to *Elijab*, 1 Kings 19.

By

By assisting against Enemies, as to Israel against *1 Kings 19.*
Sennacherib, and to St. Peter, Acts 12. By Protection against Dangers and sad Accidents: This is *7.*
Militia Cælestis, as it were, God's Regiments of *2 King. 19.*
Horse, while his Earthly Powers are his Regiments *35.*
of Foot, (the Times will bear this Allegory touching the Lord of Hosts) and as their strength is *Acts 12.*
scarce imaginable, so is their number well near infinite, *Dan. 7.* and *Rev. 5.* *Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, &c.*) to keep thee in all thy *Dan. 7. 10.*
ways, and that thou dash not thy foot against a stone. *Rev. 5. 11.*
Now how comes it then to pass, so many good men oft meet with evil Accidents? And that not onely in their Goods or children, like holy *Job*, Ch. 1. but also in their Person, like *Mephibosheth*, *2 Sam. 4.*
I, not onely to the losse of Limb, but sometimes of Life also, *Luke 13.* Notwithstanding this Angelical Protection: But the Answer is as obvious as the Scruple, that God is pleased (for ends best known unto himself) sometimes to countermand those Vice-Protectors, and yet to order and over-rule the worst of Casualties, at least, to the Spiritual advantage of the Sufferers: Thus do Heavens winged *Choristers* befriend poor mortals; inclining them to good, protecting them from evil, joying in Heaven at their Conversion, *Luke 15.*
Keeping them in all their ways; yet all this but conditional, while in the wayes of Holiness and Righteousness, not in the Precipices of Sin and Impenitance. And then their Charge attends us too at our end, profligating the Devils, and after we are dead, carrying our souls into *Abraham's bosome*, *Luke 16.*
to bear a part in their own Consort, unto all eternity. Lastly, They shall be *Messores*, *Matth 13.*
Reapers at that last great Harvest, when they shall binde up the Wheat into Sheaves for God's Garner, and the Tares for unquenchable fire.

And

And from these Generals, now to say something of the *Angel of This Day*, and his Particular: *Michael* being one of those *Six Names* of Angels, which some have more modestly observed to be expressed in Scripture, (while others mention nine of them, as I shewed before) the Etymology I shall give you anon, it being a *Name of Power and Fortitude*, and the Psalmist well interprets it, *Who is so strong as our God?* Psal. 89. But whether this be the *Arch-Angels* proper *Name*, or no, may be a Question, since some have doubted whether Angels have any such particular Names assigned them of God, whereby to be distinguished; and *Zanchy* probably concludes the contrary: For in Heaven they need them not (saith he) their Maker understanding them sufficiently, and They intuitively one another: it might be requisite that while they were on Earth, they should have *Names-quoad nos*; in regard of the *Weakness* of our Capacity, who cannot otherwise well Distinguish Things, but by their Names, (the Reason of *Adam's* being general *God-father*, to whom all Creatures stood beholding for their Names) so that those Names given them in Scripture, are but Names of *Office*, and not of *Nature*: given them onely for a time (to be distinguished by) while in Employment among men: And also to confirm the Reality of their *Appearance* and *Messages*, which otherwise might be thought a *Fallacy* and *Deception*; as likewise to denote and imply their *Office* and *Message* about which they were sent; and so *Gabriel* signifieth the strength of God, even that *Strength* He would have Him to exercise at this or that present time, about this or that peculiar Design. So *Raphael* hath his *Name* from healing or curing of Diseases, which was the main intent of his coming to *Tobit*, *Tobit* 3. And the Angel of the Lord (namely *Raphael*) was sent to heal them both.

למיך
Psal. 89. 8.

Lib. 3. de o-
per. Dei. c. 1.

Gen. 3.

Nomina
Angelorum
Officii sunt,
& non Na-
ture.
Zanch. ut
prius.

Tob. 3. 17.

So this *Michael* signifying *Power*, is brought in as a *Champion* of the *Church of God*, Dan. 12. And under this *Name*, He defendeth the *Elect* against the *Dragon*, Revel. 12. And thus, as they are *Names of Office*, so were they not appropriate

or perpetual; but either continued to them for the same purpose, or transferred to some others who should perform the same. And thus I leave the curious

Neque enim unus tantum Angelus curandis morbis praefectus est, sed alii etiam ad idem faciendum mitti aut solent, aut possunt. Nomen igitur Raphaelis unius Angeli proprium esse credendum non est: & idem de aliis dicendum esse, Quis dubitet? Zanch. 1. 3. de Oper. Dei. c. 1.

to their own leisure, more fully to determine so unnecessary a *Question*: adding onely that Answer of the Angel to *Manoab*, Judg. 13. (about the same *Quære*) *Why askest thou thus after their Names, since they are secret?* And in the deep silence of the *Holy Ghost*, our *Inquiries* are but boldness, and our *Determinations* but Rashness and *Presumption*.

But further let us take some notice of his being styled an *Arch-Angel*, and that *Name* observed to be always of the *singular Number*, which hath given occasion to some doubt, whether there are any more then one *Arch-Angel*; which (some think) may be conceived in the Affirmative. But the more proper *Collection* hence is This, that there are *Orders* and *Degrees* among those glorious *Spirits*, an *Arch-Angel* supposing an *Angel*, and so of the rest: though herein the *Schools* (perhaps) have been too curious, (as I touched before) but that there are *Degrees of Angels*, I firmly believe

(saith *Austin*) and that they differ in some sort; but how I know not, nor do I think my self disparaged by that ignorance: and for mine own part, whensoever

(by just occasion) my *Contemplation* is led into such

Esse sedes, dominationes, virtutes, &c. Credo, & quodammodo inter se differentes; sed quomodo, nescio, nec pudet ignorantia. Augustin.

*Unus de
Principibus
Vatibus in
Dan. 10. 13.*

*Bellarmin.
de Rom.
Pontif. l. 1.
c. 9.
Thomas A-
quin. 2. 124.
A. 2.*

Dan. 12. 1.

1 Thes 4. 16.

*Ep. Jude. v.
9.*

Dan. 12. 1.

Rev. 12. 7.

* *πραῖς εἰσὶν οἱ κατεσλημένοι τῷ
ἡδὴ, καὶ παντός πάθος ἀπειλαγ-
μένοι, ὡς μηδεμίαν ἔχειν παρα-
χρὴν ἐνοικεῖν αὐτῶν τοῖς ψυ-
χαῖς. St. Basil in Pi. 33.*

such deep waters, I desire rather to be commended for a fair stroke in swimming over them, then for any skill in Diving into them. Well, an Arch-Angel he is, a chief, or principal Angel, the great Prince, Dan. 12. 1. Some have thought that he was the very same Angel which conducted the Children of Israel over the Red Sea, and in the Wilderness in their Travel to the Land of Canaan! This is certain (among all the several Opinions) He was reputed by Daniel the chief Patron of the Jews, and the Defender of God's People; and therefore a true Type of Christ, the saviour of his Church. Though we flye not so high as Bellarmine, to say, that ever since the Fall of Lucifer, Saint Michael hath been head of all the glorious Angels, (not hearing him say any thing how he was chosen in his Room) whereas the Schoolmen make the Ministerial Order to be of an underling Hierarchie: yet we finde an eminent mention of him in Scripture, Dan. 12. where He standeth up for the People: And from thence, by some held to be that Angel, that shall blow the last Trumpet, 1 Thes. 4. And he is the onely Angel in the Scripture, Honoured with the Title expressly of an Arch-Angel, Ep. Jude 9. five times named in the holy Book, and alwayes a Military Angel. So thrice in Daniel fighting against the Persians; once in Revel. against the Dragon in main Battalia: and in St. Jude, in a Duel, with the Devil, about the body of Moses, (the very Asse of Gods Servants, have Angelical Protection, and shall have Recollection) yet an example to us of meekness, bringing no railing Accusation against the Devil himself, while many are very Devils for That against their Brethren; And so much excellency is wrapped up in the very Name of this glorious

glorious Angel, that some think it onely competent to * *Christ*, and so brings us unawares to the sense *Allegorical*, by the Name *Michael*, who is like the *Lord's* (for so it signifies) And here *Christ* is the *Arch-Angel*, the Angel of the Covenant: and the addition to *Michael*, of *His Angels*; strengthens that *Interpretation*, as such as cannot properly be said, to be any others, then the Angels of God and of *Christ*.

2. *Satan* is the *Dragon* howsoever, that old *Serpent*, that great Red Dragon, Rev. 12. and the Church Militant is the *Heaven*, the Scene of this *Battel*, ordinarily called Heaven in Scripture, as *Matth. 6. Coloss. 3. Phil. 3.* and our life, as *Job* saith, is a warfare upon Earth, and therefore take that whole Armour of God, *Ephes. 6. πανοπλίαν τῆς θεοῦ* So that the Meaning of that Rev. 12. is but briefly this, that *Christ* and his Members fight against the Devil and his; nor can that victory be ascribed to any whatsoever, but to that Seed of the Woman, which was promised should break the Serpents Head, Gen. 3. Yet as *Aretius* saith, though *Christ* be the General, yet *St. Michael* certainly was a great Commander under him, and a glorious Instrument in the Victory.

But in the last place, what compensation is to be returned by us, for their assistance, and all their good offices? A Question that comes not within *David's Quid Retribuam?* Psal. 116. though he had as much experience of their favour as any: Yet, *What shall I render to the Lord for all?* &c. no Adoration, much less Invocation due to them. If *Abraham* worshipped any Angel, it was *Christ* in their borrowed semblance, and no Created Angel, whose modest Piety justly prohibits it, and that twice, Rev. 19. and that with a strict Caution, and a convincing Reason, see thou do it not, for I am σὺνδουλός (that is) thy fellow-Servant, Rev. 22.

* Per Michaelem intellige Christum. Aug. in Apocalypsin.

Ἰὼν Ἰὼν, interpretatur, Quis sicut Deus? Psal. 89. 8. Gen. 3. Rev. 12.

Militia super terram. Matth. 6. 20. Coloss. 3. 2. Phil. 3. 20. Job 7. 1. Ephes. 6. 12. Gen. 3. 14. Rev. 12. 7.

Christus προμαχός, Angelus σὺνμαχός.

Psal. 116. 12.

Gen. 18. 23. Angelum Dominum, non Dominum. Rev. 19. 10.

Rev. 22. 9.

* Ad Can-
dida rella
Columbe. The harm-
less Dove,
clean House
doth love.
1 Sam. 16. 14.
Caute am-
bula, adsunt
Angeli spe-
ctatores, au-
daacter am-
bula adsunt
Angeli de-
fensores.
Quicquid
servus ac-
quiris, Do-
mino acquiri
suo.
Plal. 115. 7.

Psalm 115. 1.

But what then is our Religion ungrateful? Are there no *Assponsals* to such ample Favours? Hath so sweet a voice no Echo from us? Yes sure; Love must flow back, and *Commendation*; ever making honourable mention of them, as *Glorious Angels*, *Holy Angels*, *Blessed Angels*; entertaining them with care; and *Spiritual Hospitality*, for they are feasted, as it were, by * *vertuous actions*, and driven away with Sin; as *Bees* with *smoak*: And when the good *Angels* go, the evil ever come! as it was with *Saul*; 1 Sam. 16. Then *causè ambula*, *walk circumspectly*, and keep the better company; invite not the bad *Angels*, who alwayes are too ready! Yet all the highest *Praise* and *Gratitude*; and *Adoration* must be *Gods*, even for their good *Offices*; according to that *Rule* of the *Civil Law*, Whatsoever the *Servant* purchaseth, he purchaseth to his *Master's* use. And therefore, *Non nobis Domine, non Angelis: Not unto us, O Lord, not unto these Angels*, but to Thy *Name only be the Glory and all Adoration*. I, thus with *Angels*, and *Arch-Angels*, and all the *Company of Heaven*, we *Laud* and *Magnifie* thy glorious *Name*, evermore praising Thee, and saying, *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth is full of Thy Glory. Glory be to Thee O Lord most High. Amen.*

P O E M XXXIII. { On St. *Michael* }
 { and all Angels. }

Celestial Natives, since your selves do pry
 Into our grand-Redemptions Mystery,
 Pardon our Contemplations, if so bold
 As your Bright Natures humbly to behold;
 Though we perhaps, raise not your Hierarchy
 As some fond Builders, full nine Stories high;

yet we acknowledge you (with *Admiration*)
 The *Top* and *Vertex* of the whole *Creation* :
 All *spirit* (without the *Clog* of *Body*) yee
 Move as the *Winde* ; as *Light* , or *Light'ning* free ;
 And yet each of you *single* (*Scripture* tells)
 Man's most united *Force* in strength excells ;
 Your distinct *Ranks* and *Orders* for the most,
 Are styl'd in *Holy-Writ* , the *Heav'nly Host* ;
 The *Horse* and *Chariots* of the *Mighty Lord* ,
 Ready for *March* and *Motion* , at his word :
 So that in *Heav'n* sometimes we read of *Warr* ;
 No marvel then poor *Mortals* live in jarr !
 But how got *Foes* in there ? sure as in *Flower's*
Serpents do breed , so their *Apostate* pow'r's !
 There *Michael* fought with his *Train'd-Bands* of *Light* ;
 And beat the *Dragon* down to endless *Night* ;
 Though in the *Precipice* his *knotted Tail*
 Against some of those *splendours* did prevail ?
 Thence pulling many of that *Orient Train* ,
 One day (from *Men*) to be supply'd again ;
 The rest by *Christ* , injoying such a *Grace* ,
 As ratifies their *station* in their *Place* :
 Your *Joy* then at our *Penitence* , we pay
 In the same *Coin* , for your *Confirmed-stay* ;
Ethereal Mercuries that nimbly move
 Between both *Worlds* , on *Embassies* of *Love* ;
 Driving the *Traffick* between *God* and *Souls* ,
 Transporting *Pray'rs* and *Blessings* 'twixt the *Poles* ;
 Not *living* onely , but you *Friend* the *dead* ;
 (When *Atropus* cuts off our *vital Thread*)
 You profligate the *Devils* , and conveigh
Smighted-Souls to live in endless *Day* ;
 You bear them into *Regions* of that *Bliss*
 Of *Abraham's Bosom* , and true *Paradise* ;
 With *Retribution* then shall *Mortals* make
 For these high *Favours* , which they here partake ;
 Surely an *Honour* of sublimest sort
 That onely comes of *God's own Glory* short ;

Bright Morning Star, although you not allow
 Of Worship, yet our strong Affection's due,
 And highest Gratulations to your Merits,
 For b'ing to our frail Flesh such aiding spirits:
 Then since we Both, but One Church constitute,
 Let us be neither Action-less nor mute,
 Where Angels need not our good Offices,
 Let us to Men, what these to us, express;
 Joyning above i'th' Song of Victory,
 That Triple holy to the Trinity:
 For, here, if Michael's name inform our Minds,
 Who's lik the Lord? we at the Root shall finde:
 No praying hence to Angels; mark but well,
 And you'll finde Christ wrapt up in Michael;
 He (in a sense) th' Arch-Angel is, that Death,
 Hell, sin, and Satan (for us) vanquisheth;
 If any other 'twere, know all withstand
 Such Adoration, by severe command:
 Our grateful-Love is *Theirs*, but to dispencc
 Worship to *Them*, 's a double Violence.

PRAYER XXXIII. } On Saint }
 Michael. }

O Mnipotent Creator, who art wonderful in all
 Thy works, but especially in the high & more
 eminent parts thereof, Thy holy Angels, whereof
 thousand thousands Minister unto Thee, and ten
 thousand times ten thousand stand before Thee; O
 fill our hearts with an awful Dread of Thy sacred
 Majesty, with all possible Care, Fear, and Trembling
 to work out our Salvation, and how to appear before
 Thee in the Day of our Visitation; where so many
 bright Suns of the morning blush and are abash-
 ed, where the Angels are charged with folly, and the
 very Cherubims cover their Faces: And in the mean
 time give us all Grace as well as a Command, to as-
 cend

send unto Thee by the Ladder of the Creatures, and by the things visible, the better to Contemplate Thee, and Thy holy Angels which are Invisible: the four Elements, (those four common Parents) with all the variety of their Productions, speak the Efficacy of Thy power; every Herb & Plant present to us Thy Deity, & the most inanimate Creatures make a shift to speak Thy Mightiness; as the Heavens declare Thy Glory, and the Firmament sheweth Thy Handy-Work: but yet the Sensitive Species (those several Families of Nature, that live upon thine Alms-Basket) the things of Life and Motion, more Emphatically evidence Thee the Living God, and the sole first Mover of all under-wheels: but while all these are the Operations of Thy Hands; Men and Angels, souls and spirits are the work of Thy Fingers, as it were the choice Needle-work of Thy Performance; among both whom, the wonderful Order which Thou hast planted, Leadeth us to the Contemplation of Thy Wisdom and Providence in Governing; as well as to Thy Power in Creating of the world: Thy Rational Creatures much Comforted to finde themselves; (by Reason and Discourse) Allied to Angels, those higher Natures, in their better part, as well as to the Brutes in their corruptible and lower; and withal apprehending from their being so glorious in Comparison of us, how much more glorious Thou art in reference to them!

And since Thou hast been Pleas'd to express little of the Nature of Angels in Thy Holy Word, (as being Natives of another world) and onely so far forth as may Refer to our Instruction; O check the Curiosity of our Prying Humours, and give us sober Contemplations of them; and so much Imitation of their Readiness, Alacrity, and Obedience; that (as we Pray, so we may Practise) Thy will be done on Earth as it is in Heaven: And that we may ever bless Thee for their Ministrations, their Ministrations of all

Kindes, and at all times; Thou having given them
 charge over us, (as the Father of Lies acknowledged
 this Truth) to keep us in all our wayes; in the wayes
 of Piety and Penitence, O do Thou keep us from the
 Præcipises of Sin, and Irrepentance: We Love and
 Honour them, those happy Instruments, but Lord we
 Worship and Adore Thy Goodness, as the sole Agent
 of our Welfare; their Direction is from Thee, and
 their Protection: and therefore we bless Thee for all
 their Assistances, both in Life and Death: Give us
 Grace so to demean our selves, that we put not to
 flight those Birds of Paradise (by any vicious courses)
 knowing that such Doves especially love clean Hou-
 ses: that we may do nothing but as in the presence of
 Angels; nay of Thee our God, who art about our Bed,
 and spiest out all our ways: And also hence encourage
 us to walk undauntedly (so long as in good Cause &
 Conscience) for that Thine Angels Pitch their Tents
 about us, the Captains of the Lord of Hosts are with
 us, to Rescue and Ensafe us: and grant that those
 who are here graced with this Title, that all thy Me-
 taphorical Angels may sincerely and impartially de-
 liver Thy Messages, and all Thy People attend and
 listen to, and obey those Angels: that so abiding in
 the state of Grace, where Thou hast placed us (like
 the good Angels) we may at length come to fill up
 the Number of those fallen Angels, and make up the
 Consort with the blessed Angels, in eternal Hallelu-
 jahs, Amen, Amen.

{ The COLLECT. }

Epistle.

Rev. 12. ver.
7. to 13.

Everlasting God, which hast ordained and constituted the services of all Angels and men in a wonderful order, mercifully grant, that they which always do Thee service in Heaven, may by Thy appointment succour and defend us on Earth, through Jesus Christ our Lord. Amen.

Gospel.

Matth. 18.
v. 1. to 11.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

K k 3

UPON

M.
Psalms for
D. M. 18,
E.
Psalms for
D. M.

UPON
Saint LUKE'S
Day.

M. Lesson.
1. Eccles. 5.
2. Luke 4.
E. Lesson.
1. Job 1.
2. Gal. 4.

36



Her whom y^e world contains not and
whose court shines wth his gl^ou^r presence
to consort wth beasts, & in a Manger lodge
we see accept us not wth out Humility.

DISQUISITION XXXIV.

THis Evangelist was by Nation of Syria, b^o
Birth of Antioch, (as Eusebius and * Hier^o
report) by Profession a Physician (saith St. Paul^o
Colos.

Eccles. Hist.
l. 3. c. 4.
* In viia
Luca.

some think there were two Lukes
for Paucators on Gloss 4

Colof. 4. Luke the beloved Physician greets you. A Physician, and therefore the more admirable for his Devotion: being not onely a Courtier of Nature, lost in second Causes, but ascending to the first by the Ladder of the Creatures, and teaching others so to climb to Heaven. The Humane Body not being the adequate object of his study and practice (being first cured himself, by him that was so, far more eminently) he became a Physician of the whole Man, of Soul as well as Body: and that both for the Therapeutick and Phylactick part of Physick; first, curing their Infidelities and Impenitence with the Sovereign Precepts and Prescripts of his Gospel, and then preserving that same spiritual Temper, with the wholesome Examples and good Acts of the Apostles. And this Religio Medica, although none can equal, yet (for the honour of God; and that Profession) I wish more would Imitate. To take off all vulgar Imputations, and just occasions of those and the like Ironick Apologues, viz, how once, when a Physician knock'd at Heaven-Gates, St. Peter demanding who he was? and that by enumeration of almost all Religions, Art thou a Jew? No, replieth he. Art thou a Mahometan? No, saith he. Art thou a Christian? Neither, &c. till being asked in general, Of what Religion he was? He answered (saith the story) that he was a Physician: And so at length was denied for his Denials; intimating no room there for such as have no Religion here! But God forbid so honourable and needful a Profession should suffer for the Delirations of some of the worst pieces of it: Perhaps some few Philosophical Humorists, (that are but as the Warts, and Wen's, and meer Excrescences of that same Noble Science) whose Brains being over-heated by their Chymical Experiments, may as easily mistake the Truth, as they do the Philosophers Stone: Which though wooed of so many, yet still remains a Virgin.

Coloss. 4. 14.
Ascensio
mentis ad
Deum per
scalas Crea-
turarum.
Vide Bellar-
mini opuscu-
la.

Corpus hu-
manum non
est objectum
adequatum
Illius medi-
cine, qui
fuit Medi-
cus totius
Compositi.

A vulgar A-
pologue
touching
Physicians.

Quod ab
omnibus a-
marur, &
tamen virgo
est.

Eccles. 38.
1, 2.

Matth. 9. 12.

Jer. 8. 22.

Luke 24. 13.

* Sefator
& Discipu-
lus Aposto-
rum.

Lib. 4. con-
tra Marcio-
nem.

Luke 1. 2.

Acts 1. 1.

Lib. 3. Eccl.
Hist. c. 4.
Alsted. Chr.
c. 27.

Rom. 16.

Totius Pere-
grinationis
comes & se-
fator.
Alsted. loc.
cit. Pauli
Discipulus
& Collega.
Gal. 2. 9.

gin. But for the Profession, 'tis the *Wise man's* counsel, *Honour the Physician, for thou mayest have need of him.* Yet honour him for his own worth, where thou findest it, as well as for thine own necessity. And our Blessed Lord himself at once commends and recommends him, *Matth. 9. The sick have need of the Physician.* God himself owning and honouring the Compellation, *Jer. 8. Is there no Physician there?* Christ also imitating their practice, in the *Good Samaritan.* But here expressly honouring the Profession with the Office of an *Evangelist*, sc. in *St. Luke the Physician.*

Some think him to have been one of the seventy Disciples, from his 24. Chapter, vers. 13. scilicet one of those two Disciples travelling to *Emmanuel.* But * *Tertullian* and other Ancients say, That he was none of Christ's immediate Disciples, but only a Companion and Disciple of the Apostles, and indeed himself intimates in the very beginning of his Gospel, Chap. 1. *Sicut tradiderunt, As they have delivered them unto us, which from the beginning saw themselves.* Intimating that he wrote his Gospel by Dictation, but the Acts of the Apostles by his own observation. But that he writ both he attests, *Acts 1. In the former Treatise, O Theophilus, &c.* Which former Treatise being his Gospel he wrote *Anno Christi, 51.* (saith *Eusebius* Others say, *Anno 54.*) from the mouth of *St. Paul* who thence is thought to use that phrase, *Rom. 16. According to my Gospel.* And *S. Luke* indeed being the constant companion of *St. Paul* in his double Travels, *Acts 16.* He became both the Masters, and the Apostles Register. His Representation being but a deserved Emblem, viz. *The Oxe* strong to labour, his Pen as unwearied as his Person, and both proportionable to his excellent Subject. He becomes an *Evangelist* before *St. Peter* and *St. James* those Pillars of the Church. Ten of the Apostles

are pass'd by, and his Quill is chosen : God sometimes is pleased to effect great *Designs*, by obscure means, and even by unthought of *Instruments* : *Amos* an Herdsman, made a Prophet ; many Fishermen, Fishers of men ; an easier Translation then, may make *St. Luke* here an *Evangelist*, of a *Physician*. And though the last, yet not the least

of the Evangelists ; in some Considerations Super-Eminent to all of Them : That while *St. * Matthew* (according to his Emblem) labours in Proof of Christ's Humanity : and Saint *John* (with his soaring Eagle) Reaching at his Divinity ; and Saint *Mark* (Lion-like) pointing out his Regality ; this our *St. Luke* (with his Oxe) draws *Him* as the Saviour of *Mankind* ; and taking

Advantage of the others Help, (as writing after them) his *Gospel* is more full, and *Historical* then any ; happily supplying many *Passages* and Circumstances, which their weighty Brevity, not to say Incogitancy, omitted : To which end he begins with the happy Message of *Gabriel*, the Miracle of *Zacharias* ; and the Saving Name of *Jesue*, much dwelling on the sweet Passages of Christ's Words and Actions, that most eminently pointed out his Clemency and Mercy ; and especially in reference to his *Passion* ; as that Prayer, *Father forgive them*, &c. And that Promise, *This Day I shall be with thee*, &c. And that *Recommendatio Animæ*, *Father into Thy Hands*, &c. *Et ipse salus refert*. (saith *Ludolphus*) and he onely (among other memorables) mentioneth that same *grumosum sanguinem*, that bloody Sweat, which was to be the Medicinal *Bath* for wounded souls, principally Designing to Render Him a Saviour, the great Physician both of Soul and Body.

And

** Matthæus quidem, quod factus est Christus Lege promissus. Johannes vero, quod est verus Deus, & Dei Filius. Lucas autem, quod est verus Salvator Hominum. Marcus vero quod est Rex, & etiam Imperator Omnium. Et sic quatuor Evangelia Distinguntur non penes quatuor subjecta, sed penes Prædicata de eodem subjecto. Ludolph. de vita Christi, c. 83. n. 18.*

Vide Stelam in Comment. super Lucan.

AAs 1. 1.

* Ad annū
58.

Matth. 7. 6.

Si Deum
diligis, ad te
Scriptum
est; si ad te
Scriptum,
suscipe mu-
nus, &c.
Explan. Pro-
em. Evang.
Luc.

Luke 1. 3.

Maldonar.
in Luc. 1.

Theophyl.
in Luc. 3.

AAs 26. 25.

c. 24. 3.

c. 23. 26.

Κράτιστε ὄν-
τι, κράτιστε
εὐλιῇ, τῷ
κράτιστῳ ἡ-
γαμένῳ.

And after all this, it will be worth while to take notice of his *Dedication*, *Most excellent* Theophilus, *Acts* 1. &c. which some doubt whether it be a Common, or a Proper Name. And * *Baronius* (though he hath tried) cannot untye the knot. If we take it for a common *Appellative*, it hints the *Gospel* written to such as are *θεόφιλοι*, that is, *lovers of God*, as being a *Pearl not to be cast to Swine*, *Matth.* 7. But every true Christian is a *Theophilus*, and hath a *Gospel* dedicated to him (as *St. Ambrose* sweetly) If thou lovest God, to thee the *Gospel* is written; and if to thee it be written, accept the gift of the *Evangelist*, the pledge of such an *Heavenly Friend*, and treasure up this Jewel in the retirements of thy Bosome, out of the reach both of *Moth* and *Thief*, that is, of *Sin* and *Error*. But more probable 'tis to be a *proper Name*, from *Saint Luke's* own words, *Luke* 1. vers. 3. *It seemed good to me also to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.* Wherein (methinks) he doth evidence some one particular Person, whom he had *Catechised* formerly by word of mouth; and this is seconded too by the Title, *κράτιστε θεόφιλε*, being the same used elsewhere to *Eminent Persons*, this occasioneth *Expositors* justly to conceive, it was some *Man of quality*. *Lyran* and *Nicephorus* think him the then *Bishop of Antioch*: others, that he was some chief *Governour* in his *Common-wealth*, because the word *κράτιστος* importeth most excellent, or most Noble, as it is translated and applied to *Festus* by *St. Paul*, *Acts* 26. And by *Tertullus*, that great Master of Eloquence, to *Felix*, *Acts* 23. And by *Claudius Lysias*, To the most Noble Governour, &c. And then from *Theophilus* observe, That greatness doth not exclude goodness, but may much advance it; and,

He layes aside his *Apollinean Art*,
 Or doth withal *Præscripts* Divine impart :
 Feeling the Pulse of Souls, the *Conscience*, thus
Christ is become his *Esculapius*.
 Saint *Paul*, and holy *Mark*, and such as these
 Are deem'd his *Gallen*, and *Hippocrates* ;
 He's of the *Apostles* Colledge, and in that
 A *President*, and not a *Candidate* :
Tears are the *Critick-water* He doth cast,
 Whereby, if He discern *Sin's* danger past,
 He lets the *Patient* know, God doth restore,
 Who bids *Him* 'ware *Relapse*, and *sin no more* ;
 Or if the *Symptomes* still continue bad,
 He then applyes the *Balm of Gilead* ;
 And where the Case is *Desperate*, he thinks good
 To adde the *Balsom* of our *Saviour's* Blood,
 That *Panacæan* Med cine, that *All-heal*.
 So careful is he of his *Patients* weal,
 This good *Samaritan* brings *Wine* and *Oyl*,
 To cure the *Soul* both of her *Wounds* and *Toyl*.
 The *Body* (next) of *sin*, he so *Dissects*.
 That we may thence prevent foreseen *Defects* ;
 Discovers to us many an *Healing Plant*,
 The *Cleansing* *Hysop*, and *Herb-Grace* we want ;
 Advising also for our better speed,
 That we the *Heavenly* *Motions* ever heed :
Visits without a *Fee*, and thereby thrives,
 He freely bath receiv'd, and freely gives.
 Then Honour the *Physician*, but of all
 This the *Celestial-Apollo*, call ;
 His *Gospel* being a *Shop* so furnished,
 That there, each *Grief* may of its *Cure* be sped ;
 Stor'd with rich *Drugs*, and choice *Restoratives*,
 Sure *Antidotes*, and needful *Corrosives*,
 And all these free, attend the *Prophet's* Cry,
 Come you that *Languish*, without *Money* buy.
 And Lord we come, Begging but onely this
 As he was *St. Paul's* *Convert*, make us *His*,

And help us to take thankful notice of Thy goodness spread over all Professions, and peculiarly for the great good Example of an Evangelical (we had almost said Angelical Physician: that Calling, being most Tempted (and most oft Seduced) by the Blameworthy of Philosophy, and alluring Familiarities of Nature, to Rest in second Causes, forgetful of the First: some of them looking upwards, so far only as the Stars, and motion of the Heavens; rather then ascending to them in Adoration of Thee the God that guides them! Some again Relying on the Connexion of Causes, and a suppos'd Necessity of the vicissitude of all Things; mean time, not seeing Thy Hand that knits the Links, and holds the Golden Chain, Dispensing all Things by a watchful Providence. Thus too many being but half Philosophers, grow onely wise to self-Conceitdness and Evil, but not men wise unto Salvation! But this Thy servant St. Luke (here) improves his Art and Nature, into Grace and Piety; and not onely to his Personal Advantage, but enriching the World with a Publique Treasure; Thy Church (O Christ) with the Jewel of Thy Gospel, and a Register of (happy Examples) the Acts of Thine Apostles; wherein (like a good Physician indeed) he hath discovered both our Disease and Remedy: to wit, our Sins, and Thine infinite Mercies, and all-sufficient Merits and without them, our Desperate Condition! But whose well Applied will so recover us (here) into a state of Grace, as one day to Render us immortal in the state of Glory. Which Grant O Thou Physician of Souls, O Holy Jesu. Amen, Amen.

{ The COLLECT. }

Almighty GOD, which calledst Luke
the Physician, whose Praise is in the
Gospel, to be a Physician of the soul :
May it please Thee by the wholesome Me-
dicines of his Doctrine, to heal all the
Diseases of our Soul, through thy Son
Jesus, &c.

Epistle.

Tim. 4. v.
5. to 10.

Gospel.

Luke 10. v.
1. to 7.

Our Father which art in Heavens, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
 D. M. 21.
 E.
Psalms for
 D. M.

UPON
 Saint SIMON and
 JUDE'S Day.

M. Lesson
 1. Job 24, 25
 2. Luke 14
 E. Lesson
 1. Job 42.
 2. Phil. 2.



S^t. SIMON.

DISQUISITION XXXV.

THese were another Pair of Brethren ; (as before, Peter and Andrew, James and John)
 The reason of Christ's Choice herein, to spread
Unanimity

unity, and prevent schism, is expressed in
their Festivals; They were Brethren in Blood, and
Brethren in Good; Brethren in Nature, in Faith,
Doctrine, and Good life; *quam bonum & jucun-*
dam! O how happy and pleasant a thing it were,
Ministers were in the three later, but such Bre-
thren; That would Resent like Aaron's Ointment;
would be both good and pleasant; and few things
that are both! Though Simon is here first named, I
shall crave leave to begin with * Jude, as most Re-
markable in Scripture; I, and for scripture too,
he having enriched that Crown with a precious
Jewel; viz. with an Epistle of Catholick and uni-
versal excellence; and therefore well named Lebba-
i, Matth. 10. 3. from a Root signifying the heart,
and to make hearty; He having done it heartily as
unto the Lord, not more discouraging the Enemies
of Christ, then animating and chearing his true
servants: and for the same reason, not amiss Sir-
named Thaddæus, (in the place forecited, Matth.
10.) from that Syrio-Chaldaick word, which
signifies a Dug, his Epistle being *Mamilla Ecclesie*;
it were a Dug, or Nipple of the Church; yet I
think the better Etymology is from the Root, *יד*
which speaks him *Laudantem, consistentem*. A Con-
fessor, and a Saint praising God, and so uniting
with the name of Jude, streaming into one channel
both, and from the same Fountain.

The most we read of him in Scripture, is from
his own Pen, yet that being guided by the Holy
Spirit, we cannot suspect the modesty thereof;
here, above all Titles, he styles himself Judas,
the Servant of Jesus Christ. The honourablest re-
putation, That, the perfectest freedom, therefore all the
apostles use it, Rom. 1. 2 Pet. 1. 1 Cor. 7. &c. I, and
the best Christians joy most in this Title: as the good
Emperour Theodosius, deemed his being a Member
of Christ's Church, an higher honour then that

*Frater Natus
intra, Fides
Doctrina,
Vita. Aquin:
& glossa or-
dinar.*

*Psalm 133.
* Judas He-
braicum No-
men est,
Thaddæus;
Syriacum;
Tremel.
From 133
cordatum
fecit unde
17 (i.) cor.
Diversi A-
postolorum
Binomii fue-
runt, hic al-
tem Trini-
mius.*

*יד יד א
Radice, יד
quasi cele-
brationis Fi-
lius.*

*Rom. 1. 1.
2 Pet. 1. 1.
1 Cor. 7. 22.*

Magis glo-
riatus est se
membrum
esse Ecclesie,
quam caput
imperii.
John 14. 22.

יְהוֹשֻׁעַ

i. e. Vir.

Marsupii,

The man of
the purse,
&c.

he was *Head* of the *Empire*. So Saint *Jude* in his *Exordium*, a servant of *Jesus Christ*; yet adding withal, the brother of *James*, mentioning his Kindred, and Allies, partly to distinguish himself from *Judas* the Traytor, as *John* 14. not the *Isca-riot*, Διακριτικῶς, (saith *Tremelius*) for difference, for (though *Isca-riotes* help well) yet both of a Name, shadoweth out unto us, that in the visible Church there will be alwayes some bad, as well as good Professors! *Judas* a Devil, (*John* 6.) as well as *Judas* the Saint: the Church is an Ark, and that had a Raven as well as a Dove: 'Tis a Flock like *Jacob's*, all Ring-streaked: 'Tis a Net, there will be Fish in it of all sorts: A Garden will have Weeds, as well as Herbs and Flowers: And 'tis an Army, wherein are spirits of all tempers: 'Tis a Field, wherein are Tares as well as Wheat, and so shall grow together till the Harvest. So that good men may distinguish themselves from ill; and again, may own their best Alliance, for the more credit and Advantage of the Truth and Gospel, as Saint *Jude* doth his Brother *James*, being a man of such repute, as that he was surnamed the Just, &c. as is expressed in his Commemoration.

The substance of St. *Jude's* Epistle consisting of a Salutation, vers. 2. an Exhortation, vers. 3. and a Caution, vers. 4. The first is, Mercy unto you, and Peace, and love be multiplied, (that is) Mercy from God the Father, in pardoning your Sins; Peace from God the Son, that Prince of Peace applying it; and Love from God the Holy Ghost, being the Spirit of Love. Or Mercy in pardoning your sins, Peace in calming your Consciences; and Love, joyning you to God, and one another. The Exhortation is, to continue stedfast in the Faith once given to the Saints. Nay, 'tis ἐπαγωνίζεσθαι (that is) earnestly to contend for it, with might and main, with all the wisdom of the serpent, that may

Epistle of
Jude 1.
Verse 2.
Verse 3.

ἐπαγωνίζε-
σθαι.

Tanquā pro
aristofocis

may consist with the Dove's Innocence, to act (like natural agents) to the utmost of ability; all little enough to countervail the malice and subtilty of the Supplanter, as the caution intimates, vers. 1. Because certain ungodly men are craftily crept in, &c. As such have ever done, and will do into the purest Churches upon earth; as Snakes and Serpents creep into the sweetest Gardens; from whence the Metaphor is fitly taken, craftily crept in unawares. Of this sort are those that with a form of Godliness (saith the Apostle) creep into houses, Leading Captive silly women, &c. Serpent-like assailing the weaker vessel, and whereof we have had too large experience; but now (thanks be to God) the Caution of that place begins to be better heeded, (that is) from such turn away, 2 Tim. 3. Yet S. Paul expresseth it fuller, * Epp. 4. in three Terms most emphatical; of whose both Sin and Punishment you may read in the sequel of that Epistle. Against all which we must as St. Jude did, give all diligence, vers. 3. to write of the common salvation. Indeed giving all diligence not onely in his writing, but in his Travels, and preaching the common salvation, viz. first in Greece, Pontus, and Mesopotamia; and afterward (say Writers) with his Brother Simon into Persia, where besides (spiritual cures) he corporally restored Abgarus, King of the Edesseni, unto whom he was sent a kinde of an Ambassadour. * Eusebius gives us the whole story at large, whereof I can here present but an Abridgement: When the Fame of our Blessed Saviour's Miracles, had inform'd the world of his Divinity, and contracted unto him, (as the Center of their Health and Recovery) all those of Circumfrent Nations that were any way diseased; among

Ad extre-
mum viri-
um.

δι' ἐνέκρας
εἰς τὰς οἰκίας.

* δι' τῇ καβείᾳ, καὶ τῇ πᾶ-
νεργείᾳ καὶ πρὸς τὴν μα-
θοδίαν τῆς πλάνης.
Metaphors from Dice and
Fuglers; that we might be-
ware of the Sights of Men,
& cunning Craftiness, where-
by they lye in wait to deceive.
Ephes. 4. 14.

St. Hylar
page 315

Ecc. Hist. 2.
l. c. 13. 14.
et' a diva-
nias, &c.

of which (contj 2 l 2 p 20 the

the rest King *Bgarus* (Prince of some Borderers on *Euphrates*) labouring of a Disease incurable (as to man) maketh his Address to Christ by Letters, Petitioning his Assistance, and thereby obtaineth not onely an Answer, but a Promise from our blessed Saviour of granting his Request, (as you may read the Copy of both Letters in the place fore-quoted) Christ granting his Desire as to his Cure, (though not in coming to him;) Promising after his *Ascension*, to send some one or other of his *Disciples* to *Restore* him to *Health*, and those about him: which was performed accordingly (saith

† *Eusebius*) by St. *Jude* (who was called *Thomas*) his sending of *Thaddæus Edessa* : but here (by the leave of so great an Author) if St. *Jude* were any where called *Thomas*, (and not mistaken for him rather, they being distinct enough in the Catalogue of the Twelve Apostles) yet I apprehend Saint *Jude* can be said to send *Thaddæus* his Brother, and one of the seven—run the words of the * *Historian*) when they are so clearly expressed to be one and the same *Person*, Matth. 10. And *Thaddæus* (that is *Jude*) one of the Twelve, *Matth. 10. 3.* But passing the Circumstances, the

substance of the Story is Authentick : that *Thaddeus* having done many kinde Miracles by the way, approacheth at length to the Court of *Abgarus*, who (as it were) worshipping *Christ* in Him, (saith my Author) falls down before him : *προσκύνησεν τῷ Θεῷ καὶ τῷ υἱοῦ αὐτοῦ*, declaring his Belief in *Christ*, and his Father that sent Him, (to omit the other holy Courtship of the Dialogue) Saint Jude embraceth him, and in the Name and Power of *Jesus* cureth him, without help of *Plants* or *Minerals*,
or

[illegible]

† καὶ ἐπεὶ δὲ ἀναλεφθῶν
ἀπεστέλλω σοὶ πνῶ τῶν
μαθητῶν μὲν, ἵνα ἰαση-
ταί σου τὸ πάθος, καὶ
ζωῇ σοὶ καὶ πῆς σὺν σοὶ
παράσχῃται. Eccl. Hist.
l. 1. c. 73.

Ἀπέστειλεν αὐτῷ Ἰ-
 σκὰς ὁ καὶ θωμάς, δια-
 δάσκοντες αὐτὸν ἐν ὁμο-
 λόγῃ, ὡς. loc. cit.

or any other *Medicaments* whatsoever, and not him onely, but many others also (at that instant) labouring of Diseases, and *Believing*: counting it such an happy Recompence, that multitudes were daily added to the Church of such as should be saved; that when the grateful Prince did proffer him Gold and Treasure, He Returned this seldom-heard Cælestial Answer; Great Sir, if we for our *Spiritual Master's* sake, have freely left what was our own, how shall we take that which is anothers; And yet for all these Performances on his part, and noble expressions on theirs, (the better sort of them) he is at length by others ill Requited, by the Heathenish *Priests* of that same Countrey, being put to death, and sacrificed *Anno Christi* 43. (saith *Eusebius*) others the 51. propagating the Gospel both by *Life* and *Death*.

ἐν τὰ ἡμέ-
τερα καὶ τα-
λελοῖ πα-
ρῶν, πῶς
τὰ ἄλλοι-
τερα λη-
θόμεθα.
loc. cit pro-
pe finem.

Now a word or two for his Brother *Simon*, he was surnamed *Zelotes*, from his pious heat and prudent zeal, without which Alloy 'tis a dangerous engine, zeal not according to knowledge; and 'tis reckoned among the works of the flesh, *Gal. 5.* *Gal. 5. 20.* (ἡλοι, also from his Countrey called the *Canaanite*, and for distinction from the other of that name, *Simon the Canaanite*, *Matth. 10. 3.* who like a showing cloud, (one of those *compassionate Bottles* of Heaven) watered with the Gospel, many dry and Desert Places, scil. *Egypt; Lybia, Persia, Cyrene*, many parts of *scorching Africa*, and divers other Regions towards the *Western Ocean*, besides his visiting of some *Islands*, and among others (if *Historians* deceive us not) this of our *Brittain* also, (though others attribute that to *Joseph of Arimathea*, *Anno Christi* 63.) and though *Bellarmin* saith, That of this Apostles death we have nothing certain, yet others say, that at length returning home unto *Jerusalem*, (that *Carnificina Prophe-* (a) *um*) that *Shambles* of the *Prophets*, (having

Simon the
first Martyr
of the Apo-
stles.
De obitu hu-
jus Apostoli
nihil habemus certi.
Bellarmin. de
Eccl. Scripto.
p. 33.

Vide Alsted.
in Chron.
Pers.

a while succeeded his Brother *James* the *first* in that
See Episcopal) He was fastned to the Cross in 120.
year of his Age, and so made the last Sacrifice of all
the *Apostles*,

P O E M XXXV. { On St. *Simon*
and *Jude*. }

IN sacred Writ 'tis a Divine command
That by *two Witnesses* each word should stand,
And here they are; to make each *Gospel* good,
This pair of *Martyrs* seal'd it with their *Blood* !
They stood in *first Relation* to each other,
Yet nearer *Kin* by their *Spiritual Mother*.
Rare is *Fraternal Amity*, but This
Like *Aron's Oyl*, both *Good* and *Pleasant* is.
Saint *Jude* with *Golden-Pencil* doth indite
A *Catholick Epistle*, and doth write
Unto the *Jews* dispers'd, and *Gentiles* both,
To weed up *Errours* in their early growth ;
That same *Love-Letter* to the Church He writes,
With his *Blood sealing*, what his Heart endites !
And were his *Cautions* fixed in each Breast,
Nor *Sin* nor *Faction* would be unsupprest.
And as He wrote, his Brother *Simon* Ran
Bearing *Christ's Name* to th' utmost *Ocean*,
Advent'ring on the *Savage Africans*
The work of all their *Monsters*, and *Sin*, tames :
Turning *Black Superstition* into *Grace*,
Till *Sin* and *Turcism* did Re-clowd the Place !
Thence warr'ing *Lybian Desarts*, *Agypt's Plains*,
Cyrene and *Persia* tasting of his Pains :
Nay on our *British Isles* too (story some)
This *Canaanite* bestow'd first *Christendom* :
And after all, returned home and dy'd
Last *Martyr* of th' *Apostles* Crucify'd !

in that
120.
of all

On St. Simon
and Jude.

5

el

spirit of Envy and Uncharitableness, which hath so long divided us in Jacob, and scattered us in Israel, and especially (O Lord) Redintegrate the Affections of all those, whom I thou sendest out into thy holy Ministry (like Simon and Jude here) let them be Brethren (if it be Thy blessed will) unite them in judgment and the soundness of Doctrine, that they may be of one Minde, and of one Heart: or if there be some lighter differences, yet that those may not hinder Christian correspondence in Thy work, but rather make our Moderation known unto all men; that without envying one anothers Gifts or Preferments, we may all unite in the Building up of Thy Church and People: drawing them both by Precept and Example unto mutual Affection one with another, and all thence the more easily to love Thee and Thy Service, their own souls, and the Things of a better Life. To that end (O Lord) give us Ability and Will, Diligence and Prudence, both by Pen and Person to advance thine Interest; where I thou hast bestowed Talents, grant us Industry with St. Jude, to write Instructions to thy Church and Servants, to oppose Heresies, to convince the gain-sayers, to stop the mouths of Ignorant and foolish men. And where I thou affordest opportunities of Travel, let us to our power (with Saint Simon) endeavour the Advantages of Christianity: that so having performed faithfully the service here designed us, our souls and Bodies may make an happy retreat unto their Principles, and both wait in hope of consummated Felicity and a Joyful Resurrection. Amen, Amen.

THE

{ The COLLECT. }

Almighty God, which hast builded
Thy Congregation upon the foundation
of the Apostles and Prophets, Jesus
Christ himself being the Head Corner-
stone: grant us so to be joyned together
in unity of spirit by their Doctrine, that
we may be made an holy Temple accep-
table unto Thee, through Jesus Christ
our Lord.

Gospel.

John 15. v.
17. to the
end.

Epistle.
of St. Jude,
v. 1. to v. 9.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.



UPON

E

M.
Psal. for
D. M. 1.
E.
Psal. for
D. M.

UPON
The Feastval of All
SAINTS.

M. Leff.
1. Wisd. 3.
2. Heb. 11, 12
E. Leff.
1. Wisd. 5.
2. Rev. 19.

39 Fellow Citizens with the Saints & of f Household



And take upon us f Fellowship of the
ministring to y^e Saints a Cor 8:4
That ye being Rooted & grounded
in love may bee able to comprehend
with al Saints what is the breadth &
length and depth and height and to
know the love of Christ Eph 3:18 19

DISQUISITION XXXVI.

THe former Festivals presented us with singula-
rities, but this is Festum Catholicum, it is or
should be, an universal Holy day: whereas each
of

of the former, like a *Jacob's-staff*, gave us the sight but of particular Stars; This, like a fair natural Day, shews us the whole *Heavens* rich varieties: Those, as contracted *Perspectives*, Measuring Them one by one: While This, like a large Optick, Presents us, as it were, a *Land-Skip* of *All-Saints* together: Each of Them like a *Flower*, This a *Posie*; or if they *Poses*, This a *Garland*, nay a *Garden*; sometimes Those shew'd the *Leader*, or Commander in Chief: sometime the *Wings*, or *Officers*, or peculiar *Regiments* of the *Churches Army*; but this presents us here with her *Camp-Royal*, her *General Muster*, the Main *Fattalia* of that Noble Army, the Army of *saints* and *Martyrs*: Because we cannot particularly Celebrate every of those *Saints* in whom *God's Graces* have been eminent, (for that would be invincible) and likewise because in those which we do Solemnize, we may (through negligence or infirmity) omit some *Requisites*, or Act some things unnecessary, therefore *Holy Church* Designs, This Feast to Commemorate *All-Saints* in General. I say, This is the *Catholick Solemnity*, and not a little mistaken by some, who mistake themselves to be the onely *Catholicks*; for the most part, conceiving this Feast instituted, in Contemplation onely of the *Saints Triumphant*; so carrying on their manner of Devotion, in consideration of Them onely: this misprision being grounded (saith a learned *Gamaliel* of ours) upon *Boniface*, his dedicating the *Pantheon*, (given by *Phocas*) to the Honour of *saints* and *Martyrs*, but of that kinde onely; yet was there a better consecration afterward, both of that *Temple*, and this *Festival* (saith he) viz. to the Honour of the blessed *Trinity*, to the Memorial of all *Angels*, *Saints*, *Apostles*, *Martyrs*, *Confessors*, and all elect *Children of God whatsoever*; For indeed, this Feast, methinks is like *Ezekiel's Creatures* full of *Eyes*, be-
hinde

Dr. Donne
S. 45. in
Festum.

Ezek. I. 1.

hinde and before, at top and underneath; looking upward in a sense on the *Saints Triumphant*; and downward too on the *saints Militant*; looking as it were round about the world, uniting in a devout contemplation, the *Head of the Church, God, and Christ himself*; and the whole Body in those two noble *Constitutive Parts* thereof, the *Triumphant*, and the *Militant*; piously grounding upon that *Article* of the Apostles Creed, *I believe the Communion of Saints*: And seconded out of the Epistle for *This Day*, Rev. 7. where the *sealing of the Saints speaks them the saints Militant* also; being such, without question, as receive the *seal* here, that is, *Grace* in their *Heart*, as well as a *signe* of their *Profession* in their *Forehead*; and therefore as these words, so this Festival (in their Intendment, that applied them to it) is also of the *Saints* that are upon the *Earth*; and that *this Day of all Saints* is not to be contracted to either, but intimates a Relation unto both, to all *Saints*, whether alive or dead: And there is a Latitude of Christian Piety, that (without either affectation, or Superstition) may well reach them all.

As first, for the Communion of *Saints Militant*, (all true Charity beginning at home) that's more obvious to us, and we will ascend unto the other by it: it consisting mainly in these two things; in compassionating one anothers evils, and communicating of our own goods; (these indeed are the two Feet of Christianity) and first of sympathy: *Be of like affection one toward another*, (saith the Apostle) and that not onely *to rejoyce with them that rejoyce, but also weep with them that mourn*! An union which the Members of the same Body alway challengeth, Christians sure (more then Heathens) should be faithful Partakers of both Fortunes, (as was said of *ylades* and *Orestes*, of *Ithaceus* and *Perithous*) rejoycing in anothers good, as in their own;

*Communis
sanctorum
Militantium
consistit
principaliter
in compati-
endo mala,
& communi-
cando bona.
Id est ut
ἀλλήλους ομο-
θυήσῃτε, καὶ
ἑκά-
στην
Rom. 12. 16.
Vtriusque
fortune fidi
comites.*

own; as those *Parables* of the found sheep, and
 that instruct us: Yet alas, how many *Labans* are
 amongst us, that envy the fruitful Flock of an Indu-
 strious *Jacob*: And how many *maligning Ababs*,
 sick of their neighbours Vine-yard! sick of their
 Grapes before they taste them, because they are not
 owners of them! Nay, like *David's Enemies*, *Psal.*
137. In mine adversity they rejoiced: Such are far
from the Communion of Saints; I confess, it is hard
 Nature thus to sympathize and not with the Bro-
 ther of the Prodigal, to envy the success and plenty
 of another; but easie 'tis to Grace and *Christian*
 love; with *Benjamin's Brethren*, not to envy him,
 though his *Mess be five times bigger then their own*,
Gen. 43. So David, Psal. 107. God raiseth up the
out of misery, and maketh him Households like
Flock of sheep, and the Righteous shall see this,
and rejoyce, &c.

And as the Oyl of Gladness is increased by effusion,
 the Bread of affliction is crumbled away by break-
 ing; sorrows grow less by being divided, and there-
 fore this Communion of Sts. teacheth us likewise to
 mourn with them that mourn! And though it be not
 together a Remedy, yet 'tis some kinde of miti-
 gation, Fellowship in sufferings; and he will do
 all that will not pity misery. The Church is
 at *Hemorrhissa*, *Mark 5.* vexed with a long bloo-
 dy issue, running even from *Abel unto Zachariah*,
 and thence down through *Christ's*, and all the Apo-
 stles veins! even nearer to us, then the *Arian*
persecution! So that we cannot think it strange
 (saith the Apostle) concerning the fiery Trial.
 we need of his advice, *Gal. 6. Bear ye one ano-*
thers burthens, and so fulfil the Law of Christ.
Each Land almost in Christendom now presenting to
Joseph's bloody Coat! then how can we chuse but
 sit with *Judah*? for it is our brother, and our
 flesh! In the body natural, you see, if any
 part

Luke 15.

Psal. 35. 13.

Naturæ dis-
ficillimum.

Gen. 43. 34.
Videbunt
justi, & læ-
tabuntur.
Psal. 107. 42.

Solamen
Miseri So-
cios habuisse
doloris.
Partner
Griefs yield
some Re-
liefs.
Mark 5.

Gal. 6. 2.
Frater enim
est, & caro
nostra.

Gen. 37. 27

part be hurt or wounded, all the other living united parts smart together, and seek remedy; but indeed the dead Members, and such as are cut off, afford no sympathy, the *Analogy* is evident. This Κοινωνία παθημάτων, this *Communion of Affections* is a true touch-stone of what Metal, of what Body we are; whether fuel for God's burning, or Timber for his Building; a Building (now we speak of it) let us imitate, for we are God's Building, 1 Cor. 3. (And here the beam out of the Timber, and Stone out of the wall instruct us) in every structure, you see, one stone, one beam bears up another: and so should it be in the House of Faith: And to press home the Metaphor. As in the material Building that stone which supporteth most, is nearest the Foundation, that which fewest, furthest off: So is it in the spiritual Edifice, the more or less we have of this Christian Sympathy, the further off, or nearer are we to that Corner-stone, to that Foundation Jesus Christ, 1 Cor. 3. Obdurateness was never signe of Saint, but Tender-heartedness, such as good Job had, Chap. 30. Such as David, Psal. 35. Yet Jeremy beyond them both, the most pathetic of all the Prophets; wishing himself a we Metamorphosis, (in behalf of others) O that mine Eyes were Rivers, and my Head a Fountain, &c. Saint Paul too, full of this same Christian sympathy, gracious compassion, Rom. 12. but above all, our blessed * Lord, He altogether melted into passion and compassion for us, John 11. Matth. 23, &c. Etiam in Caelis, (saith St. Austin) even in Heaven it self, though above the reach of passion yet full of compassion for his Saints on earth, both in respect of the evil done unto them, Acts 9. Whom persecutest thou me! As likewise for the good they do, Matth. 25. Ye have done it unto me. This is potior charitas (some think) the better part of charity, as without which, all other kinds of it are nothing.

1 Cor. 3. 11.
In Edificio
lapis lapide
portat, sic &
in Ecclesiâ.
Quo plura
quis pro Deo
sustulerit
propinquior,
quo pauciora,
Fundamento
Remotior, &c.
Ludolph. de
vita Christi,
1 Cor. 3. 11.

Job 30. 15.
Psal. 35. 13.

πολυπα-
θήσατο
Προφῆτης,
vi. Sanctus
Hieronym.
Jer. 9. 1.
Rom. 12. 15.
* Totus in
passionē, &
compassionē
soluitur.
Salvator
noster etiam
in cœlis ubi
non passionē
compassionē
habet. Aug.
Acts 9.
Matth. 15.

nothing, 1 Cor. 13. And therefore let S. Peter prevail with you, 1 Pet. 3. *Be all of one minde, one suffer with another, Love as Brethren, be pittiful, be courteous, &c.* We have felt the sad consequences of our Jars and Differences, and therefore endeavour all to be of one minde : All liable to the same *Viciſſitudes*, and therefore suffer one with another; made all of the same mold, and therefore love as Brethren; and since the loudest Miseries may be ours, be pittiful, be courteous. Saint Paul seconds him, *Remember those in Bonds, &c.* Let not *Isaiab*, Chap. 9. *Isa. 9. 13.* or *Amos*, Chap. 6. complain of us, that we are insensible of others, *That no man is sorry for the Afflictions of Joseph !* If no *Communion of Saints* here, none hereafter ; but those shall one day rise up in judgement against us, *Matth. 11. with that* *ἐκπνέμεν*, *We have mourned unto you, and you have not wept, &c.* And then that our Turn come not, and an unpitied Requital, *Depart in the place of weeping !* *Matth. 11. 17.* *Exite vos in locum fletum.*

Yet *Passive Communion* is not enough for Saints, it must be active too, by communicating of good, as well as compassionating evil : of good, spiritual and corporal. We must communicate the goods of the heart, and of the tongue, and of the hand, according to the necessity of the object : and these three are like the Wheel, the Bell, and Index of a Clock. The goods of the heart, are *fervent love*, 1 Tim. 1. 5. *charitable opinions*, 1 Cor. 13. Those of the Tongue are *pious Instructions*, 2 Tim. 2. *serious Reprehensions*, Psal. 141. *seasonable consolations*, *Isa. 40.* 1 Thes. 4. And lastly *zealous prayers*, Ephes. 1. And these are the brightest beams of *charity*, yet will cost you nothing; & therefore according to his gift let each one minister therein, 1 Pet. 4.

Those of the Hand are better known, then practised : the living God, like dying Isaac, will feel the Hands, as well as hear the voice of whomsoever he

Bona sunt Triplicia, viz. Secundum Philoſophos, Animæ, corporis, & Fortune; secundum Theologos, Cordis, Oris, & Operis : quæ omnia sunt communicanda. 1 Cor. 13. 3. 2 Tim. 2. 24. Psal. 141. 5. *Isa. 40. 1.* 1 Thes. 4. 18. Ephes. 1. 16. 1 Pet. 4. 10. Gen. 15.

In Nat.
Hist.
Pauper est
Altare Dei.
Sola miseri-
cordia comes
defunctorum
Heb. 13. 16.
Heb. 6. 10.
Non tan-
quam Do-
minis, sed
dispensato-
ribus, tu-
thymius.

Mat. 25. 35.

Ephes. 2. 19.

he bleſſeth, (not ſo to be deceived by either.) *Pliny* tells us, that the *Eagle* knows her young ones by their eyes, their *perſpicacy*; and unleſs they can outface the Sun, that ſhe rejects them as a Baſtard brood; but I muſt tell you, God knows his children by their hands, their *liberality*, and will own no *Withered-handed Jeroboams*! God requires no coſtly ſacrifices, (as the *Jews*) *the calves of our lips*; Oblations of our hearts and hands, are all he looks for; and therefore, to *do good*, and to *distribute*, or *communicate*, forget not; for, &c. Heb. 13. And God will not forget, &c. *Mercy is the ſole companion of the dead*: and God hath given men goods of what kinde ſoever; not unto *Treafurers*, but as to *Stewards*: imitate then the wiſe one in the Goſpel, *Luke 16*. For to every one it ſhortly ſhall be ſaid, *Redderationem*, Give an account of thy *Stewardſhip*. And believe it, none ſhall make a more comfortable Reckoning at the *Day of Judgement*; then the charitable man; if you dare believe the Judge himſelf, *Matth. 25*. who there takes notice onely of ſuch charitable Actions, as *Feeding*, *Clothing*, *Viſiting*, *Miniſtring*; and thoſe he ſets upon his own account; *Mibi feciſtis*, Ye have done it unto me; and therefore himſelf rewards it, rewards it with himſelf, *Venite Benediſti*, Come ye Bleſſed, &c. And who thus practice the *Communion* here, need no whit doubt their *Eternal fellowſhip* with them hereafter, *Ephes. 2*. Now therefore ye are no more ſtrangers and forreigners but fellow-citizens with the Saints, and of the houſhold of God: which liſts us up to the conſideration of our communion with the Saints Triumphant.

Our Communion with the Saints in Glory, conſiſting chiefly in theſe things, viz. on our part, a glad apprehenſion of their happineſs, an honourable mention and memorial of them; the praizing God for ſuch good Examples, and Instruments in their Gene-
rations

rations here, and our endeavours for *due Imitation* :
 on their part, the Reflexion being Joy at our Con-
 version, with prayer in general, for our vindication,
 and for our felicitous Conſociation ; and firſt, we
 joy in *their felicity*, as men do for their friends in
 high preferment, to think how they, like *Abraham*;
 are gone up the Hill, (to the top of happineſs) while
 we like his Servant, and the Aſs, remain in the val-
 ley, in this *valley of Tears*, ſervilely burthened here
 with *Sin and Sorrow* ! Yet 'tis ſome mitigation of
 our miſery, thus to apprehend, (not onely ſome
 few of our dear Correlations, but) ſo great a part
 of *Chriſt's myſtical Body*, to be in a ſtate of glory
 and *felicity*, beyond all reach of hazard, or danger
 of ceſſation, like *Israel* paſſed through the *Red ſea*;
 ſafely arrived on the Banks of *Canaan* ; while we are
 here either toiling in an *Agypt*, or paſſing through
 the *Waters of Corruption and Affliction* ! that They
 are *Comprehenſores* (that is) Poſſeſſors of the Land
 of the Living, wearers of thoſe *Robes*, and *Palms*,
 and *Crowns*, Rev. 4. This cheers us ſomewhat, that are
 but *Viatores* ! but poor waifaring Pilgrims here, yet
 rejoycing in hope, ſhortly to be partakers with them
 in *thoſe things which yet eye hath not ſeen, nor eare*
heard, nor entred into the heart of man ; into all
 which the Saints above are entered. And therefore
 in the next place, we ought to make always honou-
 rable mention of them, (the ſecond branch of our
 communion with them ;) for if the wicked delight
 ſo to ſpeak well of the covetous whom God abhor-
 reth ; how ſhould the Righteous delight to ſpeak
 well of the Glorious, whom God ſo highly loveth ;
 never to reflect on them, without worthy and ho-
 nourable expreſſions ! The righteous Saints, the
 glorious Saints, the bleſſed Saints, the glorious Saints:
 their victorious Name, being (as *Solomon* ſaith) *Ecceſ. 7.* as
 like the Confection of the apothecarie, *Cant. 1.* which (the Box
 ointment poured out, *Cant. 1.* which (the Box

Wherein
 our Com-
 munion is
 Saints Tri-
 umphant
 conſidered

Pſal. 103.

Ecceſ. 7.

Cant. 1. 3.
 Unguentum
 effuſum.

M in

of

Psal. 112. 6.

Quoad æ-
ternam no-
strum.

Psal. 150. 1.

ap' xentui,
dujua;

* Ne volu-
mine Tem-
porum in-
grata obre-
pat Oblivio;
Deo Benefi-
ciorum ejus
(Solennita-
tibus, Festis,
& Diebus
statutis) di-
camus, Sa-
cramusque
Memoriam.
Hier. in ca-
tol. vir. il-
lust.
Luke 15. 7.

Contrariorū
eadem est
Ratio.

of their mortality being broken) should spread the more of their perfumes among us: so far as concerns us, making good that of David's Prophecy, Psalm 112. *The righteous shall be had in everlasting remembrance*; and that on our part too, as well as on God's, during all our Lasting, as well as his *Everlasting*. And thirdly, as we ought thus to commemorate them with all *Candid Attributes*, and Titles; so must we praise the worlds great *Benefactor*, for sending us such pious Patterns, and so eminent Examples, Psalm 150. *Praise ye the Lord in his Saints*, (so St. Hierom reads it) and praise him for them; they being *Speculum Pietatis*, as it were, our glass of Christianity, whereby to dress all parts of our *Conversation* (as St. Jude speaks of the quite contrary) *They are set forth as an Example*, for us to write after their fair Copy, chalking out to our Imitation all the wayes of Innocence and holy Candour; of Piety and Charity, of Diligence and Perseverance: and to our *Sufferings*, the pious Resolutions of *Victorious Patience*, and holy *Resignation*: and this is our *Communion* with them. These things are the Ground of all the Churches *Celebrations*, and of this Books Reflexion. * "Lest through the Tract of time, ingrateful Oblivion blot out the Favours of Almighty God, we Dedicate and Consecrate the Memorial of his *Gifts* and *Servants* to him, in *Solemn Festivals*, and set Times of *Devotion*.

Nor is that Nobler part of *Christs Church*, the Triumphant, so totally insensible of the Militant, but that they make good *this Communion* also, even *joying at our penitence and conversion*, Luke 15. *there is joy in heaven over a sinner that*, &c. And sure that is properly imputed to them (as to any) as most concerning their own Kindred, their Fraternity of rational creatures. And if the Scripture say, *They joy* in such a case, let the Logick Rule of Contraries tell you whether the *Sympathy* be not general, and though they

they be above the reach of *Passion*, yet are they not without compassion toward their *Militant Co-partners*; yea, and (in the general) praying for their *vindication*, apparent in that same Prayer of the *Souls under the Altar*, Rev. 6. *How long Lord! how long, holy and true, dost thou not judge & avenge the blood of Thy Servants, &c?* I say this universal *Sympathy* (for *Particularities* are hence inconsequent) is a main part of the *Communion of Saints*, *Saints Triumphant*, with *Saints Militant*: And no more Interruption to their present Happiness, then Reflexion on their own former sufferings; both praying for a full Consociation in *Eternal Blessedness*: Christ, that King of Glory, and his Guests above, both desiring that *His House may be full*, that *House* where such a *Supper* is prepared, and so many *mansions*, Rev. 22. *He which testifieth these things, saith surely, I come quickly*; the *Saints* of both sorts saying *Amen* to it, Even so, Come Lord Jesus, come quickly; come in *Grace*, and come in *Glory*; that all *Partners* being admitted, and all the *Members* under that *One Head* collected, all their joy may be full, and the *Body mystical* compleated; for this it is, that the *Orthodox Church* doth Cry to God so earnestly, *That it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine Elect, and to hasten Thy Kingdom, that we with all others, (with these Saints Triumphant) departed in the true Faith of Thy holy Name, may have our perfect Consummation and Bliss both in Body and Soul, in Thy eternal and everlasting Glory. Amen, Amen, Amen.*

Rev. 6. 10.
Quousque
Domine,
&c.

Luke 14. 16.

Rev. 22. 30.

In the Of-
fice for Bu-

P O E M XXXVI. { On All-Saints. }

PARTICULAR Accounts Extending hither,
Take now the Total of All-Saints together;

M m 2

While

While they in sober Dialogue exprefs,
 Their Mystical Communion's Happiness,
 Like dear-Allies Remov'd by Distant Space,
 Who yet in strong-Affections do Embrace.
saints Militant.

You Blessed spirits and Exalted Souls
 That shine in Glory, Hous'd above the Poles;
 Who once were here Inhabitants below,
 Dwelling in such Frail Tents as we do now;
 Though you like *Abr'am* are gone up the Hill,
 While We remain in this *sad Valley* still!
 Yet let our Comfort not be deemed bold,
 That with you still we true Communion hold:
saints Triumphant.

Kindred, your Cordial-Union we embrace,
 Not shifting Souls with our Exchange of Place;
 Our Graces are not shrunk, but more profound,
 Where Gratitude and Charity abound,
 One towards our Head, the other unto all
 The Members of His Body Mystical:
 Nor is't the least Addition to our Joies,
 To see our Brethren freed from their Annoyes.

Chorus.

Our Love as bright and constant as the sun
 With bearing-Feams through Heav'n and Earth doth run;
 Like *Aaron's* fragrant Oyntment doth it flow,
 From Head and Beard, down to the Skirts below:
 Thence like Coelestial Fire, it upward Tends
 To God, and Angels, Christ, and Saints Ascends:
 Thus those that Sigh below, that Sing above,
 Are all United by the Bond of Love.

sts. Milit.

You Elder Brethren, we Rejoyce to see
 Inheritours, of such Felicity:
 Our Fellow-Prisoners that so lately were
 In Flesh, and Sin! now from all Fetters clear:
 Whose sooner Fledged Souls are Soar'd on high,
 Quitting the Shells of your Mortality!

Though

Though *Death* and *Sickness* Trampled you before,
You are now secur'd from both for evermore.

Sts. Triumph.

Our blest Possession but an earnest is
Of your expectance, and approaching Bliss:
For Heav'n is an Inheritance so fair,
That every *Saint* shall there be made an *Heir*:
And here, though *Captiv'd* in the *Flesh* a while,
There (freed from *Bonds*) you shall for ever smile:
Then cheer your Hearts, and lift your Heads on high,
For your assur'd *Redemption draweth nigh*.

Chorus.

Then *Brethren* all we are, by Father's side
And *Mother's* both, Christ, and his *Mystick Bride*;
As once all *Servants*, so shall all be free,
Made *Sons of God*, in *Glorious Liberty*;
All *Birds* of the same *Nest*, and beauteous *Feather*,
Flocking to *Paradise*, shall Chant together:
One Church we make, one common Lord Revere,
Both *Chorists* above, and *Mourners* here.

Sts. Milit.

Thus fervent *Sympathies* arise to all
(So far as suits each *State*) Reciprocal;
Yet not, as though we Prayers might Address
To our *Related Saints* in *Happiness*;
Or as your *Joyes* had Leasure to look down
On our poor Accidents of Smile, or Frown:
But our *Love, Honour, and Esteem* is Yours,
Without *Detraction* from the *higher Pow'rs*.

Sts. Triumph.

True *Sympathies* we own, though neither Grief
Our Object suffers, nor our Pow'r Relief;
Yet do our constant Pray'rs attend your Good,
And beg the Vindication of your Blood!
So far your *sorrows* to concern us (know)
That at your *Joyes*, our *Pleasures* overflow;
Nor can some *Members* their *Perfection* gain,
Till all the rest *Compleatness* do attain.

Chorus.

Chorus.

Wherefore we all in joynt-Devotion Pray
 For the whole Churches Consummation Day;
 That the Elected Number be supply'd,
 And altogether shortly Glorifi'd;
 That Pray'r may be converted into Praise,
 And Tears wip'd off, may Songs of Triumph raise;
 Until the Style of *Militant* do prove
The Church Triumphant, both for Joyes and Love.

Thus Earth's *Hosannah* (onely not so long)
 And Heav'n's sweet *Hallelujah's* but one Song:
 Thus Love's the Cement of the World, the Chain
 Links Heav'n to Earth, and Earth to Heav'n again;
 No Article of Faith Cures more Complaints,
 Then this same blest Communion of All-Saints.

P R A Y E R XXXVI. { On all Saints. }

O Blessed and All-Blessing Jesu, who art the onely
 Head of that mysterious Body, the Body of All-
 Saints, that ever have been, are, or shall be in the
 World; as Thou art an Head of Glory unto those
 Triumphant Saints above, so be an Head of Counsel
 & direction unto Thy Militant Servants here below:
 be pleased still to shed Thy gracious Influences upon
 both, continuing that spiritual Correspondence, and
 bolysympathy, requisite in all the Members of an heal-
 thy Body: That as those Citizens of the New Jerusa-
 lem, look downward in a noble Pity and Compassion
 (so far as glorious Objects will permit them) with ge-
 neral Love & Prayers towards their waifairing Bre-
 thren; so these again may make their grateful, and
 Affectionate Returns to Thee and Them; joying in
 their Felicity and Security, as an Earnest of their
 own; and honouring Them with a careful Imitation

of their Graces, and the good Examples left behinde them, which is the best and greatest honour can be done Them.

Assist us also (we beseech Thee O Lord) in preserving the Communion of Thy Saints Militant here on Earth, and that both by sympathizing with others evils, and by communicating of our own Goods: (Sympathy being a lively part of Christianity, and insensibleness a dangerous Symptome of dead flesh) O give us therefore soft Affections, and Tenderneſs of Heart one towards another, not onely to Rejoyce with them that rejoyce, (we in a carnal sense too many do) but also to mourn with them that mourn, and to be mindful of such as are in Bonds, as bound with them: That so being of like Affection one toward another, we may neither be Reckoned, nor rewarded among those that are void of natural Affection! but may be ready to Communicate, to Communicate our Goods, our goods of Piety and Charity, Charity both of Giving and Forgiving; Forgiving one another, if any man have a matter against another, even as Thou (dear Saviour) hast we trust, forgiven all of us: knowing that the wisdom which is from above, is first pure, then peaceable, gentle, easie to be entreated, full of Mercies, & good Fruits; always inclinable to Reconciliation, that both we and our Gift may be acceptable at Thine Altar: to which end likewise, give us Grace to advantage this Communion, not onely by forgiving, but by giving (to our Power) by imparting of our Goods, the goods of Body, Minde, and Fortune: of Head, and Heart, and Hand; the goods of the Head, by Councils and Directions; those of the Heart, by Prayers, and due Instructions; those of the Hand, by prudent Reliefs and Distributions, which are the way unto Thy Kingdom, although not the cause of Reigning there; yet Sacrifices, wherewith Thou art well pleased: that so continuing this Communion of Saints here, (by all the holy Duties prescribed

scribed in Thy Word) We may be continued in hereafter, when both the streams of Militant and Triumphant shall flow into one channel of Glory, into one Church and Consort singing Eternal Hallelujahs. Amen, Amen.

} The C O L L E C T. }

Epistle.
Rev. 7. vers.
1. to 10.

Almighty God; which hast knit together Thy Elect in one communion and fellowship, in the mystical Body of Thy Son Jesus Christ; our Lord; grant us Grace so to follow Thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ, &c.

Gospel.
Matth. 5. v.
1. to 13.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

APPENDIX

AN
Appendix, or Supplement
TO
SCINTILLA-ALTARIS.
BEING
Some Account of the
three grand Solemnities last
added to the Liturgy of the
Church of ENGLAND.

By *Edward Sparke D.D.*

{ *Tristis intrantibus* {
{ *Hilaris exeuntibus.* }

Εὐ πρὸς τὸ μυστήριον.

LONDON,

Printed by *J. Fleisher*, for *T. Basset* in
St. Dunstan's Church-yard, 1666.

Appendix of Supplement
TO
STEVENS'S HISTORY

BEING
Some Account of the
three Grand Solemnities last
added to the Liturgy of the
Church of ENGLAND

By Edward Speake D.D.

With an Introduction
and an Appendix
of 1788

LONDON
Printed by J. Fisher for T. Baskin
St. Dunstons Church-yard 1800.

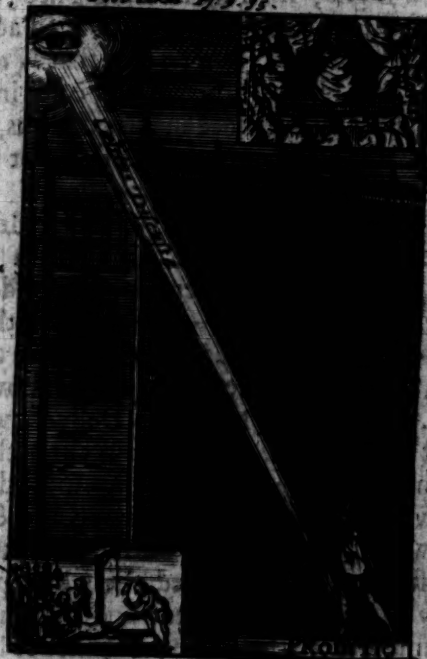
UPON

Proper
Psalms.35. 64. 124.
129.

The Anniversary of the
fifth of Novemb. commonly
called Gun-powder-Treason.

In the Net which they hid in their own
Fire taken 179. 95.

1. Lesson.
2. Sam 22.
2. Lett.
47. 23.



*Our soule is escaped as a Bird out of
the snare of the Fowler: the snare
is broken, and we are
escaped Psal. 124. 7.*

DISQUISITION XXXVII.

THE Pieties of the Church, and
the Land (from Examples of the † Pasſeover
and dayes of Purim) have established this grateful

N n 2

Anniver-

* Act of
Parl. 3 Jac.
Reg's
† Exod. 12.
Heft. 9.

Anniversary for that happy Deliverance of the King, and the three Estates of this Realm from the most Traiterous and bloody intended Massacre by Gun-powder, on the fifth of *November, Anno Dom. 1605.*

Blessed Light, shall we not sing Thee, that discoveredst such a Deed of Darkness? a Fact so heliish, respect of the Intenders, as that *November's* fifth shall ever blush at the horror of it in a guilty Letter! and a Deliverance in respect of us, so gracious, as that it were another Treason, not to Commemorate it with Joy and Thankfulness.

Of all the grand Attributes of God, Mercy's the Transcendent. That is wide as the Earth, deep as the Sea, high as the Heavens; and should the Philosopher demand again—What a fills that space beyond the upper Orb? He may well be answered Mercy; for that's indeed a Sphere above all his Works. Now of all Mercies, Deliverances are of the first Magnitude. * *Aristotle* reckoneth them among his *τὰ ἁδύτα*, (1.) Things most delightful. Privative Blessings usually, carrying more Miracle along with them, then Positive; the latter (for the most part) being effected onely by Application of the *b* Agent to the patient and assisting Nature (as Manurance to the Earth, and thence her Fruitfulness, proportioning of Matter to the Form, thence Generation.) But these Privative Benedictions (I mean) Deliverances, set * Omnipotence it self on work, by checking an Effect even in the presence of the Cause, making Efficients lay down their Efficacy. Nature Resign her power, and the Elements forget their Qualities: so that an *Israel* may walk dry-shod where the Whale could swim, and the Three Children (those holy Salamanders) Live in the midst of such a Fire, whose very Blast should slay their Tormentors, *Dan. 3.*

That

a *Quid ultra
Sphæram
ultimam?
Misericor-
dia.*

* *Libro
Rhetor.*

b *Applican-
do Agentem
ad Patientē,
ut Diabolus
& præstigia-
tores miran-
da efficiunt,
non miracu-
la.*

* *Tollendo
Effectum,
Causa posi-
ta.*

Exod. 14.

Dan. 3.

That a bloody Hand should (as it were) wither of a suddain , and not have power to strike, when the keen Knife was drawn, (as in the case of * Parry touching the Queen) that fierce Powder should not take fire when the close Match was laid. Sure *this was the Lord's doing*, and (by way of Gratitude, as well as Admiration) *this was wonderful in our Eyes. Our Soul (our Land) escaped as a Bird out of the snare of the Fowler : The snare is broken, and we are delivered.*

* See the
Reign of Q.
Elix.

Erepta est
Aanima,
Erepta est
Anglia, &c.
Psal. 118. 24.

Psal. 124. 7.

And whereas holy David dignifieth those positive Mercies but as Left-hand Blessings, with Epithets of good, pleasant, gracious, he styles these Deliverances — *Magnalia dextra*, the mighty Things; which not the Finger onely, but the Hand of God, the Right Hand of the Lord doth bring to pass! the Wonders that he doth for the Children of men! AND of all such Wonders that the World ever joyed in (that it ever saw, felt, heard, or understood) Story can parallel none to our Protection, as upon this Feastival (Heaven make us answerably thankful that it prov'd so) a Feastival I call it now, and holy to the Lord: though 'twas intended (worse then a Famine to us) the Banquets of Miscreants, Scythians and Canibals, the very Revels of the Devil! a Day of worse then *Egyptian* Darkness, had not the power of those Sorcerers been limited; a *Joel's* Day (i.) of *gloominess and thick darkness, a day of blood, and fire, and vapour of smoke!* Joel 2. a day of Mourning, Lamentation and Woe! a Day wherein (sure) They thought to have set God a pattern for Dooms-day! This was a day Satan thought to have marr'd, we should have howled and have perished in it! But this proved the Day which the Lord had made, that we might rejoyce and be glad in it. *For the snare is broken, and we are delivered,* Psal. 124.

Joel 2. 2.

Psal. 124. 7.

Here is, *Laqueus positus. Insidiosa Contrita, & populus liberatus.*

* As *Bildad* saith of *Job*, 18. 8.

* *Ephes. 4. 14.*
Κυβερτα
μεθοδία
παραγυία
Metaphors
from Dice
and Cheating.

Insidias ponens in Divitiis in Honoribus in Deliciis.
† *Lib. de vita Christi.*

Psalm 69. 10.

Josh. 23. 13.

Psalm 141. 9.

But the breaking of the snare supposeth the laying of it, and the best way to measure the Deliverance, is by surveighing of the danger. 'Twas not altogether a Dream that of the *Friar*, who in his Sleep, thought he saw all the world full (as it could hold) of Snares, and Devils keeping them! Indeed, what with Satan's suggestions inwardly, and his busie Agents outwardly; what with the numerous accidents of Sin and Sorrow; *ambulamus in insidiis*, we still walk in snares, * and those both of Body and Soul! scarce knowing where to tread beside them! Sea and Land full of snares, the Court, the Camp, the City, the Countrey not without them! the busie Hall, the Exchange, the Shop, and would I might not adde, the Church, scarce free from Snares! So many crept into it unawares, whose cunning * craftiness *lies in wait to deceive*, *Ephes. 4.* What need else of that exact Caution of our Saviour, *Mark 4. 24.* Take heed what, and how, and whom you hear; and of that Confession of St. *Augustine*; that the Serpent oft windes himself into our holiest Actions, by spiritual pride, Vain-glory, or Hypocrisie! So that *Undique Retia*, the whole world is, as it were, all hung with Nets, and we the silly Flyes catch'd in them! so † *Ludolphus* morally interprets that of *Psalm 124. 7. De Mundo Proditore*. Of the world's playing the Traytor with us (like *Agrippina* to her Husband *Claudius*) poisoning the Dish we most delight to taste of. Laying snares in our Riches, Honours, Pleasures; in our Vocations, and sometimes even in our uprightest Actions! ordinarily in our Meats and Drinks, and Recreations, *Psalm 69. Mensa Laqueus*; our Table oft our snare, &c. Most of these being to us, as those *Gibeonites* to *Israel* (1.) Traps and Snares, *Josh. 23.* and therefore worthy of our Litany as well as *David's*, *Psalm 141. 9. Custodi ab insidiis*, *Psalm 141. Keep me from the snares*

snare that they have laid for me, and from the Gins of the Workers of Iniquity.

For the Church is that *Hæmorrhœissa*, Mark 5. the woman troubled with the bloody Issue, and ever will be till Christ do come, & cure her. Through all Ages and Successions hath had her Snares and Persecutors; and irksome would it be on both sides to Author and Reader, here to mention the black Catalogue, or bloody rather of the Churches sufferings, snares and dangers, through all her Successions from *Abel* unto *Zachariab*, from the Patriarchs to the Prophets, and thence to the Apostles & Primitive Christians! But to draw neerer Home, what Snares and Barbarisms, what Treacheries and Massacres have we heard of in these latter Ages? (beside those of the *Spaniards* and the *Dutch* in both the *Indies*, & of the * *French* in *Anno* 72. that rendered Christianity itself abominable) at this day, what bloody Ensigns are display'd against her? viz. the *Crescent* at one side, and the proud *Eagle* at the other (i.) *Rome* and *Turky*; who, had they their desire, would even Crucifie the Church, as was her Head and Saviour 'twixt a pair of Thieves! But God in his good time (we hope, we pray) will cause that Moon to wain or turn it into blood, and that same Bird of Prey, each day more and more to moult his Feathers, till he become ridiculous as *Aesop's* Crow. Mean time the Fire is less dangerous in the Roof than in in the Bed-straw.

For sure the sons of *Rome* (like *Hannibal* to his Father against them) have sworn implacability against us, and more than a *Vatinean* hatred, and have practised it (you know) by Sea and Land! By Sea in 88's Invasion (on which a brief Reflexion will be no Digression) in that Climacterical year of the World (as some call'd it) They endeavoured to turn our Seas into a Wood, by their numerous Armado, which if * some reckon right, con-

* The *Parsian* Vespers!

Ologesimus *Ostavius* *Mirabilis* *An-*
nus.

* Bishop
Barlow in
his book of
England's
Deliveran-
ces.

Elementorū
Ludibrium,

1 Kings 18.
Job 1.

Psal. 44. 9.

Cantic. 2. 2.

* In medio
Filiarum
non Aliena-
rum.

sisted of 57868 Tunn, besides the expected Additions of the Prince of Parma (that in themselves were formidable!) Every Gallie bellyed like the Trojan Horse. *Milite plenus*, just with such bowels of Mercy (i.) all the Instruments of Cruelty, men armed with variety of Tortures, among which were Knives inscribed with this bloody slander, *To cut the throats of Hereticks!* This Sea-Monster, though they Christned it *Invincible* (by reason of the double strength of its own force, and their long two years Prayers) yet how did God let loose the Elements to blow and scatter them, that they became the very Sport and Rattles of the Windes and waves! and put *Philip* the Second into such a stormy Passion, that he said, He sent his Navy to fight with Ships and Men, and not with angry Elements: so that this proud Armado was Re-baptized in the *Brittish Seas*, and Named more pertinently (by new God-Fathers, our *Drake* and *Fur-bisher*) the *Vincible*, the *Vanquish'd Navy* (as if all their Saints had been engaged, as *Elijah* said of *Baal*, 1 Kings 16.) So that one of *Job's* worst In-felicities befell them, scarce enough of them escaping home to tell it: And *Orosius* the *Jesuite* preaching to the piteous Remnant, took for his Text that of *Psalms* 44. *Tbou O God wentest not forth with our Armies*; and fair and well confessed in his Discourse upon it, that God had herein shewed himself a *Lutheran*.

Yet all this was an Open Enemy (as *David* saith) we could the better bear it; Happy for us, if our Domestick Enemies were not worse then Foreign; but as our Lord was wounded in the house of his Friends, so his Servants also; And as Christ saith of his Church, *Cant. 2. As the Lilly among the Thorns*, so is my Beloved among the * Daughters: Thorny Daughters, and Sons also! The Church of England hath not onely publick Enemies *γυναι*

Κεφαλή,

Κροδλῖ, as *Turks* and *Jews*, *Spanish*, *Italian*, and *French* Papists and Sectaries, but *English* also in a whole Generation of these * *Vipers* hath our Land bred. *Neroes* and *Ninuse's*, *Catalines* & *Catesbies*, *Garnets*, *Winters*, *Crowwells*, and others, whose Life and Health could stand with nothing but their Mother's Death! *England* (like unhappy *Helen*) brought forth the Fire-brands that went about to burn her *Troy*! and not onely (like a second *Herostatus*) to fire a Temple, but (this day) like an other *Phaeton*, tryed once again to set the world on fire! usurping (you see) both God's Instruments of General Dissolution (i.) Fire and Water! But their Master-plot (here) was by the more consuming Element! But e're I tell you more, you need prepare your minds for Tragick Contemplations (lest sudden mention of so dire a business too much astonish Apprehension) Look on your Deaths-head-Rings! think upon Graves, and Tombs, and Epitaphs! Of fiery Mountains, *Etna's* and *Vesuvius*! on flakes of Lightning, cracks of horrid Thunder! Think upon rifled Houses, Temples violated, slaughtered Princes, States depopulated, and then recal *November's* black Designs! Come then and see the *Romish* Pioners at work, digging down to † Hell for Aye, when Heaven had so oft denyed their wicked Prayers and Purposes! You know they had lost their Anchor-hold from *Spain* before, what therefore they could not then Effect by Force, now they attempt by Fraud; what not by an open, now by a * hidden snare! And therefore in the Year 1605. when the Flower and Glory of this Kingdome, Majesty, Nobility, Spirituality and Gentry (besides Attendants and Spectators) all Ranks and Orders, were to have Concentred in a general Parliament, there to frame wholesome Lawes for the Tranquillity of Church and State; then were these sonnes

* *Cujus est nica vita in Parentis Nece.*

† *Fletere cum nequeant superos Acheronta moventes.*

* *Dolus est virtus quae in Hoste requiritur?*

of

* כְּכִי דַחַר

* See Bish-
op Barlow.Triplex Fu-
niculus Sa-
cramenti
Militaris,
Pœnitentiæ,
& Altaris.* Nox una,
vix una in-
terposita.* An Hill
some ten
miles from
London.* Oculi impio-
rum peribit.

of *Darkness as busie below to overthrow them all ! Delving (like Hellish Mowls) till the chief Head of that same Hydra met them (always except that *Romish* Head) till Satan offer'd in compassion of their Labours, to bring Hell up to them ; which they accepting (good God !) what a deal of Sulphur and Gun-powder was Encellered against that Day ? no less then thirty six Barrels, five hundred Faggots, a thousand Billets ! all mixed with other Instruments of Death, and Fuel for that Fire.

Two things there are that most inhance a Danger, *scil.* the sureness and the neeriness, and both of them in this, (things remote or uncertain we heed not, but) this bound sure enough by that same threefold Cord, of the three most immutable Things in their Religion, *viz.* by a Military Oath never to Discover or Desist ! by their Sacrament of Penance, & that of the Altar; not onely absolv'd, but Candidates for Sainting ! thus almost sure as Death, and how neer (think you) but a step 'twixt us and Death (us in our Ancestors) scarce a whole * night or day, but few hours to spend ! the Train ready, and the Match layd (three for failing) they stay'd but for their sitting-Object ! thus dangerous the case ! thus sure ! thus neer ! even given for dead ! the Letters spake as much, their Meeting-place, on their * *Mount-Ebal* shewed as much ! where they sate laughing at the close happiness of their Project ! Casting Lots upon our Lands and Offices ! waiting to hear the fatal Crack of that same *Terrible Blow*, (as they called it) & to see the mangled Carkasses of their supposed Hæreticks, flying so suddenly, that their Souls (in a sense) must needs go upwards to perdition ! Cruel præsumption ! that durst thus attempt to send up Bodies to Heaven before the Resurrection, and prefer Companions to *Elijah* in his fiery Chariot ! and that too some of their own Friends

Friends and Allyes (some of their own dear Catholics) must have gone the same way with ours ! Oh how unhappy had the sufferers of these things been ? surpriz'd in Soul (many of them) as well as Body ! but much more wretched the Survivers, the Beholders ! to have seen their Streets (like *Medæa's* way) bestrew'd with Limbs of dear Relations ! so that one might have found (in his passage) the head of his Sovereign ! another a joynt of his Father ! another a Limb of his Lord and Master ! while the spoils of those torn Buildings should have brain'd as many in their Fall, as they blew up in their Rise ! And here, *The stone out of the wall* (methinks) *and beam out of the Timber* cries out upon their Inhumanity ! The Poets tell us of an angry Deity that was appeased with a single Offering, offended *Diana*, with onely *Iphigenia* sacrificed : But see alas ! here many hundreds, thousands of Souls cannot satisfie one bloody Religion (which yet they no way had offended) the King, the Royal Race, the Realm, the Records, the Region, the Religion, all to be Rased at one fatal Blast ! For the violence had extended further then the Living, and would (among the rest) have scattered the sacred Ashes of those sleeping Princes, who had for many years (in stately *Westminster*) been Tenants to their Graves ! and where was then their Reverence to the Dead ? their pretended holy Worship to the Reliques of some that were their own ? O Learned Jesuite that couldst study out such a Treason ? as never any *Cataline*, *Mutius-Scaevola*, or *Brutus* ! never any *Matchiavel* of *Italy*, any *Inquisitors* of *Spain*, any *Ravilliack* of *France*, any *Gowry* of *Scotland*, or *Tyrone* of *Ireland* could ever yet invent ! Never did I hear of a Conspiracy against both Quick and Dead before ! This snare indeed from all must carry the Emphasis, and be styled *Laguarum La-*

queus,

Hab. 2. 11.

*Rem, Regē,
Regimen,
Regionem,
Religionem.*

queus, the snare of snares, yet broken all to pieces.

* *Tantum
Religio potius
suadere
malorum ?*

† *Tyrannice
gubernans
non potest
Dominio
spoliari sine
publico ju-
dicio, lata
vero senten-
tia quisque
potest fieri
Executor,
&c. verb.
Tyrannus.*

* *De Rege
& R. Insti-
tut. l. 1. c. 6.*

*Titulo Res
digna Sepul-
chri.*

But whence sprung all this bitter Fruit ? (not out of the Dust (as holy *Job* saith) but from the double Root of our own Sin (as I shall shew anon) and the Envy of our *Romish* Adversaries ! but could * Religion bring forth such deformed Monsters ? Yes, all Temporals (some say) may be violated in order to Spirituals. And lest they think we do them wrong with general Accusations, and borrowing of their own Practice, Let us examine a little of the *Romish* Doctrine in this case, all whose Axiomes are not legible in the *Trent* Articles, they having some Reserves of Positions, and Distinctions, for the removal of Oaths, and Allegiance ; nay of Kings and Princes, and whatsoever stands in the way of the Catholick Cause, (as the Pope's *Janizaries* are pleased to call it) and as the Jesuites would perswade the world ; among whom † *Emanuel Sa.* (in his Aphorisms) boldly affirms it lawful to make away a Prince that rules Tyrannically, if once (their virtual Church) the Pope have sentenced him ; and then all Obligations are but *Sampson's* withs to them, neither Laws nor Oaths, nor Religion can rescue him, from any of his own Subjects Execution ! Nor was this any slip of his Pen, or Inadvertency, but the Brat of forty years Deliberation, as he confesseth in his Preface. Nor yet was this a single Testimony, but seconded and much heightened by * *Mariana*, who not onely approveth the Position, but descends to the particular manner of performing it, thinking Poison most convenient (for secrecy) to be cast upon the Chairs, Saddles, and Garments of the party ! as old *Henry* of *Castile* was cured of his Gout (he saith) by a pair of poisoned Boots : And this may be done (saith he) not onely when the Pope hath sentenced the King a Tyrant (which was the mo-desty

city of *Emanuel* sà.) But if a few Learned men and those seditious too, shall but whisper it, or begin to call him so! And though the Society pretend to have disclaim'd this *Thesis*, yet is it of such moment to the *Monarchy* of the *See Apostolick*, that very fair * *Apologies* have been made in its behalf; as *Mariana* commendeth the young Monk that killed *Henry* the third of *France*, as having been informed by several Divines, that it was lawful to take away a Tyrant: And that Book of *Mariana* highly commended by † *Gretserus* and *Bonarscius*, and divers others both for style and matter; where we see how well it relisheth to the Palates of the brethren of that Order; who rather excuse then condemn *Mariana*, speaking of him (at the hardest) very gently, as if his onely fault had been but speaking † *Truth* unseasonably; what they have done beyond, they have been shamed unto, or forced upon by the Current of the Times, as *Peregrinus* by the King of *France*, and the *Apologists* of *Paris* by the Out-cries of *Christendom* against them; and when all's done, done so coldly, as with a greater readiness to excuse all, then * condemn any.

The Assassines of *Jaques Clement* the Monk upon the Life of *Henry* the third, and of *Ravilliac* on *Henry* the fourth of *France*, are notorious to the *Christian World*: yet the first of these was commended by *F. Guignard* in a Discourse on purpose, and by *Mariana* (as aforesaid) the second by *Constantinus Veruna*, and others, as is reported by *Thuanus*.

And that * Father of the Society that was executed in *France* for such Treasonable Conclusions, and several *Apologists*, scilicet *Lewes Riebeome*, and *Bonarscius* in the place forecited.

Lastly, more pertinent to the Day is the Fact of *Arnet*, who (being a *Jesuite*, could do nothing undeserving

Postquam à paucis seditiosis, sed Doctis ceperit Tyrannus appellari.

* Anno 1610. in Italia permissa superiorum. † Amphi-theatro Honoris, l. i. c. 12.

† Tempore non opportuno.

* Inde libri vocat, veritas defensa contra Actionem Antoni Arnoldi. p. 7. Edit. 1.

* Guignard Arrest. de Parlement 7. 1595.

- * *Apol. adv.*
 1. *R. Anglia.*
 2. *Stigmat Miserec.*
 3. *Apol. pro Garnetto.*

† *Volumus & jubemus ut adversus Reginam subditi Arma Capessat.*

* *De vita & Gestis Pii Quinti*, l. 3. c. 9.

† *De clave David*, c. 14. p. 7.

Convertens Claves in Gladios, & Pedum Pastoris in Telum Martis.

undeserving an *Apology*, and therefore findes many for his last Act of Treason (as his seryant *Faux* had laid burning Matches) *scil.* * *Bellarmin Gretser*, and *Eudæmon Johannes*.

Thus we see the Doctrine's but too *Catholick* among them, and too much countenanced (I fear) by their *See-Apostolick*, witness that † Bull of *Pius Quintus* against Queen *Elizabeth* (of blessed Memory) which was not a bare Encouragement, but a strong Command of a Rebellion! which he so zealously prosecuted, as that not onely with his Pen and Engines, but offered also his very Person and all the Patrimony of Saint *Peter*, to effect her Ruine: as his own * *Gabutius* hath recorded it more particularly. I might adde hither the like practice of *Paulus Quintus* against the *Venetians*, and the Bull of *Clement* the 8th. in which the *English Catholicks* were commanded to interrupt the Royal Succession (how rightful soever) unless the Prince were of their own Religion; which occasioned many Troubles to this Nation afterward, and brought some of the *Romanists* unto deserved ends! Thus his Holiness (like some other of his Predecessors) somtimes expounds that *surge Petre*, &c. (with *Baronius*) *Arise Peter, kill and eat*; not into a Feeding, but a Fighting Shepherd; turning his *Keys* into *swords*, and his *Pastoral* into a *Leading staff*.

And if the *See Apostolick*, if the Fathers of such a merciful *Cognomentum*, prove *Bontesens*'s and *Incendiaries*, I shall no more wonder that some others do so, but rather wonder if they do not, and indeed although it be no Rarity, or unusual thing for a *Recusant* to be *de facto*, Loyal, and Dutious to his Prince, yet is it a double vertue in him, and something of a wonder that he is so, and continues so, since such Doctrines have been taught by so great Masters, and at the best depend

death but on the pleasure of Others for his practice and obedience; and upon what security that rests, you may somewhat imagine by the Antecedents, and by the Consequents of such Doctrines, the black Intendments of this Day. — Wherein the *Romanists* (serving their Saint *Peter*, with salt-*Peter*) thought to have offered a more numerous Sacrifice to their Deity, *Revel. 13.* than ever *Solomon* did to God, *1 Kings 8, &c.* and heightened with this sad Difference, that his was but of beasts to the true God, theirs of Men, Christians, Protestants unto that seven-headed Beast, *Rev. 13.* But *Ederunt & Ceciderunt*; They digged a Pit for others, and fell into the midst of it themselves! What did these Pick-Ax men but dig their own Graves? these Underminers, but undermine (not onely their own Lives, but) their own murderous Religion also! many wholesome Lawes being thence fram'd against it (were they but put in as good Execution.) Old *Jacob's* wish befell them; *Cursed was their anger, for it it was fierce, &c. Was not the Lord on our side, let England now say, When Men, When Papists, When Devils rose up against us? Yes undoubtedly, or They had swallowed us up quick,* so wrathfully were they displeased at us! The Snare being laid so deep, that none other Eye but onely that of Heaven could possibly discover it! Their working too by Night (as fit for deeds of Darkness) when all the World was dead (as 'twere) in sleep, and buried in their voluntary Graves (little dreaming either of Destruction or Deliverance) why * *then God bowed the Heavens and came down, Israel's Keeper, England's Keeper neither slumbered nor slept; saw their folly, and had them in derision.*

*Rev. 13. 1.
1 King. 8. 63.*

Psal. 9. 15.

* *Periculum
celitus dis-
cussum.*

† *Si peris
qui propriis
Telis peris.*

And that they might † twice perish because by their own weapons, God makes their own hands the Instruments, as of the Mischief, so of the Disco-

Disco-

Prov. 16. 10.

* Sopham
Pancas.

Isa. 37. 3.

Discovery, their own intercepted Letters, which some say had no Direction ; but sure God set one upon them. — *Digitus Dei hic*, the Finger of God directed them to this end, an end both of the Treason, and the Traytors ; yet was there a Prophetick sentence in the mouth of the King (as that of the first *Solomon*, may be applyed to the second, King *James* of blessed memory) whose mouth indeed did not erre in Judgement on those *Ænigmatick* Letters, but like * *Joseph* was a Revealer of Secrets, beyond the Logick or the Grammar of them : so that immediately commanding a strict search (for all the Discouragement of some lighter Heads, that made light of it) soon were found out, even that Night discovered, those Chambers of Death, that Artillery of Hell, and very Shop of that Murtherer from the Beginning ! who hath a Claw in every Sinne of Bloud ! But in this all his Claws together ! together broken.

Thus were these Hellish Children come to the Birth, yet wanted strength to bring them forth. Mercy was our Mid-wife, while themselves died in Travell of them, (this day, was our *Isaac* their *Benoni* !) Some of them (suffering by their own Engines) Powder-blasted where they first sate hatching ! Others (for the Wood they dealt in) first hanged upon the *Cursed Tree* ! between Heaven and Earth, as worthy of neither for conspiring against both : their Heart and Bowels then cast into the Fire (an Element of their own choice) for having cast off all Mercy and Compassion ! their Bodies next divided, for loving so Division ! And last of all, their exemplary Heads lifted up as high in shame, as e're before in Ambition ! a fair Glass, wherein all their Brethren and Successors may see their Destinies ! How treacherous Designs end ever in their Authors ruine.

While we make use of it for *Caution* and for
Comfort

Comfort: First, Caution to ill Mindes, that they beware of doing what they would be loth to suffer. That they hatch no more such Cockatrice-Egges, lest the Serpents bred of them flye in their own Faces! for the Bullets of Judgement are for the most part cast in the moulds of Sin, as the story of *Adonibezecb* witnesseth, and that dancing Wanton that sported off the Head of Saint *John Baptist*, who sometime after dancing on the Ice, fell in, and was her self beheaded! * Nor is there any juster Law, then that they who would make a Prey of others, should be made such themselves.

Judges 1.

* Nec lex est
justior ul-
la, quam
qui prædæ
præda.

2. Here's a Caution for the Good, that they shift not the Debt from the true Creditor, but attribute this, and all their Deliverances to the Divine Power and Goodness: No sacrificing to Chance or Fortune, with those, *Isa. 56.* nor to our own Net or Drag, with those in *Habbak. 1.* No stroaking our Head or Hand; not my Sword or my Bow (saith *David*) *a Domino factum est*, all Events wait upon the Providence; a Sparrow or an Hair falls not without it: and how much more this was the Lord's doing, the Act of an exalted Mercy: For had his Justice ruled it, we had sure been broken (as the snare, and snarers here!) and therefore *Non nobis, &c. Not unto us, Lord,*

Isa. 56. 11.
Hab. 1. 16.

not unto us, but: &c. Lastly, here's Caution unto both, the Good and Bad; that they beware of the snare of all snares (i.e.) Sin! which the Apostle calls *The snare of the Devil*, and is indeed the ground-work of all others. This occasioneth God Himself to rain Snares, *Psal. 11.* and much more men to lay them! I say, Sin is the Traytour to us all, and sets all such on work. *Absalom's* Rebellion, and *Shimei's* Cursing, *David* apprehends as from his Sinne, *2 Sam. 16.* And touching *Israel's* captivity; Surely by the Commandment of the Lord, came all this upon Judah, for her sins,

Peccatum
Laqueus
Diaboli.
2 Tim. 2. 26.
Psal. 11. 6.

2 Sam. 16.
11.

2 King. 24. 3.
Sin is our
Semiramis.

sins, 2 King. 24. 'Tis storied of *Semiramis*, that being (from low estate) advanc'd in Marriage to the *Assyrian* Monarch *Ninus*, she importun'd (for three dayes to be *Queen Regent*; which he fondly yielding, the first day she Feasts the Nobles, the second day she entertains the Commons, and on the third day commands her Husband to be strangled! So reigning Sin (low born as Earth, as Hell) being wedded to the Soul of high Descent, having once obtained the Reins of Empire, doth first Carress the nobler Faculties, the Intellect and Will with Novelties and Errours; next pampering the Commons, (that is) the wilde Affections with sinful pleasures, and so at last murdering the Soul it self, unless she timely take the *Apostles* Caution, *Let not Sin reign in your mortal bodies.*

Rom. 6. 12.
If it must
remain, let
it *τυραννιστῇ*
not *βασιλῆυ-
ειν*, to fulfill
it in the lusts
thereof.

There is a personal, there is a national measure of Sin, beyond which God will not spare! Each one take heed unto the snare of his own Soul, the Sin that doth most easily beset him (besot him!) Take heed of filling up the common measure, which exposeth all that's dear unto us, *scil.* our Prince, our Countrey, our Lawes, Religion, our Lives, our Souls and all, to snares and judgments! There's an old Apologue in *Herodotus*, of one that (coming to a River side) piped unto the Fishes, and seeing they would not dance unto his Musick, he angrily changed his Pipe into a Net, saying, that he would make them dance without one, and sure the Moral is very serious. If we refuse to Dance unto Gods Pipe of * Mercy, He will make us tumble in his Net of † Judgments! But as Sin strews our snares, so true Repentance breaks them, and closeth all with Comfort, as it was this Day; Comfort indeed (like *Israel*) to stand upon the Banks of Safety, and see our Enemies overwhelmed in the *Red Sea*! This cannot but fill our Mouths with Laughter, and
our

* Math. 11.
17.
† Ezech. 12.
13, 17, 20.

our Hearts with Joy. Had the Plot took effect, sure 'twould have been an high Feast in Gath, a Day of Jubilee in the Romish Askelon. Let not us then be behinde them in it, but shew as much Joy and Gratitude for our Deliverance, as they would certainly have had for our Destruction: our great Preserver likes well that our Joy should be full, so it be full of Piety, full of Charity, full of Gratitude, and of Obedience; *There is Mercy with thee, that thou mayest be feared.* 'Tis good arguing (with David) from Mercy unto Duty: the best Thanksgiving is our Thanksliving, our living to the praise of our Redeemer: And therefore let the loud Cymbals of our Bells and Canons, as well as the well-run'd Cymbals of our Tongues and Pens, resound the Glories of our grand Deliverer; Let this Night emulate the brightest Day, by flaming Bondfires on Earth, numerous as the Lamps of Heaven, while the whole Nation sings *Te Deum*, *We praise thee O God, we acknowledge thee to be the Lord.*

P O E M XXXVII. { On the fifth of }
November. }

WElcome sweet Day, design'd to Fire and Blood,
Rescu'd by smiling Stars to England's good
And Fate of her Disturbers; what more just
Then their own Powder blasting them to Dust?
How boundless Romish Malice? deep as Hell?
That no particular Revenge can Quell
It's Rancour, but fierce Elements must be
Conjured up to a Conspiracy!
Usurping both God's Engines, They conspire
First to destroy by Water, next by Fire!
And when their Grand Leviathan was broke,
They (to more secret Ginn) themselves betoke;

Soliciting black *Acheron* for *Ayd*,
 When *Heav'n* so long deni'd, what *Envy* pray'd !
 Delving like hellish *Moles*, till *Pluto* meets
 Them, and their *Cause* with quickning *sulphur* greets !
 Which (as his *Brewers*) they in *Casks* combine,
 To give our *Land* a Draught of deadly *Wine* !
 But *Providence* so order'd that *Affair*,
 As that the *Dreggs* fell to the *Planters* share !
 But could *Religion* Broach so many *Ills* ?
 Dissembled *safeguard*, more securely kills !
 And under Title of that *Saving Name*,
 The *Loyalists* best act their bloody *Game* !
 Whose *Apborismes* (for the *Holy Cause*)
 Let *Pseudo-Catholicks* dispense with *Laws*
 Of *Nature*, *God*, and *Natlons*, 't shall suffice,
 If blinde *Obedience* be the *Sacrifice*.
 Is this the Sense of *Peter* up and *Eat*,
 That *Kings* and *Kingdoms* too, may be his *Meat* ?
 The world's great *Legislator's* *Maxime*, is
 Render to *God* his *Own*, and *Cesar* his ;
 Sure *Jesus* would not Fire from *Heaven* Call
 Though on *Samaritans* *Inhospital* ;
 Yet some that among us *indulged* dwell
 Would fain consume us with a *Fire* from *Hell* !
 Unhappy *Hellen* once brought forth a *Boy*,
 That with a double *Flame* did scorch her *Troy* !
 But *England* oft such cursed *Brats* hath born,
 As her fair *Mansions* would to *Cynders* turn !
Vipers indeed they do themselves display,
 That (through their *Mother's* bowels) eat their way !
 And *Nero-like* can sing unto their *Lyre*
 When the best *Room* of all the world's on fire !
 Or like *Herostatus* to get a *Name*,
 An ill one too, set *Church* and *State* on *Flame* !
 Such were the *Projects* of these sons of *Night*,
 T' *Eclipse* the *Glory* of *Great Britain's* *Light* !
 How on their *Cursing* *Ebal*, did they sit
 Hugging this *Brat* of their *Infernal* *Wit* ?

Sec
 The
 Loo
 To
 Stre
 Of
 Wh
 To
 The
 Aug
 Stup
 Tha
 An
 Bef
 Wh
 To
 Me
 Un
 W
 Ha
 No
 Th
 Bu
 An
 Th
 Th
 W
 Th
 An
 An
 Oh
 Of
 As
 Sti
 W
 Sh

Securely *Listening* with a greedy Ear,
 The *Musick* of this *Estall Crack* to hear!
 Looking as eagerly with *Famish'd Eyes*,
 To see our mangled *Corps* be-Cloud the Skies!
 Streets (like *Medæa's* way) with Limbs bestrew'd
 Of dear *Relations*, in vain Tears bedew'd!
 Whereas the *Stones* and *Timber* in their Fall
 To thousands more, had *Preach'd* their Funeral!
 The *Train* was ready, and the *Match* was layd,
 And onely (for their *sitting Birds*, they stay'd!
 Stupendious *Cruelty*, to Order't so
 That *Souls* must upwards to *Perdition* go!
 And *Bodies* by a *Stratagem* be driven,
 Before the *Resurrection*, unto *Heaven*!
 What high *Presumption* did they here approach,
 To add Companions to *Elijah's* Coach?
 Mean time where was the *Reverence* *Rome* pretends
 Unto the *Reliques* of Her sleeping Friends?
 Whose *Albes* too (as well as others) blown
 Had to the *Clouds*, in smoaky *Sulphur* flown!
 Nor ever *Treason* higher rais'd her Head
 Then both against the *Living*, and the *Dead*!
 But while these *Jewes* cast *Lots* upon our Land
 And *Offices* (as all at their Command)
 Their courteous *Letters* Heav'n did so dispose,
 That what their own *Hands* Acted, they *Disclose*;
 Whereby the *Plot's* blown up, the *Table's* turn'd,
 The *Treason* and the *Traitors* onely burn'd:
 And now, shall *Isaac* thus be spar'd agen,
 And not a *Ram* return'd by grateful men?
 Oh be our *Hearts* blown up with *Holy Flame*
 Of *Zeal* and *Thanks*, to our *Preserver's* Name;
 As *Israel's* Keeper, *England's* did not sleep,
 Stillm ay the same, the same in safety keep:
 While the *Catastrophe* that winds up all,
 Shall be our *Praise*, arising from their Fall.

PRAYER XXXVII. } On the 5th. of }
November. }

What shall we say unto Thee, O thou Preserver of Men? of men in general, but by peculiar Mercies, O Thou Preserver of us this Day! All that we can say is too little acknowledgement! What shall we do unto Thee, O Thou Preserver of this Nation? Indeed good Action is the best Thanksgiving, all that we can do, bears no Proportion to thy Favours; all that we can both say & do, is less then the least of all Thy Mercies, and therefore infinitely short of this greatest of them! Thy wonderful Deliverance of us, at this Time, from that Vault of Destruction, and Blast of Dissipation, plotted and contrived against us! against our Princes and Nobles, against our Bishops and Clergy, against our Gentry and Commons, against our whole Land, Lawes, and Religion! all to have been blown up with one Fatal Breath, into the Trembling Aire! And in a Myst of Darkness, and a Cloud of Powder, to have been offered up as an Holocaust to that Romish Molock! Had not Thy Providence (O Lord) infatuated their Wisdome, and Thy Power infeeble their strength, and both discovered and defeated this Hellish Stratagem, surely we had seen the Dreadful Image of that Last and Terrible Day, wherein the Son of Man shall Descend in flaming Fire to render Vengeance (to such as these Pioners) to them that know not God! and should have heard more dismal Cryes and Lamentations, than Those of Hadadrimmon in the Valley of Megiddo! When all Degrees and Orders of Persons most excellent (among us) should unexpectedly have been surprized, and on a suddain swept away! while all the Blame of so horrible a Massacre should have been imputed to our own Professors.

Ob

Ob then, how would the Romish Atheists, Bankrupts, and all other kinds of Male-Contents, have made havock of honest mens Lives, and Fortunes? how then would They have Triumph'd in our Down-fall, and danced in the Ashes both of Church and State? Soon would They have made sad Metamorphoses among us! Turning this Isle of Paradise into a Thievish Desart! and our ancient River, the River Thames into a stream of the Red Sea! our stately Piles into a Babel, our Cities into Golgotha's, and the whole Land into Akeldamah's and fields of Blood! O let it not be told in Gath, that England bred such cursed Vipers, lest Infidels blaspheme, and abhor our Nation; Or if the Clamour of this Crying Sin, astonish the Ends of the Earth, let the Actors be deservedly rendred as no true Believers, but Pseudo-Catholicks, and real Hæreticks; no Followers of Christ, but Factors of Antichrist (whose Faith is Faction, whose Trust is Treason, and whose Religion is Rebellion) that Turks and Pagans, and all the World may know, that Thou O Lord (whom we serve in Spirit and Truth) didst miraculously detect, and graciously prevent this black Design; Taking the Crafty in their own Net, and bringing the mischief upon their own Heads.

Manifold have been Thy Deliverances (O Lord) of this poor Island, but This excells them all; all Subtlety, Secresie, and Cruelty Contriving This! This aiming at all Estates & Orders Eminent in the Land!—Formerly the Waters saw Thee (O God) the Waters saw Thee in Eighty eight, and swelled against the Spanish Armado! The Windes too saw Thee then (O God) and blowed and scattered them! the Windes and Seas obeying Thee (both then and since) in the Dissipation of an insulting Adversary! But here the Powder saw Thee (O God) and flew into the Eyes and Faces of the Un-

derminers ! Death and Destruction own'd Thy
 Check ; Confusion it self here observ'd Order , a-
 ct'ing on the Contrivers what They would have done
 to Others ; and therefore let all the People praise
 Thee (O God) yea let all the People praise Thee
 (all Orders and Degrees, as being preserved by
 Thee.) Let the House of David , let the House of
 Levi praise the Lord. Yea, let all them that fear
 the Lord , say alwayes the Lord be praised.

And that not onely with our Lips , but with our
 Lives ; as to our Judgements (using abundant
 Caution) against all Seditious Doctrines , execu-
 ting wholsome Lawes against them , that so our
 practice may be made up of Piety and Charity , of
 Obedience and Submission to Thee and Thy Vice-
 gerents.

For to that end (O Lord) didst Thou this Day
 Preserve us , that we being Delivered from the
 Hand of our Enemies , might serve Thee without
 Fear , in Holiness and Righteousness all the dayes
 of our Life. Amen, Amen.

{ The COLLECT. }

O Lord, who didst this day discover the snares of Death that were laid for us, and didst wonderfully deliver us from the same; be Thou still our Mighty Protector, and scatter our Enemies that delight in Blood: Infatuate and defeat their Counsels, abate their Pride, assuage their Malice, and Confound their Devices; strengthen the hands of our gracious King, and all that are put in Authority under Him, with Judgement and Justice, to cut off all such workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the Ruine of Thy Church among us: but that our gracious Sovereign and his Realms, being preserved in Thy true Religion, and by Thy merciful goodness protected in the same, we may all serve Thee, and give Thee thanks in Thy holy Congregation, through Jesus our Lord, Amen.

Epistle.

Rom. 13. 1.

Gospel.

Math. 27. 1.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Psalms
proper.
7, 9, 10,
11.

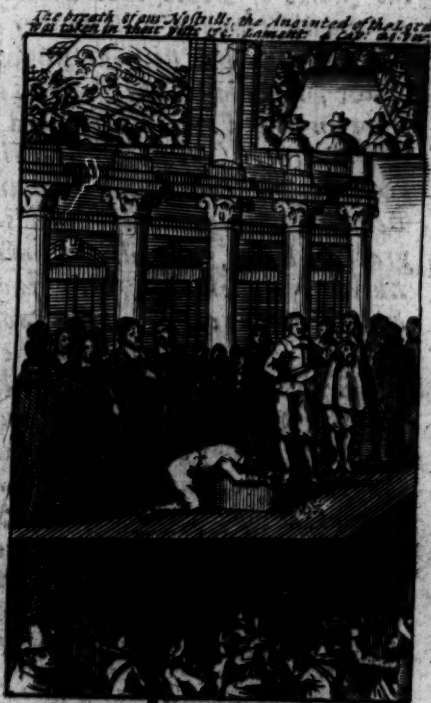
UPON

{ The 30th day of January, or
the Martyrdome of King
Charles the First. }

Leff.

I. 2 Sam. 1.

2. Matt. 27.



*O my soul, com not thou into their secret:
unto their assembly, mine honour, be not
thou united: for in their anger they slew
a man, &c. Cursed be their anger, for it was
fierce, & their wrath, for it was cruell: & will
divide them in Jacob, & scatter y in Israel.*

DISQUISITION XXXVIII.

WHat the foresaid Machination but inter-
ded, This Day sadly Acted! and No-
vember's Tbird, prov'd worse de facto than the
Fifth,

Fifth (from which bitter Root, sprung this accursed branch of Time) Gunpowder-Treasons both! and what That designed at one Blow, This more Lingringly effected; like that * Tyrant, making us long feel our selves to Dye: Yet shall not I here engage upon the History of it any further then in reference to Devotion, and the Cognizance of a Divine, though methinks this fatal Day somewhat like + Dido in Virgil, calls us to a Repetition of our Grievs! Leads us to the Waters of Babylon (I had almost said to the Walls of Babel, such were the Confusions we reflect on) hanging our Harps upon the Willows, while we remember Thee our Sion! our Sion in Distress, and worst of all Captivities! not by an open Enemy (for then we could have born it) but by Thee my Companion, my Familiar, mine own Mothers Son, as David phraseth it, Psal. 55. This Land that was another Eden, and as the Garden of God, then made an Akeldamah and Field of Blood! What a sad Metamorphosies of all things then among us? viz. of Plough-shares and Sickles into Swords and spears! of Countrey-men and Brethren, into Aliens and Enemies! of Mansions and Churches into Prisons and Dens! Dens without a Figure! of Decency and Order, into Phancy and Confusion! and so by Consequence of Peace and Prosperity, into Violence and Ruine! as David passionately throughout his 80th Psalm: Thou hast made us a very strife unto our Neighbours, and our Enemies laugh us to scorn! The Vine which thine own right Hand had planted, Thou hast broken down her Hedge, and all they that go by, pluck off her Grapes! It is cut down, it is burnt with fire! The wilde Boar out of the Wood roots it up, and the wilde Beast out of the Field Devoureth it! Such are the sad * effects of Sin and War! Take heed of filling up the Measure of one, lest ye recal the other; and beware

* Fac ut sentiant mori.

† Infandum Regina jubes Removere Dolorum.

Psal. 55. 12.

Psalm 80.

* Fugere pudor verumque fidesque in quorum subiere loca, fraudeque dolique insidique, erunt & amarae scelerum habendi.

also

also the shifting off the *Execution* from the true Debtor (which was the vanity of later Times) putting our Sins off one upon another, some attributing all this to the *Pride* and *Luxury* of the Court; others to the *Avarice* and *Idleness* of the Clergy; others to the *Frauds* of the *Law*, and *City*; others to the *Ignorance* and *Irreligion* of the *Country*; when all had contributed to the *Conflagration* (*Court and Country, Church and City*!) nor could any wipe their Mouth but like the Harlot, *Pro. 30.* None could put his *Hand* in his *Bosome* without pulling it out *Leprous*! not any single one of these, but altogether made up the common * *Heap*, that Betrayed us into the Hands of *Desperate* and *Cruel* Men, whose *Ambition* looking at the *Crown*, and share of *Government*; and whose *Avarice*, at the *Spoiles* and *Revenues* of the *Church*; with both *Hands* of *subtlety* and *Power*, strook at all that stood in the way betwixt them and their *Designes*! breaking both the *staves* of *Beauty* and of *Bonds* (as the Prophet calls them) (*i.*) pulling down all the supports both of the *Church* and *state*, violating all *Laws* *Natural*, *Ecclesiastical*, and *Civil*! *Natural*, betraying nearest and dearest *Relations*, as void of natural *Affection*! *Ecclesiastical*, villifying and execrating their *Benedictors* (and their *Benefactors* also) branded in *Scripture* for a *People*, that are as they that strive with the *Priest*, *Hos. 4.* And for the *Political* Father, whom God strictly commands all to honour (as being his own *Constitution* and *Vicerent*) and that under pain of *Damnation* * *Rom. 13.* broaching principles of *Rebellion*, and all kinds of *Disobedience* against him! The same fiery *Spirit* acting in men of several *Perswasions*, yet speaking them all *Disciples* of *Ignatius Loyola*. And though like *Sampson's* *Foxes*, their *Heads* far asunder, yet tyed by the *Tayls*, they fire the *Fields* of *Christendome*! and for their merited *Denomina-*

Prov. 30. 20.

* *Hinc seditionis irruptionem, Factionem & schismata in Ecclesia.*

Zech. 11. 7.

* *Ἀρεογγοί*
Rom. 1. 13.

Hosca 4. 4.

Prov. 18. 15.

* *πῶσα*
ψυχή ἵππων
τασάντων ὁ
ἄνθρωπος
σήμενος
πρὸς τὴν
λογίαν
Rom. 13. 1.

I leave it to the Reader's Judgement, when
 we shall finde Calvin in the Head of them, who (among
 Modern Writers) is much like * *Origen* among the
 Ancient: (1.) where good and sound, none more
 Orthodox; and where bad, none more Erroneous! which makes
 some compare his Doctrines unto the Prophet *Jeremiah's* Figs, what
 were good of them were Exceeding good; but what
 were evil, were very evil, such as could not be eaten,
 they were so evil! So this * *Author* in the fourth
 Book of his *Institutions* spends his whole twentieth
 Chapter in laying sound Foundations, giving the strictest
 Rules and Reasons of Obedience unto Kings and Princes,
 both Active and Passive; and those no Causes or
 Pretences to be violated: Forasmuch as the *Magistrate*
 cannot be Resisted (saith he) but that God himself must
 be Resisted (saith he) but that God himself must be
 Resisted also, by whom Kings Reign, and Princes decree
 Judgement, and rather any thing to be suffered, than
 to forsake the way of his Commandments, these were
 excellent good Figs indeed: But the *Colloquintida* that
 spoils all the Broth is an expression following after-
 ward; Telling the People, that all which He had said
 before, He spake onely of Private Persons. But that
 if there were any Popular Magistrates (such as the
Ephori of Sparta, the *Tribunes* of Rome, the *Demarchi*
 of Athens) ordained for the Restraint of Kings and
 Supream Governours, it never was his meaning to
 include them in it: and such Power He doth suppose to
 be in the Three Estates of every Kingdome, when they
 are solemnly Assembled, whom he condemns as guilty
 of *perfidious Dissimulation*, and betrayers of the
 Peoples Liberties, whereof they are the proper and
 appointed Guardians (saith He) if they connive at
 Princes when they play the Tyrants, or wantonly
 insult over the Common People: and this very Plea,
 the Scots Commissioners made to Queen

*Ubi bonus
 Nemo meli-
 or, ubi ma-
 lus nemo
 pejor.*

*Jer. 24. 4.
 D. P. Heilim
 in his Stum-
 bling-block
 C. 1. S. 5.
 * Calvin's
 Institut.
 lib. 4. c. 20.*

*Quandoqui-
 dem Magi-
 stratus non
 potest resisti,
 quin simul
 Resistatur
 Deo. S. 23.
 Et quicquid
 potius per-
 peit, quam a
 veritate de-
 flectere. S.
 31.*

*Semper de
 privatis ho-
 minibus lo-
 quor; nam si
 sint Popula-
 res Magi-
 stratus ad
 moderandi
 Regum Li-
 bidinem:
 Constituti,
 ut res ordi-
 nes in su-
 gulis Regnis,
 &c. non ve-
 ro, &c.
 Calvin. lib.
 Instit. 4. c.
 20. S. 31. ubi
 vide plura.
 Hæc Theſis
 Mors in
 Olla.*

~~Queen Elizabeth~~ Queen Elizabeth, demanding a Reason of their proceedings against their Queen. These positions indeed are the *evil Figs* not to be tasted: this is the *venemous Herb*, that is *Death* in the *Pot*! This is the Gap through which *Rebellions* and *Seditions* have found so plausible a passage through the *Christian* world, to the *Detroning* of some *Kings* and *Princes*, and to the *Death* of others (which this day deplores!) Through this Gap broke in those dangerous *Positions*, that there is a *Mixture* in all *Governments*, and that the *three Estates* Conveened (by what Name soever called, in several *Nations*) are not *subordinate* to the *Prince*, but *Co-ordinate* with him; and have not onely a *Supplemental Power*, to supply what is *defective* in Him, but a *Coercive* also, to restrain his *Actions*; and a *Corrective* too, to call Him to an *Account* for them! and all upon this false *supposal*; That *Inferiour Magistrates* are ordained by *God*, and not appointed by the *King*. While the *Apostle* so clearly contracts all power ordained of *God*, to be in the *King* as *Supream*, and others onely as sent by him, 1 *Pet.* 2. What madness is it to leave the *Head*, and take *Rules* from the *Feet*? to neglect the *Sun*, and gaze at *Stars*, nay *Comets*?

How far these *Doctrines* of *Calvin* have been stretched by his *Followers*, (the *Scholars* out-running their *Master*, and sometimes *Contradicting* Him) we have *seen* and *felt* too plainly. * *Buchanan* tells us, that the chief *Power* is founded in the *People*, and that they may derive it where they please (the general *Cry* of our late *Pamphlets*, those *Females* of *sedition*) that the *Prince* is *greater* then single *Persons*, but *Less* then altogether, &c. † *Furius Brutus* is more impudent in this *Diminution*,

* *Populo jus est ut Imperium cui vult Deferat lib. de Jure Regn. apud Scot: & Populus Rege Frastantior, & major. Et audem potestatem habens in Regem, quam Rex in singulum. Rex major singulis minor universis. Et minor ad majorem in jus vocatur, &c. Ibidem. † Non proprietarius sanè, ne usu fructuarius Rex est Regni. Lib. vindicie contra Tyrannos.*

affirming

affirming that a *King* hath no *Propriety* either in his *Kingdome*, or *Revenues*, laying Him below the Condition of his meanest *Subject*!

And now we have discovered the *Root*, and know the *branches* of these prodigious *Maximes*, this Day will *Easily* condole the *Fruits* thereof, sad *Fruits* indeed of *Rapine*, *Blood*, and *Murther*! alas! alas! all these and other sable *Principles*, have (through our *Sins*, and *Heaven's* just Indignation) been reduced into *Practice* here among our selves! On the Stage of this *Kingdome* acting the blackest *Tragedy*, (and that upon a *Prince* of the whitest *Innocence*, next our blessed Saviour) that ever appeared on the Theatre of this world! The *Prologue* whereof began in the scurrilous *Libels*, which (like *Birds of Prey*) flew up and down the *Nation*; and like the *Flies of Egypt* came up even into *Kings Chambers*! the first *Act* may be said to have been that grand *Convention* of the long black *Parl.* (as some called it) which as it was the *Brat* of *Necessity* and *Partiality*, so was it the *Parent* of *Confusions* and sad *Revolutions*, who (by the Delusion of pretended *Modesty*) having fixt themselves into a perpetuity; with a piece of ingrateful *Logick* distinguished the *King's Authority* from His *Person*, so long putting asunder *those* that *God* had joyned, till They had destroyed both, and so at last *themselves*!

The second *Act* was presented in those Tart *Remonstrances* and *Invectives*, which were published against the *Government*, to *Imbitter* the *Nipples* of *Loyalty* (like a bad Nurse) to wean the *Subject* from *Obedience* and *Allegiance*: so far from the *Charity* of good *Theodosius*, (to cover the *Nakedness* of *spiritual*, or *Political Fathers*) that They not onely with *Cham* Denudate all *Infirmities*, but by *Misconstructions*, and *Suggestions*, multiply and aggravate the least *Peccadillos*. both of *Church* and *State*! So leading in the third *Act* of *Tumultuous Riots*,

* As in the
case of
Strafford
and Canter-
bury.

Bella per
Angliacos
plusquam
Civilia cam-
pos, &c.

† Bella geri
placuit nub-
los habitura
Triumphos !
Virgil.

Matth. 24. 6.
&c. Quo
quo scelesti
Ruitis ? aut
Cur Dexte-
ris apratur
Enses Con-
diti ?
Jdg. 21. 3.
2 Sam. 2. 14.

Riots and popular Extravagancies ! whereby the yoke of Justice being taken off the Neck, and the Bridle of *Laws* out of the mouth of that many-headed Beast, How did the *Vulgar Rage* ? and the People imagine a vain Thing ? like *Hosea's* untamed Heyser, and like *Davia's* Horse and Mule ? Forrage up and down both *City and Countrey* ! Driving away their peaceful *King*, hunting the *Lyon* with *Dogs*, and innocent *Lambs* with *Wolves* ! Gathering * *Hands* against the Loyal Nobles, and *Petitioning* for *Blood* and *Murther* ! And when they pull down the main pillars, they shew their Intentions touching the whole *Fabrick* ! No *Torrent* like the *Rabble* ! no *Inundation* to an incensed Multitude ! That Hand therefore that stilleth the *Raging* of the *Waves*, can onely *Calme* the *Madness* of the *People* : - for else 'twill soon break out into an open *Warre*, which was the fourth Act of this *Dismal Tragedy* ! and that the worst kinde of all Wars, the most *Unnatural*, and commonly a *Curse* of *God*, such *Midianitish* Wars, indeed called *Civil*, but most *Uncivil* War ! Wars capable of some *unhappy Victories*, but of no proper * *Triumphs* ! a War that kills, with *Griefs* as well as *Blowes* ! making us the sad *Fulfillings* of our *Saviour's* Prophecies, Matth. 24. *Brother* against *Brother*, *Father* against *Son*, &c. like *Joab* and *Abner's*, *Let the young men play before us* ! and tis a sad *Game* where *Playing* is *slaying* ! which side soever hath the better, both are the worse for it, and either *Conquest* deserves rather *Tears*, then *smiles* (as some *Artists* say the same lines serve the *Face* for both) if one side be *Ruin'd* in the *Civil War*, the other may lament with *Israel*, *How is it that there is this day one Tribe lacking in Israel* ? Jdg. 21. 3. Or if both parties with *Joab* and *Abner's* men, fall down together, 2 *Sam.* 2. a third party will dance in both their *Ashes*, while the whole Land *mourns*, like
sad

sad *Rebekah*, Gen. 27. *Why should I be deprived of you both in one day?* the Spoils of either Party (in such cases) challenging rather *Cries* then *Songs*! and *Wringing of Hands*, rather then *Ringings of Bells*! and especially the *Event* of our sad *Warres*, that is the *seizure* and *Martyrdom* of the best of *Princes* (the last and worst *Act* of this *Fatal Tragedy*!) 'Twas weightily spoken by this *Elegant King* Himself -- That there are but few steps between the *Prisons*, and the *Graves* of *Princes*! for the One of *His* (it seems) depended on the Other! poor *David* being hunted like a *Partridge*, flyes to *Achish* King of *Gath*, and there findes shelter from an *Enemy*; but this good *Prince* (in his Distress) flyes to his Native *Subjects*, and could finde no safety (though on a * *Stipulation of security*) but is sold back unto his bloody † *Enemies*, and yet without all *Regret*, save onely a Lament of *Modesty*, that He was set at an *higher Rate* (by his *Judasses*) then his *Lord* and *Saviour*! but as his own *Subjects* were his *Persecutors* (to his greater *Griefs*) so his own *Houses* were his *Prisons*! among which various *Scenes* of *Misery*, He is hurried up and down in *Scorn* and *Triumph*! like his great *Lord* and *Master* too (as 'twere) from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*! (the *Snow-ball* of his *Sorrows* still increasing by the *Motion*!) being denyed his desired *servants*, and deprived of all his Dear *Relations*! and yet supplied them all with pious *Contemplation*, Comforting his *Solitudes* with holy *Meditations* during his *Restraints*, Composing that incomparable Book Εἰκὼν Βασιλῆως, or *The Pourtraiture of His Sacred MAJESTY in His Solitudes and Sufferings*; which is indeed the best *Pourtraiture* of his Excellent Person, and wth will be a *Character* of his *Parts* and *Piety*, beyond all *Expressions* but his own; a *monument* of richer *Metal*, then all

Gen. 27. 45.

K. Charles in his Meditations. c. 28.

* See Dr. Heylin's view of the Reign of K. Charles the 1. p. 132, &c. † *Efferat, ignota, horrenda, Tremenda Cælo pariter ac Terris mala, Mens inusitata; vulnera & Cadem, & vagum Funus per Artus.* Sen. Traged. in Medea.

the Tombs of Brass or Marble; and an Epitaph beyond Inscriptions writ in Golden Letters, or Engraven with a Pen of Diamonds. I have heard of a Picture, of a fair Hand out of a Cloud, holding a large Golden Pen, writing worthy matters for Posterity; together with many smaller pens, writing inconsiderable things against it. Sure that suits well with This King's Golden Quill, drawing his Portraiture, and the many trivial Libellers scribbling against it; his serious Book, like the Bird of Wisdom, hooted at by a Flock of Pamphlets: But though all their Endeavours could not interrupt his Book from Living, yet they could its Author! by hurrying Him to their black * Tribunal. (an High

* Tribunal sublimati Sceleris! coram Proditoribus de Proditione, coram Tyrannis de Tyrannide, coram Parricidis Parricidii insimulatur. Rex omnium quotquot sol vidit uspiam sanctissimus, justissimus, & Clementissimus, &c.

Court perhaps, but not of Justice any more then Mercy) where they would fain unload their Sins upon Him (having few of his own) and therefore accuse him of Treason, before Traytors; of Tyranny, before Tyrants; and of Parricide, before Regicides! And that nothing might be wanting to their Prodigious wickedness; They pretend all this

the Accusation of the whole People of England (being but a pack of private Villains, and Assassins!) adding the Mockery of Justice (as Himself saith) to their Inhumanity; They Sentence Him, in an unprecedented way, to what Themselves deserved, (and met with some of Them afterwards) the Block and Scaffold! And through His Banqueting-House, forcing a way unto the Scaffold (as they used alwayes Killing Circumstances!) They hurried Him to the last Act of his Tragedy, which He performed with an unimitable Christian Fortitude, and having devoutly manifested Himself as well a true Son, as Father of the Church of England, He fell the Churches and the Peoples Martyr, the

O bone Celebrity populum! Qui
non potest subire in hoc scelerum
quodcumque aut foris in Regem
Judiciorum sustinet: vixit cum 2. p. 16

the meekest of Men, the best of Princes, the best of Christians: yielding that Royal Head to an Executioner, which had so much Excellence within it, and had before been Crown'd with so much outward Splendour.

And this was all their Sense of making him a great and glorious King: Changing his fading and painful Crown of Thorns, which they had placed on him! against their Wills, into an immarcescible Crown of Glory.

And when they had made us thus unhappy and miserable (a Barbarity beyond Jewes and Turks) they would not allow us the Comforts of our Sorrows, nor suffer us to Embalm with Tears the joint Funerals of our *Prince & Country, Learning and Religion, Church and State, which all here fell together! enough to make some sad Hearts almost distrust a Providence, but that good Josiah was taken in their pits, the breath of our Nostrils, the Anointed of the Lord, of whom we said, under his shadow we shall live among the Heathen, Lam. 4.

Nor need I add here the sad Consequents of all this (as the present Age hath felt them, so wise Posterity will easily conceive them) You know so soon as Christ was Crucified, the Souldiers cast Lots upon his Garment: and here so soon as they had murdered Monarchy, you know what Havock strait was made of all things; what sharing and dividing the Offices

1.
*Cur Mundus militet sub vana Gloria,
Cujus prosperitas est Transitoria?
Tam cito labitur Ejus Potentia,
Quam vasa Figuli, quæ sunt fragiles.*

2.
*Dic ubi Solomon olim tam Nobilis?
Vel ubi Sampson dux invincibilis?
Vel pulcher Absalon vultu mirabilis?
Vel dulcis Jonathan multrum amabilis?*

3.
*Quo Cæsar abiit Celsus Imperio?
Vel Dives Epulo totus in Prandio?
Dic ubi Tullius Clarus Eloquio?
Vel Aristoteles summus ingenio?*

4.
*Tot Clari proceres, tot Rerum Spatia,
Tot ora Præsulum, tot Regna fortia,
Tot Mundi Principes, tanta potentia,
In istu oculi clauduntur omnia!*

5.
*Quæ breve Festum est hæc Mundi Gloria?
Ut umbra hominis sunt Ejus Gaudia,
Quæ semper subtrahit æterna præmia;
In istu Oculi clauduntur omnia.*

*Versiculos hosce scripsit Jacoponus vir
Festivæ sanctitatis præditus. Vide
Drexel. prodrom. p. 116.*

* Ut suspiria etiam subscriberentur, as Tacitus affirms of the Times of Domitian, that mens very sighs were Registered, and kept upon Account to their undoing.

Lam. 4. 20.

Δευδς π-
σεως πᾶς
Ἰησὺς Χρ-
στὸς ἔπαι.

and Revenues both of *Crown* and *Church*! fulfilling the *Greek Proverb*, That when the *Oake* is felled every one will be gathering wood; yet when this *Cedar* fell, many gathered *sticks* but to fire their own *Nests* and young ones!

But 'tis a Remarkable *Argument* of his Total *Innocence*, that all Parties endeavoured so like *Pilate* to wash their *Hands* of his *Blood*, even *Those* also that had washed them in it! the *Independents* alleging that they had onely done *Justice* on his *Person*, but that the *King* had been *Murthered* long before by the *Presbyterians* (that carryed all before them, till they were cheated of their prey) when they deprived Him of his *Crown*, his *Sword*, and *Scepter*. His *Crown*, when they stripped him of those *Prerogatives*, which placed him in a *Throne* of *Eminence* above his *People*! of his *Scepter*, in divesting him of the *Power* of *Calling & Dissolving Parliam.* and of his *Negative Voice*, in making *Laws* *Convenient* for his *Kingdoms*: And finally of his *sword*, by wresting the *Militia* out of His *Hands*, by which He was disabled to *Protect* either *Himself* or *subjects*! and so by consequence, that they had deprived him of his natural *Liberty*, as a *Man*! of the *society* of his *Wife*, as he was an *Husband*! of the *Converse* and *Education* of his *Children*, as a *Father*! of the *Attendance* of his *Servants*, as a *Master*! and in a word, of all the *Comforts*, that might make *Life* valued for a *Blessing*! So that there was nothing left for *These* to do, but to put an end to *Those* Calamities, into which this * *Man of sorrows* had been plunged, by men of those *Principles* forequoted, and the practices flowing from them! But since † late *Entrance* into the *Vineyard*, is not out of *Capacity* of *Receiving* the *Penny*; I wish that their *Repentance*, who returned at length to the *Rescue* of *Monarchy*, (though too late to relieve this best of *Monarchs*) may find at least the

See Dr.
Heylin's
view of the
Life and
Reign of
Charles.

* Ut Chris-
tus sic Ca-
rolus vir do-
lorum.

Isa. 53.

† Serò præ-
stat quam
nunquam.

the Mercy of an Act of Oblivion, both with God and Man.

And now give me leave to shut up all this Tragedy with a short Epilogue : This Glorious King was the Darling of * Heaven, the Delight of Mankind, more then *Vespasian*, the Disdain onely of Vice and *Baseness* ! the Exactest Picture of our blessed Saviour's Life and Death, that e're was drawn by any Chronicle ; and pointed out so by that casual Lesson, read the very morning of his sufferings ! *Matth.* 27. And it may be said of Him, as of good *Hezekiah*, 2 Kings 18. He trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah, nor any that were before him.

I shall close all, as † *Tacitus* doth the Life of *Agriкола* (a right noble Roman) changing but the Names. Whatsoever we have loved in * *Charles* the Good, whatsoever we have admired, still lives in the mindes of all good men, and shall remain so in the Register of Fame, and the Succession of all Ages.

in *Eternitate Temporum*, *Fama Rerum*. * *Multis ille bonis*

* *Celo maturus Nobis ad vindictā creptus.*

2 King. 18.
5.
*Vix Dedit,
vix dabit
etās Parem.*

† *Quicquid
ex Carolo
amavimus,
quicquid
mirati sumus,
manet
mansurum-
que est in
Animis
Hominum.*

dit, *Nulli febilior quam mihi.* Hor. l. 1. Od. 2.

P O E M XXXVIII. } On the 30th of }
January. }

THIS gloomy Day on our Devotion Calls,
To solemnize th' untimely Funerals
Of our great good *Josiah* ; oh that we
Were each of us a melting *Jeremy* !
To pay the Tribute of our Head and Eyes,
(As we did Sins) unto his Obsequies !
For *Muses* that can Mourn as well as Sing,
Here's *Theam* enough, in the vast suffering

OF CHARLES the First! for ne're was Potentate
 Of higher *Vertue*, or of harder *Fate*!
 His *Graces* and the *Malice* of his *Foes*
 Compos'd our *Loss*, and aggravated *Woes*!
 Three such *Superlatives*, as to rehearse,
 Each rather claims a *Volume*, then a *Verse*:
 Yet may we gaze at what we cannot reach,
Hercules Foot doth his *Dimensions* teach,
 Sprung from a Race of *Kings*, whose Royal Height
 Did both the *Roses* and the *Crowns* Unite:
 A *Star* that in the *North* arose, where He
 Christned the Land of his *Nativity*;
 With outward *Symmetry* exactly blest,
 A *Mansion* fit for so Divine a *Guest*;
 So rare a *Soul*. And as no *Galba* He
 With handsome *Minde* Hous'd in *Deformity*:
 Soneither like an *Absolom* he shin'd
 With *Lovely Body*, and deformed *Minde*.
 But here the *Case* did so the *Gem* infold,
 As *Silver Pictures* shrowding *Fruits of Gold*.
 And in this *Sweet* and *Amiable Cell*,
 The *Graces* and the *Muses* gladly dwell;
 His *Vertues* were *Congenit*, and what *Art*
 Can scarce teach others, *Native* to his Heart.
 Fair *Fruit* he was, and Ripe so *Early* grown,
 That He did rather drop into a *Throne*
 Than *Climbe* unto't, so *Prudent* in the Things
 That suit the *wisest*, and the *best* of *Kings*:
 Well-Read in *Nature*, *Arts*, and *Arms*, and *Men*,
 Judicious both at *Pencil*, and the *Pen*:
 An able *Faith's Defender*, whose *Dispute*
 Could, or by *Tongue* or *Hand*, her *Foes* Confute:
 So skill'd in *Musick*, that He bore his Part
 With *Sions Orpheus*, and with *David's Heart*.
 But if His *Pourtraiture* you'd Rightly view,
 Look upon That which his own *Pencil* drew.
 His *serious Book*, whereof each *solid Line*
 Speaks Him (at once) a *King*, and a *Divine*;

A Piece of such unimitable Skill,
As none could, but his own Try'd-Brain, Distill:
Which while his Foes (*Egyptian Midwives*) strive
To stifle in the Birth, make more to Thrive,
That into all parts of the world 'tis flown,
Speaking more Tongues than by most Authors known.
An Intellect of such a vast Command,
As reach'd the spheres, and grasp'd both Sea and Land:
Here Dove and Serpent kiss'd, as if they meant
To witness Him both Wise and Innocent.

His Justice such, that you might tempt the Sun
From his *Ecliptick*, sooner then He won
From the least point of't, yet all Temper'd so,
That Mercy waits upon't, where 'ere it go,
With such Acuteness as distinguish can
Between the Malefactor, and the Man;
All his Judicial Censures so exprest,
As from a Judges Brow, a Father's Breast:
He liv'd an *Aristides*, and once dead
Unto the Heav'ns soon sad *Astrea* fled!
And if an Emblem may His Grace designe,
Like Sol in *Libra*, did his Justice shine,

How did his Temperance (of all kinds) excell?
Let *Chronicles* go finde a Parallel
Of any Prince, nay any meaner Wight,
Whom Health and Plenty tempted to Delight.
His Palate was no fond Depopulator
Of the kinde Elements, Aire, Earth and Water.
His Meats and Drinks were sober, and not nice,
To cherish Nature, and not kindle Vice.
No Planetary Beauty could surprize
His wounded Liver, through his wandring Eyes;
No Pearl in one of them (as David's pair)
Nor't other Bloud-shot, but here both were fair;
Nor like that Roman (to prevent his Flames)
Did He command to take away the Dames;
But He could view the Brightest without stray,
To praise the Potter, not abuse the Clay.

And as he was a peaceful Prince; and meek
To Nobler spirits, so was he not to seek
For Courage to Chastise the bold and rude
With Magnanimity and Fortitude.

His Foes did finde how neer he was Ally'd
To Cœur de Lyon, when his Metal try'd;
And had the Hearts of all been stout as His,
He ne're had fell, *Rebellions Sacrifice!*

Thus somewhat of his Nature you behold,

But 'twas the Altar sanctifi'd the Gold,

Religion the Diana was, which He

Cry'd up, above all Principality:

And Theodosius like disdain'd a Crown

Rather then yield the Church be troden down!

That (indeed) neerer laid unto his Breast,

Then Crowns and Scepters, Life and all the rest;

Active and Passive Graces so contend,

Which should most Saint his Life, or Crown his End.

Faith, Meekness, Hope, and Patience, with Divine

Love, and self-Resignation make Him shine

Like the bright Scene of souls, with various Lights

Of the first Magnitude, and Clearest heights

Yet all this Circle of united Grace

Cannot secure Him from the Gorgon-Face

Of vulgar Hatred (Candid Majesty

Disdaining sordid Popularity,

Which takes the Many) common Envy's made

Vertues Companion, Honour's fatal shade!

Since then his Life was by a just Account,

The Practice of Christ's Doctrine in the Mount;

How kinde and witty Malice? to afford

A Death of some Proportion to his Lord?

For which the English-Sanodrim contrive,

That He should neither longer Reigne, nor live!

And to that end our Rabble also cry'd

Away with Him; let him be Crucifi'd!

I, first with dirty Tumults do they chase

His Princely Person from his peaceful Place;

And

And then through all his Coasts, the very same
 Like *Davia's Partridge* hunt their *Royal-Game* !
 Ne're giving over their *seditions Sin*,
 Until the *As's* had got the *Lyon's skin* !
 Until the fruitful *Olive's* tearing down,
 Advanc'd the *angry Bramble* to the *Crown* !
 Whereby all *Laws* and *Liberties* were torn,
 And the whole *Land* did in *Combustions* burn !
 Nor was a *Judas* wanting to them, nay
 Many *He* had, could with a *Kiss* betray !
 Yet at his *Apprehension* too, they found
Majestick valour, many struck to *ground* !
 A *Sword* was drawn too in that *Garden*, where
Death whisper'd many a *Malchus* in the *Ear* !
 Nor without *Healing Tenders*, *sold* and *bought*
 He likewise was, and in their *Engines* caught,
 Is *barried* up and down, and after all
 In *Bonds* transported to the *Judgement-Hall* !
 Where *Mockery* of *Justice* pieceth out
 The *Real Tyrannyes* of *Rebel-Rout* !
 There sate *Ambition*, *Sacrilege*, and *Pride*,
 Usurped *Power* and *Treason*, by their side
Envy and *Avarice*, and *bloody Zeal*,
 Laying the *Foundation* of their *Common-weal* !
 While at the *Barr*, stood *Innocence* and *Grace*,
Humility with a *Majestick Face* !
 The *Lamb* before the *Wolves* ! design'd to *dye* !
 Nor by these *Shearers* suffer'd to *Reply* !
 Like his great *Master*, spit upon, accus'd,
 'Cause *Church* and *State* to *Render*, he refus'd !
 Charging upon their *King* those *Crimes*, were known
 By visible *desert*, to be their own !
 His *Palace* made his *Prison*, and his *Court*
 The *Scene* now of his *Passion*, and their *Sport* :
 His *Cane*, his *Reeden-Scepter* ; *Griefs* and *Cares*
 (Not for Himself) the *Crown* of *thorns* He wears !
 Proud *Rhadamanthus* there in *Scarlet-hue*,
 Passing on *Charles* what was to *Bradshaw* due.

An ugly Sentence, which (with trebled hate)
 They Execute upon Him, at his Gate,
 Hailing him too (with Cap and Kne) They mock,
 Guarding as to a Throne, when to the Block,
 These bitter Circumstances surely were
 To Parallel the Gall and Vineger !

While He for Their Forgiveness pours out Prayers,
 And Legacies the Charity to's Heirs :
 Pilate would fain have wash'd away the Blood,
 But these worse Jewes bath in his Crimson Floud !
 Blood-thirsty Tygers, could no stream suffice
 To Quench your Hells ; but this great Sacrifice !
 Cisterns of Loyalty had deeply bled ,
 And will you now Dam up the Fountain Head !
 Cruel Pblebotomy ! at once to drein
 The Median, and the rich Basilick Vein !
 This Butch'ry was such, as when by Cain
 A fourth part of the Universe was slain !
 That Roman Monsters with, we Acted see,
 Three Kingdoms Necks feeling the Ax in Thee !
 The Church and State, Laws and Religion, all
 Lie crush'd and gasping in great Charles his Fall !
 November's Plots ill brew'd, are broach'd in worse,
 And January now compleats the Curse !
 At whose Return may Sables cloud the Sky,
 And Tears (not Beams) distill from Phæbus Eye !
 But oh my Heart, or thine (by this) doth ake
 At these sad Thoughts ! then thus the Total take ;
 The Life and Death, and Book of Charles may be
 The Church of England's best Apology.
 But swell'd with Griefs my Muse doth Faint, and here
 Struck dumb, needs Pause until another year.

P R A Y E R

PRAYER XXXVIII. { On the 30. h }
 { of January. }

O H Almighty God, Almighty in thy Justice, as well as in thy Mercy, and (as this Day) Almighty, not for us, but against us ! We lye prostrate at thy Foot and Footstool ; and our Soul cleaveth unto the Dust ! thine Arrows stick fast in us (O God) and thou hast smitten us into the Place of Dragons ! We lie this Day groveling under the Burthen of thine heavy Indignation, and the Merit of our Unrepented Sins ! Which alas, hath drawn upon us all the miseries of a Civil and Unnatural Warre ! and Armed us one against another with implacable and deadly hatred ! so that all Law and Duty, Decency and Order, being turned into Blood and Violence ; we are become like the poor wounded Traveller (that fell among Thieves betwixt Jerusalem and Jericho) Left wounded in our Head and Vitals, and more then half dead ! Be Thou (oh Christ) our good Samaritan : For all others either stand still, helpless looking upon our Troubles, or else pass by wagging their scornful Heads ! While the Heathen are come into thine Inheritance, Thy Holy Temple (O God) have they defiled, and made our Jerusalem an heap of stones ! The dead Bodies of Thy Servants have they given to be meat for the Fowls of the Aire, and the Flesh of thy Saints to the Beasts of the Field ! While (in a double reproach) thine and our Enemies say, Where is now their God ? We do not expostulate with thy Providence (O Lord) Why standest Thou so far off (in such sad Exigents) and hidest Thy self in the needful time of trouble ? We acknowledge that our sins were grown universal, our National Measure filled up, so that thy Justice could not spare ! our Princes and our Nobles, our Priests and People, all full of Provocations ! whose

67

Cry, like Sodome, knocking at Heaven Gates for Vengeance, hath given us all up into the Hands of Cruel and Blood-thirsty Men! Who like those wicked Husbandmen, have abused Thy servants, beating some of them, and killing others. I, killing Him Whom Thou sentest to be revered among us, that the Inheritance might be Theirs, and by sad Consequence, all the Lamentations ours! The Crown is fallen from our head, woe be to us, that we have sinned! our Inheritance is turned to strangers, and our houses to aliens! Servants have ruled over us, and there is none that delivereth us out of their hand! The Elders have ceased from the Gates, and the young men from their musick! The joy of our heart is ceased, and our dance is turned into mourning, because of the mountain of Sion, which is desolate! the Foxes walk in it! Remember (O Lord) what is come upon us, consider and behold our reproach! turn thou us unto thee (O Lord) and we shall be turned; Renew our Dayes as of old.

However we bless Thine Infinite Mercy, for that it shined even in this darkest Cloud of Judgement! That although (for a punishment of Sin) Thou sufferedst our good Josiah to fall into their Pits, and as upon this Day, our King to fall into their bloody Hands! Yet diddest Thou wonderfully support Him in his Sufferings, and in, and through all his Agonies, of Banishment, Imprisonment, Ignominies, and Death! Causing Him to sing thy Praises (like Thy three Children, in the furnace of His Fiery Trial) and like thy Champion Sampson, to wound more of his Enemies (by his conquering Patience) at His Death, then in His Life: By thy Holy Spirit and Example (blessed Jesu) so fortifying his Faith and Patience, his Charity and Perseverance, as at once Melted and Astonished his steely Enemies, and expressed Him more then Conquerour. And if thou sha't be pleased also to give us but the Grace of Imitation,

tion, to become Followers of His Vertues, as he was of Thine; when our Extremities and Tryal-Dayes shall come, to put on the like stediness and Holy Resignation; then shall all these and other temporal Losses prove happily our Spiritual Advantages, and our eternal Consolations.

Meantime we have all cause enough to contemplate the Fallacies and Emptiness of these Lower Vanities, where neither Greatness nor Goodness (we see) can Priviledge any from Violence and fatal Accidents, no more then from a natural Death! and therefore to place all our Confidence in Thee, and not in any Earthly Succours; not in any Child of Man, no not in Princes, whose breath is in their Nostrils, and so soon out of them! how should we seek the things that are above? above the Changes of this fickle Element! to which end, Teach us so to number our dayes (O Lord) that we may apply our hearts to wisdom; even to that spiritual wisdom, Denying ungodliness and worldly lusts, that we may live righteously, soberly, and godly in this present world: and when Thou makest Inquisition for blood, Lord, lay not this sin to the charge of this Nation, which was shed by so small and vile a party thereof.

Finally, we magnifie that Mercy which Thou rememberedst in the midst of Judgement, that Thou sparedst us a Remnant, and didst not cut off both Root and Branches in one Day; for raising up many good Obadiah's to feed and hide thy faithful Prophets, and for the many thousands in Israel (that never had bowed their knees to the Baal of those Times) which Thou shelteredst under Thy wings of Providence; but especially for preserving the Branches of this Royal Stock, until the Tyranny was over-past, until the Time came that Thou didst return the Heir, and overturn his Enemies, and the Crown (being His Right) Thou didst give it Him, and settle it upon Him;

Him; where may it long, and long be established, to the Advancement of the Church Militant, and increase of the Triumphant. Amen, Amen.

{ The COLLECT. }

Blessed Lord, in whose sight the death of thy Saints is precious; we magnifie thy Name for that abundant Grace bestowed on our late Martyr'd Sovereign; by which He was enabled so chearfully to follow the steps of His blessed Master and Saviour, in a constant meek suffering of all barbarous Indignities, and at last resisting unto blood; and even then according to the same Pattern, praying for his Murders. Let his memory, O Lord, be ever blessed among us, that we may follow the Example of his Patience and Charity: and grant, that this our Land may be freed from the vengeance of his blood, and thy Mercy glorified in the forgiveness of our Sins: and all for Jesus Christ his sake. Amen.

Epistle.
1 Pet. 2.
13.

Gospel.
Matth. 21.
v. 23.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalms
proper.
20, 21. &
85, 118.

UPON

The 29th of May, or Re-
stauration of K. CHARLS
the Second.

Leff.

1. 2 Sam.

19. v. 9.

2. Rom. 13.

This is a day of good Tydings. 2 Kings. 7. 9.



*And he brought forth the Kings son, &
put the Crowne upon him, and gave him
the testimony, and they made him King,
and anointed him, and they clapt their
hands, & said, God save King. 2 K: 11. 12.*

DISQUISITION XXXIX.

'T Is storied of ~~X~~Genebrard, one of the Vandal
Kings, that being in a Distress, He wrote
to a Friend to send Him these Three things, scil. a

Sponge,

* Gilmor sabrahami but holori
Chronologia —

Sponge, a *Loaf* of Bread, and an *Harpe*: a *Sponge* to Dry his Eyes, a *Loaf* of Bread to feed Him, and an *Harp* to chear his *Heart* withal: and all these three, (now after our Distress) This auspicious Day brings us from the Hand of *Mercy*; as first the *sponge*, in the *Generality* of *Deliverance*, wiping all the sad Eyes of the *Nation*, nay of all three Nations; Secondly, the *Loaf* is presented in the *Festival* of *Commemoration*: and Thirdly, the *Harp* is heard in the double *Joy* and *Gratitude*, not onely for the *Evasion* of the late *Miseries*, but also for the happy *Birth* and *Restauration* of our *Gracious Sovereign*, *CHARLES* the Second. — Thus *Satan* and His can never be so watchful unto *Mischief*, (though he be that *Dragon*, *Revel. 12.*) as God is to *Protection*, being that *Eagle*, *Exod. 19.* altogether as *vigilant*, bearing up his young ones on his wings, interposing his Own self, between Them and their Dangers. I confess, Mix'd and Checquered (as *Jacob's Flock*) is the *State* and *Condition* of *Christ's Church* here on *Earth*, (*Militant* is her Name, and the *Cross* her *Cognizance*) not as above, Crowned with *Stars*, and Roab'd with *Glory*, (that's her *Sabbath-Dayes Apparrel*) but here Below She goes drest in her *Dyed Garments*, her *Seam-rent Habit*, her *Party-coloured Coat*! These are her working-Cloths in this world (which is but *God's House of Correction* to Her) and yet, how like the *sun*, me thinks, breaking through a *Cloud*, shines this fairest of ten thousand? View well her *Pourtraiture*, and tell me, whether She be not shadowed of a *Celestial Beauty*? *Cant. 5.* Complexion'd like her *Heavenly Husband*, *Sanguine-Complexion'd*, *White* and *Ruddy*, &c. (i.) *Ruddy* in her *shame*, in her *Suffering*, in her *Persecution*! but *White* in her *Innocence*, in her *Patience*, in her *Deliverance*. And though hitherto we have seen Her but in her

Black

Rev. 12.
Exod. 19.

Candida &
rubicunda.
Cant. 5. 10.

Blacks and Sorrows ; yet this Day will present her, like the *King's Daughter*, (nay like the *King* himself) all *Glorious* in her Apparrel : though She be so far like *Rachel*, as oft mourning for her Children, yet in this unlike her, that she can be comforted, and is delivered. What if somewhat like the *Moon*, in her spots, her restless *Motion*, and in *constant Changes* ; yet in this unlike her, that though sometimes obscured, she is never totally *Eclipsed*. The *Church* is that same little *City*, Eccles. 9. which a great King besieged, (i.) the Prince of the Aire with all his *Powers of Darknes*, but the poor *wise man*, (i.) *Christ* by his humane Poverty and *divine* Wisdome, delivered that *City*, (i.) *Nation, Church, or Soul* ; and deserves therefore to be remembred. The *Church* is that same *Fruitful Vine*, Ps. 80. which the *Beast* out of the *Wood* and wilde *Beast* out of the *Forrest*, (i.) *Hell* and *Antichrist*, *Satan* and his *Agents*, incessantly do *Root* at, but never can *Root* up ; for the same *Right Hand* that planted it, doth ever *Hedge* and fence it from *Destruction*. The *Church* of *Christ* is that *Bed of spices*, Cant. 5. which is indeed often bruised with the *Iron Rod*, but thereby still becomes more *fragrant* in the *Nostrils* of her Well-beloved. She is that same firme *Building* in the *Gospel*, Matth. 7. on which the *Storms* of *Malice*, and showers of *Blood* descend ! yet Founded on a *Rock* (that *Stone* which the *Builders* refused) it stands inviolable. Lastly, the *Church* is that same *Teeming Woman*, Rev. 12. which the great *Dragon* opposeth with a *Floud* of *Earthly Powers* ; but She is cloathed with the *Sun* of *Righteousness*, and the *Moon* of all *Change* far below Her : though she is like the *Flaming Bush*, yet God being in the *Fire*, never to be consumed to *Ashes*. No *Elements* can Injure Her, being guarded with those faithful *Promises* (both as to *Provision*) Isa. 46. *Kings* shall be

Eccles. 9. 14.

Psal. 80. 14.

Cant. 5. 13.

Matth. 7.

Revel. 12.

Isa. 46. 23.

Isa. 43. 2.

thy Nursing Fathers, and Queens thy Nursing Mothers; and as to Protection, *Isa. 43.* 'When Thou passest through the Waters, I will be with Thee, and through the Rivers, they shall not overflow Thee; when Thou walkest through the Fire, Thou shalt not be burnt, neither shall the Flame kindle upon Thee; for I am the Lord thy God, the holy one of *Israel*, thy Saviour.

Exod. 14.

* *Aliis vebiculum, aliis sepulchrum, Mare Rubrum.*
S. August.

And to adde Instances to Types and Promises, we comfortably remember, how *Pharaoh* and his angry Army met with a wet * *Sepulcher*, where *Israel* had a dry passage: So that they might better have exclaimed, Were there no Graves in *Egypt*? *Gebal*, *Ammon*, and *Amalek*, *Sifera*, *Haman*, *Antiochus*, and others of her Enemies fell all on their deserved Fates! and for those Persecutors of the Primitive Church, scarce any one of them made a Peaceful end. *Nero* became his own Executioner, after he had been his Mothers! *Domitian* slain by his own Children, by his Wifes Instigation! *Trajan* and *Adrian* vexed with the Treacheries of the Jewes! *Decius* slain by the *Goths*! *Valerian*, Captive to the *Persian*, shuts up his Dayes in Slavery! *Diocletian* vexed with a sore Disease, changeth his Empire for an obscure Life! *Maxentius*, *Maximinus*, and *Licinius*, were all subdued by *Constantine*! and *Julian* the Apostate (his Death's notorious) being wounded in Battel with the *Persians*, he threw up a handfull of his Blood into the Aire—spending his last Breath in Blasphemy; Thou * *Gallilean* now hast overcome me! So true is that Observable, † *None ever escaped Heaven's Indignation, that had ill will to Sion.* As the Church never wanted Persecutors, so never a Deliverer, a Deliverer more Potent then her Adversaries can be malicious! You know, He raised up *Moses* a Deliverer from her first Bondage under *Pharaoh*; *Joshua* from her next Perils of
she

Alsted. lib.
Chron. Per-
secut.

* *Vicisti Gallilae!* Euseb. E. H. vide vit.
Constant.
† *Nullus Ecclesie Persecutor manserit impunitus.*
Alsted, ur
supra.

Upon the 29th. of May.

587

the Canaanites; Gideon, Sampson, Ebed, David, from
succeeding Enemies; Cyrus (made a Shepherd of a
Wolf) to bring the Flock of Israel from their Babylo-
nian Captivity; and Constantine the Great from her
Primitive Tyranny. Thus still had the Church God's
Rod and Staff to Comfort her, not more encompassed
with Sorrows, then with songs of Deliverance.

As this Day draws the Line down to our pre-
sent Gratitude. — Oh the depth of Di-
vine Counsels! O the Abyss of Mercy! that when
England was not onely void of Help, but altoge-
ther destitute of outward Hope, of any seasonable
Relief or Succour; like a poor shattered Vessel torn
with Enemies, and tols'd with tempests! behold,
an Armè (as twere) stretched out from Heaven
Rescued her on a sodain, and steered Her into an
Harbour of Tranquillity, and that without the Lot
of Jonah falling on the Head of any one. *Adomi-
no factum est*, This was the Lords doing, and
wonderful in our Eyes. God was seen in the
Mount, and (what's more wonderful) God was
seen in the Monk; a Monk not of the Romish Facki-
on, but of a true Noble Extraction — a right Be-
nedit, a blessed Monk indeed, the Tutelar George
of this Enfranchiz'd Island, whose Valour and
Prudence Conducted us out of the Wilderness of
Confusion, without Leading us through the Red
Sea at all. Brass and Marble are not enough lasting
for the memory of this blest Instrument of such an
unexpected Mercy. But He, He that stilleth
Windes and Waves, He that scattereth the Clouds
(those Magazines of his Artillery) He 'twas Re-
duc'd the cheering Sun among us, and, to our Joy
and Wonder, brought back our long'd for Sove-
raign, Charles the Second, as the revived Pha-
nix, out of the Ashes of that Crowned Martyr.
And though I am no Herauld, give me leave to
blazon somewhat of this Charlemain's Extraction,

Did's and
unpawns.

Psal. 118.

*Visus est
Deus in
Monte, &
quo magis
miremi-
ni, Deus
in Monacho,
in Monacho
Benedicto.
Dr. Dove in
Oratione
Cantabr.*

* Inauguration
Serm. of
Roger Tur-
ner, P. 19.

*Quem Deus
Tutatus est,
& quasi in
volâ manus
abscondidit.*

* *Dum Rex Paulinas accessit gratia
ad Aras,
Emicuit medio Lucida stella Die.*

* *Tum quasi
spondente
Celo, Patris
Eclipsin non
obstituram
Splendori
Filii, R.
Love ut
supra.*

and to minde you that He is the Grand-childe unto *James the Learned*, and to *Henry the Great*; that he is the *Hundred and tenth King of Scotland*, (if *Some reckon right*) Derived from above twenty *Kings of England*, besides those before the *Conquest*, and generally allyed to all the *Crowned Heads of Christendome*; yet besides, such a Person, as might Deserve the *Crown by Merit*, did it not descend so on Him: and this sure smoothes my Readers Brow (if Loyal) and makes Him on with a fresh *Patience*, or rather a fresh *Expectation*. — For sure, if ever any *Prince* was miraculously *Preserved* on Earth, and given from *Heaven* to a People, Ours was He, This Day. And no less was portended by that happy *Omen* at his *Birth*, that new * *Star*

attending it; and, while his pious *Father* was powring out his *Prayers* for the *Blessing*, shining at Noon-Day:

This golden *Tongue* of *Heaven* thereby telling the world, what a future lustre He should adde unto the *Darkness* of these *Northern* *Climates*; and the *Sun* suffering an *Eclipse* the next day following, while this *Star* spread his *Beams*, the *Heavens* did as it were then promise us, that the *Eclipse* of the *Father*, should not interrupt the future *Splendor* of the * *Son*. But to pass by many things, very many (not at all writing as *Historian*) yet this I cannot as *Divine*, the peculiar *Guidance* of the *Holy Spirit* over Him, in his unalterable firmness to the *Protestant Religion*, under so many strong *Solicitations*, (the least of which had been enough to have shaken a boasting Pharisee Ancient or Modern) that neither the seasonable *Kindness* of those of a contrary *Profession*, nor the scandalous *Unkindness* of those of his own *Perseverance*, could any whit startle Him from his holy *Resolution*; like the *River Arctusa*, retaining its

OWN

Upon the 29th. of May.

589

own Freshness, though running through Seas of brackish Waters.

He was an happy *Proficient* in the School of *Affliction*, which taught many solid *Vertues* to his tender years, (*bearing the YoaK in his Youth*) as *Prudence*, *Justice*, *Fortitude*, and *Temperance*; which also by a kinde of *Hereditary right*, he so derived from his *Glorious Father*, that we may henceforth call these the *Royal Graces*, and not so much the *Cardinal*, as the *Caroline Vertues*. Lam. 3. 27.

But when we Reflect upon his *Patience* (during so many, so great, and so long *Troubles*) his *invincible Patience*, and *diffused Charity* (*Paternal Graces* both) *Charity* towards *Enemies* of deepest *Dye*! He appears to all grateful *Natures* the very *Miracle of Clemency*. And now all these together, me-thinks, so *Breath Christ* in him, and an *Evangelick Temper*, that I cannot but *Congratulate* these happy *Islands*, (*Oh Islands truly Fortunate!*) or rather *blessed* under such a *Prince*, whose *Life* and *Government* is such a *Rule* and *Pattern* both of *Christian Graces*, that even by this *Title* also (besides other) He deserves the *Royal style of France*, as being undoubtedly the most *Christian King*. —

*Magna
Britannia
& Hibernia,
Ob Insulas
vere Fortu-
natas!*

And therefore do we This Day heartily *Congratulate* the whole *English Nation* (the *Nations* of *Great Britain* and *Ireland*) touching their *Felicities* in *Charles the Second*: we *Congratulate* the *Common-wealth*, in His *Restoring* of her *Laws*, and *Peace*, and *Safety*: we *Congratulate* the *Church*, in His *restoring* of her *Piety*, *Patrimony*, and *Honour*: we *Congratulate* the *Universities*, in His *Restoring* of their *Arts* and *Sciences*, *Learning* and *Encouragements*: we *Congratulate* the *City*, in His *Restoring* her *Commerce* and *Trassick*: we *Congratulate* them all together, as, under *God*, secured and protected by his *Crown* and *Scepter*.

'Tis storied of some *Inhabitants* near the *Pole*

Q 93

(where

Procopius
Histor.

Psal. 47. 1.

2 Ki. 11. 12.
Psal. 110. Vi-
vat Rex (1.)
sit felix, &
cedant om-
nia felici-
ter, &c.
Chaldee Pa-
raphrast.

* Benedic-
tur Deus,
Vivat Rex,
Regnet Ca-
rolus, &c.
De nostris
Annis, Ti-
bi Jupiter
augeat an-
nos.

† Omnes u-
nius Spiritu
vivere.
Quintus
Curtius.

where Night some time of the year lasts for several Moneths) now at the end of that long Night, the Natives get upon their highest Mountains, striving to have the first view of that same Friend of Life, the long expected Sun; which so soon as they perceive Arising, They Clap their Hands, Adorn Themselves, welcome their long'd-for Object with loud Acclamations, and with mutual Joy, Congratulate each other, with Feasting and Embraces. And can we now do less, at this Appearing of our British Sun, Charles the Second, in our Northern Horizon, after so long a Night of horrid Rebellion and Confusion? Sure our Breasts are too narrow to contain our Joys, and therefore, like Jordan, let them overflow the Banks, like Israels, Let them break out at our Fingers ends -- Ob clap your Hands all you People, Psalm. 47. and run over at our Mouths too, Sing loud unto the Lord with a joyful voice: Sure the Mercy is not inferiour to Israels, 2 King. 11. when they brought forth the King's Son, and put the Crown upon him, &c. And they clapt their hands, and said, God save the King. We must not onely Joy in the Benefit, but pray for the Bringer, and praise the Author of it. For this is a Day of good Tidings, and if we hold our peace, we do not well, 1 King. 7. Thus therefore we humbly kiss the Hands of Majesty, and Joyfully now wait on his Triumphant Chariot, with this * publick and hearty Acclamation, Blessed be God, may the King Live, and Charles the Second long and long prosperously Reign over us.--- That we may account our Felicity as involved and wrapped up in His: as Alexander's Army confessed, They were † Spirited by Him. He is the breath of our Nostrils, Lam. 4. 20. Take we care that no unwhollsome Vapours, no seditious Damps be raised to annoy His Peace, and offend him. Let me therefore bespeak you in the words of Samuel,

Upon the 29th. of May.

581

mucl, 1 Sam. 12. Consider how great things the Lord hath done for you : But if you do wickedly, you shall perish, both you and your King ! Sin is the Forfeiture of all Divine Favours ! Mistake not Debauchery for Joy, and Merriment ; drown not your Reason to prove your Loyalty ; Pray for the King's Health, but drink onely for your own. Remember the Persian Law, Esther 1. 8. What ever the Philosopher saith of *bonus vir & civis bonus*, a good man is the best Subject.

1 Sam. 12.
24.

Ut bibat
Arbitrio
Pocula
quisque suo.

Go Ring your Bells of Joyfulness, but beware of holding fast the Cords of vanity, and of drawing Iniquity with Carrope: Go Feast one another in your Houses (and let the poor more then smell it) but withal, take heed you Feast not them whose Meat and Drink is the Licentiousness of Sinners : Kindle Bonfires in your streets, but beware of those inflamed Lusts that kindle God's Displeasure. For as every Sin is a Traitor to the Sou!, so every wicked person is a Traitor to his Prince, as being a Rebel to the King of Kings ; and the best Christian is the best Subject. Remember your King's pious Proclamation against all kindes of Debauchery and Profanation whatsoever : endeavour to be good, that you may be Loyal, and be Loyal, that you may be better.

Demonum
Cibus, Ho-
minum
Luxus.

In a word, This is the Day which the Lord hath made, that we might Rejoyce and be glad in it: marre not what God hath made, by our ill manner of Rejoycing. Nay--This is the Day upon which God made the King : This 29th. of * May was the happy day of his Nativity : And his Star this Day Rose the brighter in our British Hemisphere, by the concurrence of a double Lustre, the Inauguration of his Life now becoming the Inauguration to his Crown. So that now, surely, a new and Golden Age is (as this Day) begun among us, if our sins interrupt it not unto Posterity; which let our Pray-

Psal. 118.
23, 24.

* Illa Sidus
inocciduum
perpetuum
que dedit.

— Jam ferrea primum
Delinet, ac toto surgit Gens aurea
Mundo.

* Vitam
prolixam,
Imperium
securum,
Domum tu-
zam, Ex-
ercitus for-
tes, Sena-
tum fide-
lem, Populum probum, Orbem quietum. in Apologet. c. 35.

Romans) to their Emperours, that God would
blefs Him with a long Life, a secure Empire, a
safe Palace, a Valiant Army, a Faithful Council,
a contented People, and (if it be possible) Peace
with all the world: and to this Prayer, let all the
People say, Amen, Amen.

ers endeavour to prevent,
with that Loyal Apprecation
which Tertullian mentions
the * Primitive Christians to
have used (as well as the old

POEM XXXIX.

{ On the 29th }
of May. }

THE Dreadful Storm is over, Windes and Waves

No longer Threaten us with angry Graves!

The Clouds are scatter'd, and the Chearing Sun

Gilds o're the Face of England's Horizon.

The Elements are Reconcil'd, and we,

To welcome Charles the Second, all agree.

His Sails with Gentle Gales are fill'd, the Tide,

In wafting Caesar over, swells with Pride;

Neptune doth all his Tritons now advance,

Arion playes, and sportive Dolphins Dance.

Earth with the Spring's new Livery grows fine,

Our Streets with Ornaments and Heroes shine;

The Heav'ns let fall their stars to gazing Eyes,

While Acclamations Gratifie the Skies.

All now in Love and Loyalty combine,

Our Conduits finde their Water Chear'd to Wine;

Our Love flames out in Bonfires, and our Joyes

Cannons and Bells resound with grateful Noife:

Our

Upon the 29th. of May.

593

Our Joy and Wonder both are so Extream,
That Sense can scarce persuade us but we Dream.

This is indeed the merry Month of May,
Our Sov'raign's double Natalitial Day;
Once Blessing us, as b'ing upon it Born,
Now blessing us again, by his Return.
The first a Star attends, whose glorious Ray
Confronts the Noon-tide sun, and shines by Day,
As Emblem of His Lustre, that e'rwile
Should through the Darkest Clouds the brighter smile:
Returns like Noah's Dove, with Fruits of Peace,
After the Deluge! making Tumults Cease;
As 'twere Creating us another World
Out of a Chaos in Confusions hurl'd!

Our Joy and Wonder both are so Extream,
That Sense can scarce persuade us but we Dream.

But what's become of all the Birds of Prey?
At sight of this brave Eagle, flown away,
Except whose Wings are Clipt: those Beasts of Night
Like Shadows Chac'd by this approaching Light.
That ugly Worme of many Feet and Hair,
That lately sate in the Usurped Chair
Of England's Rose, making her daily shed
Her Beauteous Leaves, is Trampled on, and Dead;
Nor may the Putrid Factions e're so Thrive,
As thence this Gnawing Worm again Revive!
Still may the Rose retain its pristine Grace
Of double sweetness, in a lovely Face.
Thus our sweet Orphens with his happy Lute
Did Charm the Dinn, and jarring strings confute
Of Discord Notes, and the most Savage draw
Unto his Harmony of Peace and Law:
That now the Lamb may by the Lion sleep,
And by a Childe the harmless Serpent creep;
The Tiger spirit with the milde Kid may rest,
When all with Unanimity are blest.
Thus our Amphion's Organ did invite
A flinty Race of Moralls to unite

Into

Into a stately *Thebes*, whose *Burgers* Love
 The safest *Walls* may of our *Sparta* prove.
 Thus like a skill'd *Chirurgeon*, with his Art,
 Great *Charles* Re-joynts each dislocated part
 Both of the *Church* and *State*, untill the same
 Become as splendid as the ancient *Frame*.

Our Joy and wonder both are so Extream,
 That sense can scarce perswade us but we Dream.

Our *Charlemain*, here, from his sad *Exile*
 Returns like *Phœbus* with the sweeter smile
 From his *Eclipse*, and with Him too doth bring
 The various *Comforts* of a welcome spring;
 Our *Winter's* fled, and *Sleep* secure from *Fears*
 Shortens our *Nights*, and *Days* more free from *Cares*
 Transact their pleasing *Toys*, since now 'tis known
 The *Fruits* of each ones *Labours* are their own:
 Our *Clouds* are turn'd to *Sun-shines*, and our *showrs*
 To smiling *Beams*, our *Dirt* to *Fruits* and *Flowers*.
 The *Fields* a kinde of *Pageantry* Conspire,
 While every *Neighbouring Grove* becomes a *Quire*:
 All things put on a *Face of Mirth*, to see
 The *King* and *Kingdoms* pristine *Dignity*
 Hap'ly restor'd. And as our *Months* o'reflow
 With Gladness, so a *Gratitude* we owe
 To our great *Benefactor*, which should raise
 Our *Hands*, and *Hearts*, and *Lives* unto his *Praise*.
 Blest be that *Hand*, whose prudent *Conduct* led
 In such a *Conquest*, as no *Blood* was shed;
 A sweet dry-*Victory*, where all did yield,
 And yet no *Crimson* stain'd the *Conqu'ring Field*.
 Howe're some other *Champions* *Sainted* are,
 Methinks, This *George* was *Englands* *Tutelar*,
 Where *Mars* and *Mercury* together went
 To slay the *Dragon*, save the *Innocent*:
Wisdom and *Valour* that *Rebellion* tame
 Ever deserve to *Fill* the *Trump* of *Fame*.
 But above all, blest be that *mighty Arme*
 That brought all this to pass; O may the *Charm*

Engage

Upon the 29th. of May.

595

Engage us to such *Piety and Love,*
That never may his *Favours* hence Remove ;
That the same *Power* by which great *Princes* sway
Their *Scepters* , may teach *Subjects* to obey :
Happy when *Both* to the same *Center* move,
When *Kings* Breath *Equity* , and *Subjects* Love.

PRAYER XXXIX. } On the 29th.
 } of May. }

O Almighty King of Kings, who hast a special Providence and Protection for Kings and Princes, (as being thine own Ordinance and Institution, for the better Government of the world, and guidance of thy Church) Continue this thy Mercy and Goodness; without which, the world is still no other then a Confused Chaos, and a rude heap of Men! of Men little differing from Brutes in Savageness and Disorder, Violence and Rapine! To prevent which, Thou didst early plant Principality and Dominion in the primogeniture of Families, with Principles of Subordination and Obedience in the rest of People, till in succeeding Generations, Thou didst set up Judges, Kings, and Rulers, Monarchy being the most natural economy of the world in all the happy Instances of Heaven and Earth. And as Thou hast been pleased also to build thy Church upon the holy Patriarchs, Prophets, and Apostles (Christ Jesus Himself being the sole Foundation) so always be Thou a Sun and a Shield, a Delight and Defence unto Her; let Thy Wisdom guide Her, thy Love enflame Her, thy Grace

Grace enlarge Her, thy Bounty enrich Her, thy Blessings felicitate Her in all Ages. To which end, save & deliver (we beseech Thee) all Christian Kings, Princes, and Governours, as the best Guardians both of Church and State; as the best Nursing Fathers and Nursing Mothers of thine Israel.

And this day, we desire to pour out our Souls in Thankfulness unto Thee, for restoring such as us, whereas (for our sins) many had long been our Rulers, or at least the Bramble King among our Trees: a Leopard watching our Cities, and the Wolf over our Flocks! But praise, Eternal praise be to thy Mercy, that did miraculously protect our gracious Sovereign, from all the Dangers both of Elements and Enemies; hiding him (like young Joash) under the shadow of thy wings, until the popular Tyranny was overpast! by land teaching his hands to War, and his fingers to fight; covering his head in the day of Battel, and securing Him from the Nimrods and the mighty Hunters; as to Moses, appearing for Him (as 'twere) in an Oak of Mamre, and delivering Him from the Chase of the Blood-thirsty; we bless Thee for Thy Mercies to Him on the Seas, preparing Him a trusty Vessel, and an happy Voyage (making the Windes and Seas obey Thee, in His preservation!) bringing Him safe unto the Haven where He would be. Nor didst Thou leave Him there, though near Relations did, that stood helplessly looking upon His Trouble, or rather opposing Him, out of compliance with His Enemies! not onely Banished from His own, but Tossed up and down among other Nations!

Nations ! yet still supported by Thy Goodness, led all along by thy hand of Protection, creating him new Friendships out of Strangers, and Supplies out of Improbabilities, and living as Resignedly upon Thy providence, as e're before upon Thy bounty. O Lord, we praise Thee more especially for Thy spiritual protection of Him, (through the varied Scenes of His Afflictions and Temptations !) in the Constancy and steadiness of the true Religion ; that neither the Allurements on the left Hand, nor Discouragements on the Right, could make Him swerve at all ; but like well-seasoned Timber, never warping, approved Himself Thy Confessor, and His Peoples Comfort. For all these Thy Mercies past we bless Thee, but infinitely more for that of this Day present, His double Natalities, His Birth into the World (and happy is that Land whose Prince is the son of Nobles) and His Accession to the Throne : our hearts are here too narrow to conceive our joys, and our Months run over with Thanksgivings, for this hoped, but unexpected Blessing, the Restauration of our gracious Sovereign Lord King Charles ; a Favour of such Magnitude and Wonder, that (like thy people Israel at the turning of the Tide of their Waters of Babylon) We are even as them that dream, and that scarce dare believe their senses ; and like Israel also when the shout of a King was among them, our mouths are filled with Laughter, and our hearts with joy ; our Hearts with Gratitude, and our Tongues with Praises.

This we acknowledge (O Lord) a multiplied
Mercy,

Mercy, a Complexive Blessing, comprehensive of all the Benefits and Advantages that may make a People happy. Lord, pardon the expression of our Thankfulness, if it say of our Sovereign for Temporals, (as of Thy Son for Spirituals) In Him, how hast Thou given us all things? In Him, we praise Thee for restoring us our Laws, our Judges as at the first, and our Counsellors as at the beginning. We thank Thee for restoring us, in Him; our Right and Propriety, so that each one may now sit safely under his own Vine and Fig-tree: We bless Thee for restoring us (in Him) our Liberties and Freedome, so that our Goods and Persons are not now obnoxious to Seizures and Imprisonments: We praise Thee for restoring us (in Him) our Traffick and Commerce, so that all the ends of the Earth present us with their choicest Rarities, both of Pleasure and Profit. We bless Thee for restoring us (in Him) our Universities, whereby Arts and Sciences do flourish, and the Schools of the Prophets do triumph over Ignorance: but above all, we Laud and Magnifie Thy Holy Name, for restoring us (in Him) our Piety & Religion, that our Eyes may see our Teachers, (Teachers after thine own heart) and Thost no longer thrust into obscure Corners, but as Lights shining in their Candlesticks: for our Church restored to her Purity and Patrimony, to her Honour and Sincerity. All these (O Lord) we owe to Thy good Providence and Bounty, at this Day bestowed upon an helpless, hopeless Nation! O let Thy Mercies of Preservation second those of Thy Creation. Defend with Thy

right

right Hand this Vineyard and her Guardian,
 which thine own right Hand hath planted, and
 now Re-planted here among us, that neither the
 wilde Boar of the Wood, Foreign Hereticks, annoy
 Her; nor the little Foxes of Homebred Schis-
 maticks pluck off her Grapes! Let no prophane
 hands pollute her Services, nor sacrilegious
 hands invade her Patrimony; but thou, O Lord,
 look down, behold and visit this Vine, bless the
 Guardians and the Dressers of it, until it have
 taken Root again, and filled the Land, nay all
 Lands, with Fruits of Righteousness & Truth.
 And to that end Continue thy good hand of Mer-
 cy and Protection to our gracious Sovereign:
 Thine Arm is not shortned, that it cannot help,
 nor wearied, that it cannot hold out, but Thy
 Compassions fail not; O let them never fail him,
 whom they have so long preserved. Let not our
 Sins stir up any Machinations against Him,
 Foreign or Domestick. O bless Him in his dear
 Relations, and in all his Instruments of Church
 and State. Smite through the Loins of all that
 shall rise up against Him. Bless him in his Ar-
 mies & Navies, make him successful both by
 Sea and Land; Loved and Honoured both at
 Home and Abroad. Establish His Throne as
 the dayes of Heaven, in health and plenty, peace
 and safety, until the Silver Crown of Age be ad-
 ded to his Golden, and all of them Calcin'd in-
 to a Crown of Glory. Amen, Amen.

} The COLLECT. }

Epistle.
1 Pet. 2.
11.

O God, who by thy Divine Providence & Goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted Rights, our most gracious Sovereign Lord, thy Servant, K. Charles; preserve his Life, & establish his Throne, we beseech Thee; be unto him an helmet of Salvation against the face of his Enemies, and a strong Tower of defence in the time of trouble. Let his Reign be prosperous, and his days many. Let Justice, Truth, & Holiness; Let Peace and Love, and all Christian Vertues flourish in his Time. Let his People serve him with Honour and Obedience; and let him so duly serve Thee on Earth, that he may hereafter everlastingly Reign with Thee in Heaven, through Jesus Christ our Lord. Amen.

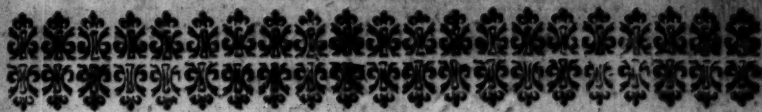
Gospel.
Matth. 22.
16.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

THE

THE



{ The D O X O L O G Y. }

AS all things with strong *Inclinations* run (gun;
Home to their *Principles* where they be-
(*Fire* climbing to its *Sphere*, and rowling *Waves*
Flowing to *Sea*, *Winds* posting to their *Caves*,
Earth stooping to the *Center*, fleeting *Aire*
Up to its *Triple Region* doth repair:) (kneel,
So here to Thee (*Great God*) my *Muse* doth
Who all the way allwaies did thine *Assistance* feel.
Through her whole *Flight*, though she did cast a
glance.

In thy *Saint's* Honour, on thy *Name's* Advance;
Yet all this cannot *Gratitude* suffice,
Till *She* present peculiar *Sacrifice*.

Eternal *Source*, whence all good *Issues* spring,
Accept this mine, indeed *Thine, Offering*:
Whatever's in it *Good*, the *Glory's Thine*,
And all the *Imperfections* onely mine!
Send it *Thou*, then, into a *Blessing* forth,
And that shall *Crown* it with ambitious *Worth*.
Profit and *Pleasure* may the *Reader* finde;
Weights to the bad, and *Wings* to each good
Minde.

The *Book* Composed by thy constant *Aide*,
 Is a just *Victim* on Thine *Altar* laid.
Author and *Reader*, with this *Guerdon* blest
 With *Grace*, to Act but after *This Express* :
 That One may here Thy *Churches Glory* raise,
 And Both hereafter *Sing* Thine endless *Praise*.

Glory be to God on High, on
 Earth Peace, and Good
 will toward men.

Amen.

The

The Author's Recommendation of the Book
to Himself Multiplied, Edward
and Sarah Sparke.

DEAR Pledges of my Love and Hopes, to you
This *Muse* (of all) should be of welcome view,
As most ally'd, sprung from your Iountain Head,
A Monitor that will survive the dead.
Mean time, to You that I might propagate
Something beyond frail *Nature's* brittle state,
The Distillations of my Brain combin'd
Into these wholesome Conducts of the Minde;
A Christian **Map* o'th' world my *Pencil* drew, * A Fun-
Where (of both *Globes*) you have an *useful view*: ral Sermon
Which who so piously but travels o'r-, Printed
Shall make Returns above the golden store 1637.
Of *Drake* and *Candish*, (who the *Ring* did run)
And be companions of a brighter Sun.
And for your further guidance too, you may
Sarah's and *Hagar's* *History survey : * Sermons of
To guide your steps in an *Egyptian Night*. Mr. Shute
But chiefly *This* peruse, as *Goshen-Light* set out by me
The good old *Churches Paths* you (here) may Trace, Anno 1644.
While others do for *Juno*, *Clouds* Embrace :
Her *Pieties* as (now) again Reviv'd,
Whose *Ruine*, *Schisme* and *Heresie* contriv'd !
Her *Feasts* and *Fasts* freed from all just Complaints,
Commemorating, not Adoring *Saints*.

And 'tis good *Christian manners*, not a *Crime*,
To Render dues to *Person, Place, and Time*.
But sure *Religion* there must needs Decay,
Where such fair Boundaries are ta'ne away !
The Book at first was purposely Design'd
To steer aright your floating youthful minde ;
But others since desire to share with you,
And importune it into Publick View,
Liking the *Method* on't, or matter told,
The one because 'tis *new*, the other *old*.
When-e're the *Age* (then) Reels in *Giddy Zeal*,
This *Piece* will sober steady *Truths* reveal ;
At one side, *Scour'd* from Rusty *Heresies*,
And *Purg'd*, at other, from wilde *Novelties* :
Retaining Doctrines *Primitive* and Clean,
Reflecting on that *Churches Golden Mean*,
Which (like *Things Eminent*) had *hardest Fate* !
All *Env'ing* what they cannot *Imitate*.
Then *Read* and *Act* ; This beaten *Church-way Tread*,
And to the Stars it will you one day lead.

Δόξα Θεῷ πάντοτε.

Deo Gloria sit omnium.

FINIS.

*A Catalogue of the Feasts and Fasts as they are
either fixed to the Dayes of the several Months, or as
they are moveable with reference to Easter.*

January	Circumcision,	1.
	Epiphany,	6.
	Conversion of St. Paul,	24.
February	Purification,	2.
	St. Matthias,	25.
March	Ash-Wednesday,	<i>vide Easter.</i>
	The Annunciation,	25.
	Palm-Sunday,	<i>vide East.</i>
April	Good Friday,	<i>vide East.</i>
	Easter Day,	<i>v.p. 218.</i>
	St. Mark Evangelist,	25.
May	St. Philip and Jacob,	1.
	Holy Thursday,	<i>vide East.</i>
	Whitsunday, or Pentecost,	<i>v. E.</i>
	St. Barnaby,	11.
June	Trinity Sunday,	<i>v. Whits.</i>
	St. John Baptist,	24.
	St. Peter,	29.
July	St. James,	25.
August	St. Bartholomew,	24.
September	St. Matthew,	21.
	St. Michael,	29.
October	St. Luke Evang.	18.
	St. Simon and Jude,	28.
November	All Saints,	1.
	St. Andrew,	30.
	St. Thomas,	21.
December	Christ's Nativity,	25.
	St. Stephen,	26.
	St. John Evang.	27.
	The Innocents,	28.

To finde Easter for Ever.

Prime	A	B	C	D	E	F	G
1	April 9	10	11	12	6	7	8
2	Mar. 20	27	28	29	30	31	April 1
3	April 16	17	18	19	20	14	15
4	April 9	3	4	5	6	7	8
5	Mar. 26	27	28	29	23	24	25
6	Apr. 16	17	11	12	13	14	15
7	April 2	3	4	5	6	Mar. 31	April 1
8	Apr. 23	34	25	19	20	21	22
9	April 9	10	11	12	13	14	8
10	April 2	3	Mar. 28	29	30	31	April 1
11	Apr. 16	17	18	19	20	21	22
12	April 9	10	11	5	6	7	8
13	Mar. 26	27	28	29	30	31	25
14	Apr. 16	17	18	19	13	14	15
15	April 2	3	4	5	6	7	8
16	Mar. 26	27	28	22	23	24	25
17	Apr. 16	10	11	12	13	14	15
18	Apr. 3	3	4	5	Mar. 30	31	April 1
19	Apr. 23	24	18	19	20	21	22

When you have the Dominical or Sunday Letter in the uppermost line, guide your eye downward from the same till you come right over against the Prime, and there is shewed both what Month, and what Day of the Month Easter falleth on, that Year. For the Prime, or Golden Number, see your Almanack.

And besides this Demonstration, see a Rule to finde Easter for ever, p. 220.

